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# THE INVESTIGATOR.

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VOL. I.

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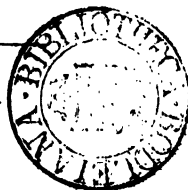
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MAY AND SEPTEMBER, 1820.

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“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.”

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1820.





## PREFACE.

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WE now commit the first volume of our work to the continued kindness of an indulgent public. In the second part of it they will find that we have introduced some important alterations, and, we flatter ourselves, improvements. It was our wish to have given a complete catalogue of books, as they were published and announced for publication; but finding, that notwithstanding the exclusion of entire classes as inconsistent with our plan, it would be impossible to keep pace with the teeming population of the press, we have abandoned the design; and, omitting altogether the announcement of works preparing for publication, as leading, in a quarterly publication, but to needless repetitions, we have considerably abridged the other department, by the exclusion of minor articles. At the suggestion of several of our friends rather advanced in life, it is our intention also, in the next number of our work, to print the provincial and miscellaneous intelligence,—now also considerably retrenched, by the omission of notices of less general interest,—in a larger type. The nature of the publication renders it impossible to give, as we should have wished, the index to the volume with its last part; but it will regularly be published with the first Number of the succeeding volume.

With a deep sense of the liberal reception which has been given to our labours, we now take leave of our readers, with one observation, calculated to meet an objection that has been

urged against us ; namely, that the price of our Number is too high, in proportion to its size. To this we beg leave to reply, that it is the same as all quarterly publications of a like nature ; though it contains more matter, in consequence of the smallness of the type,—a great addition to the expense of printing. It will, on an average, contain as many pages as did the Edinburgh and Quarterly Review when they first started as candidates for public support. As that support was increased, they occasionally extended the size of their journals ;—an example which we shall be most happy in having the opportunity to follow.

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|  |
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| Page 64, line 5, after "the great scrupulousness," add "of the Scribes and Pharisees." |
| — 71, — 30, for "bracing," read "embracing."   |
| — 77, — 16, for "call," read "calls."  |
| — 80, — 19, for "were," read "was."  |
| — 97, — 19, for "chain," read "char."  |
| — 117, — 8, for "skin," read "stern."  |
| — 124, — 8, for "produced a genius," read "produced such a genius."                    |
| — 163, — 16, for "announce," read "commence."  |
| — — 31, for "more," read "mere."   |
| — 177, last line, for "walls," read "halls."   |

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## ERRATUM.

Page 381, line 37, *for* blunders, of extravagancies, &c. *read* blunders and extravagancies, &c.

# THE INVESTIGATOR.

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MAY, 1820.

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*Memoirs of the Life and Character of the late Robert Spear,  
Esq. of Manchester.*

ROBERT SPEAR was born at Hyde's Cross, in Manchester, Nov. 27, 1762. He was the eldest son of John and Betty Spear. His mother's maiden name was Clegg. His father was a native of Scotland, but his mother was an Englishwoman. His parents were in a respectable way of business as linen drapers, and what was of still greater moment to him, they were persons of exemplary piety, so that he was trained up from his earliest infancy in the nurture and admonition of the Lord. They were dissenters from the established church, and his father was, for many years, an active member and a deacon of the church of the Independent denomination, then assembling for worship in Cannon Street.

He received his education, in part, at the public Grammar School of the town, which, at that time, stood almost as high as any public school in the kingdom\*. Mr. Lawson, an eminent scholar, was then head master. His education, however, was completed at a private seminary at Aigburth, near Liverpool.

At a very early age he appears to have given promise of future excellence and respectability in life, from the remarkable indications of amiableness, piety, and talent, which he then displayed. So interesting was he, as a youth, that the whole religious community of the place seemed unusually concerned for his welfare, when, at the age of fifteen, he was attacked by a most malignant fever, and laid for several days hopeless of recovery. It so happened, that at this time there was a meeting of ministers, from the surrounding country, in Manchester, his anxious father earnestly entreated an interest in their supplications in behalf of his afflicted son. A special meeting for prayer was accordingly held on his account, and it was remarked by all present on

\* The late Lord Grey de Wilton, and many persons of rank and literature in the North of England, received the rudiments of their education in this school, as also many excellent scholars, who afterwards graduated at Oxford. It stands connected with Brazen Nose College in that University. The school still maintains a very high character under its present master, Dr. Smith.

## 2 *Memoirs of the late Robert Spear, Esq. of Manchester,*

that interesting occasion, that a spirit of uncommon earnestness distinguished the petitions which were presented for him at the throne of grace. Nor was the prayer of faith in vain. The object of their kind and pious solicitude was spared, and, by slow degrees, restored to perfect health. Nothing but the unbroken vigour of a strong and youthful constitution could have sustained him under so severe a shock. But God had gracious designs to accomplish, both towards himself and others, in the mission, the removal, and the sanctification of this early trial. The hallowed impression which it produced upon his own mind was too powerful to be effaced or forgotten, on the return of health. It accompanied and influenced his character and conduct during the whole course of his future life. To the deep concern for the salvation of his soul, awakened by his awful situation at that alarming crisis, sealing upon his heart those lessons of piety in which he had been instructed by his parents from his infancy, may be traced that divine change which was so obvious in his early life, and which became the spring of all those excellencies that distinguished and adorned him in his maturer years.

From this period, it appears that his own views and wishes were directed to the holy ministry; but it did not seem in the opinion of his friends to be that sphere of usefulness for which his talents were adapted, or the providence of God designed him. It was therefore determined, that he should be a tradesman, and, accordingly, at the usual period, he was bound as an apprentice to Messrs. Clegg and Kirkham, who were amongst the first cotton dealers in Manchester. Thus was he early devoted to a branch of trade which was in its infancy, but which has since extended itself to an enormous magnitude, and employed talent, capital, and enterprise, to an extent unexampled in the annals of our commercial history.

It is highly probable, that shortly after his recovery from the fever he publicly devoted himself to God, by becoming a member of the Christian church of which his father was a deacon; for it is certain, that from this early age he took a deep interest in its concerns, and was actively employed in various ways to promote its prosperity. He was not contented, as too many are, to delay the public acknowledgment of his personal obligations to redeeming love, to some distant period of his life, or to devote only the dregs of his existence to God; but he served him with the best of his powers, and cheerfully consecrated the ardour and activity of youth to the promotion of his glory.

His conduct during his apprenticeship was such as to secure to him the unqualified approbation and confidence of his masters, in so much, that during the last year of his term, they, in conjunction with two other considerable houses in Manchester, entrusted him with an important mission to Lisbon, for the purpose of making large purchases of Brazil cotton, which had not then been imported in any considerable quantity to this country. Here his ardent and enterprising spirit, together with his deep penetration and remarkable talent for business, were amply displayed. Being furnished with a discretionary power, he bought to a much greater extent than his employers had anticipated, and they were not a little alarmed for the issue of the speculation. It surpassed, however, their most sanguine expectations, and secured considerable gain to all the parties concerned in it.

He was at this period but little more than twenty years of age; and interested as we feel in the successful issue of his first great commercial enterprise, it is with much higher pleasure that we proceed to notice the powerful operation of Christian principles upon his character and conduct, amidst the strong and peculiar temptations to which this voyage exposed him. It appears from his journal, that he endured much scorn and ridicule on account of his religious sentiments. This circumstance, however, did not induce him, in the smallest degree, to conceal or disavow them. While at Falmouth, waiting for the sailing of the packet, he had sufficient fortitude to decline an invitation to a splendid party on the Sabbath, from a conscientious regard to the sanctity of the day, and preference to the sacred engagements of the sanctuary; and though he mixed, while in Lisbon, with the first nobility and gentry of the place, he yet maintained an honourable consistency, and never lost sight of his Christian character, in forbidden compliance with the habits and maxims of the world. Thus he returned to his native land, uninjured by the contamination of foreign manners and gay society.

The appeal of the Psalmist will put us in possession of the secret of his security in these critical circumstances: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." His Sabbaths, and a considerable portion of every day while there, were devoted to a secret and diligent perusal of the Holy Scriptures. It will, perhaps, be matter of surprise to many, how he could consecrate so much time to such a purpose, without injury to the commercial speculation upon which he came;

#### 4 *Memoirs of the late Robert Spear, Esq. of Manchester.*

out a truly devotional spirit can create time for the indulgence of its own desires, without impeding the pursuits of business, or infringing on the hours which they demand; and such of our commercial men who plead the want of time, as an excuse for the neglect of sacred duties, are left, by the interesting example of Mr. Spear, without excuse.

On his return from Lisbon, and the expiration of his apprenticeship, which occurred about the same time, he entered into business on his own account, and continued alone, in trade, for two years. The providence of God smiled on his exertions. The enterprise and activity which he displayed soon rendered him conspicuous amongst commercial men; and the expectation was early entertained, by those who witnessed his rise, that he would speedily advance to the attainment of considerable wealth.

In January 1788, Mr. Spear entered into partnership with Richard Arkwright, Esq. of Willersley, in Derbyshire, son of the celebrated Sir Richard Arkwright. This partnership, which extended to the cotton trade only, was dissolved at the close of the following year. The period of their union was one of terrible convulsion and distress to the commercial world, and they, with most others, were made to feel its severity. But although Mr. Spear, for his share of the concern, lost a considerable sum of money, yet it does not appear that this circumstance had any influence on his mind, to produce depression of spirit or vain regret: he regarded all as the result of an arrangement beyond his control, and infinitely wise and good; while he maintained his confidence in God, and hoped for better times.

Immediately after his separation from Mr. Arkwright, whose friendship he enjoyed till the close of his life, he entered into a mercantile connexion with Messrs. Brocklehurst and Whittenbury, of Manchester. This continued till 1793 or 4, when he separated from them, and began business again by himself.

Being now entirely alone, he gave scope to his bold and enterprising spirit, and the first important step he took was visiting France, with a view to promote his interests in trade. While there, by mere accident, he observed some cotton which the French had thrown away from some parcels, as too long in staple, and too fine for use. By way of speculation he purchased a quantity of this, and prevailed on some spinners in Manchester to give it a trial. This was almost the first sea-island cotton ever imported into this country. It answered remarkably well, insomuch that



he was induced to send out an agent to Savannah, for the purpose of promoting the cultivation of this cotton, making the most advantageous purchases, and shipping it off to England. Thus he introduced a new branch of trade, and laid the foundation of his own ample fortune; for he had the business almost entirely to himself for three years, and rapidly accumulated wealth. At length, however, the secret of his prosperity was discovered. Other mercantile houses embarked in the same speculation, and large importations came into the market, by means of which it was suddenly and unexpectedly depressed. Thus the tide of prosperity that set in full upon him was arrested in a moment, and he himself saved, as by a miracle, from utter ruin. The remarkable interposition of the kind Providence that watched over him and his affairs, by means of which he was delivered, deserves especial notice. In the full expectation that cotton would still continue to rise, although at that time it was at more than its ordinary price, he determined to increase his speculations in it. He accordingly purchased all on which he could lay his hand in Manchester and Liverpool; and sent out orders to his agent in Savannah to buy whatever he could procure in that place, at certain limits, much higher than he had been accustomed to allow. It so happened, however, that not many days after the departure of these orders, the markets began to decline so rapidly, that the loss which he sustained by the purchases he had made in England only, soon amounted to upwards of £20,000. In this alarming state of things, he, and several other Christian friends who were in similar circumstances, met together at his house to unite in prayer to God, and deliberation amongst themselves. It was immediately determined to send out a second agent to America, to prevent, if possible, the execution of the order which had been forwarded to the first. An individual was appointed, who sailed immediately for Savannah; but contrary winds obliged the vessel to return, and being unable to procure an immediate passage to that port, he sailed by the first ship to New York, intending to accomplish the remainder of his journey overland to Savannah. Upon his arrival in New York, previous to his entering the harbour, several boats surrounded the vessel to conduct the passengers on shore. Into one of these he was received, and while in the boat, fell into conversation with a stranger, who inquired with great eagerness the news from England; and on learning that he came from Manchester, asked him if he knew Mr. Robert Spear; on his replying in

the affirmative, the stranger told him, that he was in America to purchase cotton for him. An explanation immediately took place, and the stranger proved to be the very person whose operations he was sent to intercept. He had been unable to execute his commission at Savannah, owing to the increased demand at an higher price than he was authorized to give; and had come to New York, in the hope of being more successful. He was then making diligent inquiry for the article, but happily had purchased nothing. Thus Mr. Spear was snatched from ruin, when he appeared to be upon its brink, and delivered from the snare by which many respectable houses in that trade sustained an irreparable injury. This circumstance occurred towards the latter end of the year 1799.

Mr. Spear was twice married. He was united to his first wife in 1794, and enjoyed her society but little more than two years. One child, who survives him, was the fruit of this union. His second marriage took place in August, 1801, at Bath. Previous to this event he formed a new commercial establishment in Manchester, in favour of a relative; which, after he had dissolved every other, he continued, till within twelve months previous to his death.

But it is time that we should turn from his widely extended mercantile transactions, to contemplate the exercises of his benevolence, and the growth of his character as a Christian. These appeared to sustain no injury from the multiplication of his commercial speculations, and his constant contact with the scenes and interests of the busy world. The good seed in him was not choked by the cares of this world, nor the deceitfulness of riches. The reverse was, in fact, the case. His zeal for God kindled with his increasing wealth; a circumstance indeed of rare occurrence. His purse and his influence were ever at the command of the cause of religion and humanity; and it was frequently remarked by those who closely observed him, at that period of his life, when he was most involved in commercial engagements, that they never met with one who seemed to pursue both worlds with such ardour. It was his invariable custom to devote the early part of each day to the perusal of the Scriptures, meditation, and prayer. Thus he induced upon his mind the genial influence of religious principle, and was constantly imbued with the spirit of the Gospel. He entered on the business of every day, with more deep reflection than most men give to the commencement of life: he went from his closet to his counting-house; and brought all that freshness of religious impression and feeling which is the usual accompaniment of

recent conversion, into his daily transactions with the world. Nor, when in the world, was he less active than the most eager of its devotees. Yet it was not the love of money that inspired him. This was evident from the liberality with which he dispensed the wealth he had acquired. He was as much a stranger to the avarice by which most men are influenced in the pursuit of gain, as they are to the piety that animated him. None, perhaps, ever attained more completely to that combination of qualities represented by the Apostle, and which constitutes the standard of excellence to the tradesman and the merchant: "Not slothful in business, fervent in spirit, serving the Lord."

But it was easy to perceive that, with a decision and activity of mind that engaged his whole soul in whatever he embraced, he was yet most at home and happy in those pursuits which concerned the interests of philanthropy and the cause of Christ. We have already observed, that at an early age he was much concerned for the enlargement of the church and congregation to which he was attached; the same concern for its prosperity attended him through life: and at length he, and those who were equally interested with him in the promotion of the Redeemer's cause, had the satisfaction to reap the fruits of their pious and unwearied exertions, in the erection of a large and commodious chapel in Moseley Street, and the regular attendance of a numerous and respectable congregation. Thus the zeal for God which glowed within his breast, and consecrated the ardour of his youth, in no way declined as he advanced in years. The decision of his maturer judgment confirmed his early attachment. It grew as the means of its gratification increased, and the sphere of his influence extended. It became the ruling principle within him; and so completely, at times, did it absorb every other, that he seemed almost incapacitated for any occupation that did not bear immediately on this great end.

It was from the operation of this principle, that he became what some would call perhaps *profuse*, but certainly *most liberal*, in his religious and benevolent contributions. Nor was he satisfied with merely giving his name, or devoting his property; he trod a less smooth and easy path to the honours of philanthropy. He devoted his time, his talents, and his influence to such institutions as were within his reach. Many a toilsome journey, many a wearisome day, many a fervent prayer, many a princely donation, unrecorded in the annals of benevolence on earth, but registered in heaven, attest the

ardour and sincerity of his zeal: and notwithstanding the extent to which he was known and esteemed while here, much, doubtless, of his retired and unostentatious goodness remains to excite our astonishment and admiration another day.

Indeed the distinguishing feature of his character was *humility*. Not that spurious kind of humility which some affect, only to elicit compliment, and secure to themselves the greater praise; but a deep and genuine principle wrought in his mind, arising from a consciousness of his own unworthiness, and a dread lest any of the honour of what he did should be withheld from God, and bestowed upon himself. Of this he gave an interesting example at the first public collection which was made in Moseley Street Chapel, in behalf of the Missionary Society, by silently putting into the box as it passed him £300; in the hope, that while it swelled the collection, the giver might remain unknown. It proved to be a sum just double the whole amount collected from the rest of the congregation; and no doubt was entertained for a moment to whom the Society was indebted for so liberal a donation.

His benevolent attention was much directed towards the instruction of the ignorant population inhabiting the large and numerous villages round Manchester, and many of them enjoy to this day the happy effects of his enlightened and generous exertions on their behalf. The introduction of the Gospel, and the establishment of Sunday schools, were the means which he was ever anxious to employ for the improvement of their condition. It would have been a source of unspeakable gratification to his own mind, if he had been sufficiently qualified to become a preacher of the Gospel amongst them himself; and once or twice he actually made the attempt, in the presence of those well able to judge of his fitness for the work, but wisely gave it up, on their faithful representation to him of his apparent deficiencies. These were not of the head or the heart, for he was a man of great wisdom, and mighty in the Scriptures; but from extrinsic circumstances, over which he could have no control. He did, however, what he could. He gave his wisdom and his influence in another way, and was always ready with his purse and his advice, his presence and his prayers, whenever he thought they were required.

In the year 1803, he built a neat and commodious chapel at Cross Street, a populous village about six miles out of Manchester. Here a place of religious worship had been

long needed, and in that which he erected, accommodation was provided for 600 people. The expense of the erection was about £800, the whole of which was furnished by himself, with the exception of about £51, collected in the neighbourhood, and £220 by a relative, who gave 20 to every 50. of Mr. Spear's.

About this time also he built a school adjoining the chapel, where from 2 to 300 children were instructed daily in the rudiments of English education by an experienced school-master. The whole expense of this establishment rested on himself; and he gave his personal attendance to watch over the admission of scholars, and the interests of the school. He was at length, however, disgusted and wearied out with the many instances of imposition which were practised upon him by parents able to provide a suitable education for their children; and perceiving that, in too many instances, he was only wasting his money upon undeserving objects, to the great injury of many worthy schoolmasters in the town, he abandoned this undertaking, and turned the resources it had employed into a more hopeful channel.

He was deeply impressed with the importance of sound learning to a Christian minister, and was, therefore, a warm friend and liberal supporter of academies for the education of pious young men with a view to the sacred office. He frequently visited that established at Rotherham\*, and, together with the late Mr. Joshua Walker, and Mr. John Clapham, its tried friends and powerful advocates, took a journey to the metropolis, for the purpose of exciting the attention and the liberality of the friends of religion there, to the subject of theological seminaries in general, and to that in particular. He afterwards formed one upon a similar principle, though on a more narrow and retired scale, in Manchester, from which many highly useful and respectable men have gone forth to labour in the church of God.

In his second marriage it pleased God to bless him with a numerous offspring, all of whom, except one, survive their revered and honoured parent. It appears to have been his chief concern early to imbue their minds with religious principle, and to lead them, by every method of parental instruction and example, in the paths of piety and wisdom. Amid the large demands made upon his truly valuable time by his

\* That respectable institution was then under the care of the late Dr. Edward Williams, a man whose works remain an imperishable monument of his learning, talents, and piety. It is now under the able superintendence of the Rev. James Bennett, and the Rev. Thomas Smith, A. M.



10 *Memoirs of the late Robert Spear, Esq. of Manchester.*

extended operations in commerce, the numerous religious and benevolent institutions to which he was devoted, and the multifarious and often troublesome correspondence to which a man of his known prudence, influence, and public spirit, must always be exposed; that portion which he owed to his family was ever held sacred, and the duties of the parent were discharged with uniformity, punctuality, and cheerfulness: and when, at length, he obtained that rest from the toils of business, and retirement from the bustle of the world, which he had long ardently desired, he shone forth in all the hallowed lustre of a Christian parent, in the various exercises of devotion, instruction, and correction—the PROPHET, PRIEST, and KING of his family.

At length, however, his health began to suffer from his numerous journeys and his multiplied exertions. In a tour which he was induced to take through the Highlands of Scotland, in company with several eminent ministers, for the purpose of promoting the interests of religion, he laid the foundation of the disease (asthma) which frequently afterwards endangered his life, compelled him ultimately to leave Manchester, and attended him to the grave.

In the year 1806, he withdrew from all active concerns in business, devoting himself to works of benevolence and piety; although he still retained his connexion with the commercial world, remaining in partnership with Messrs. Dillon and Halliday, and also with his relative above alluded to. By this time he had become well nigh weary of the world, both in body and in mind, and he earnestly desired to be free alike from its temptations and its cares. The constant collision of the pure and noble principles that animated his pursuits, and governed all his conduct, with those of the mercantile men with whom, in the way of trade, he was compelled to mingle, created a restlessness and anxiety in his mind, to the removal of which he had long looked forward with intense desire. It is saying but little, indeed, for the principles and spirit that characterize the commerce of the present day, that such a man as Robert Spear was glad to be disentangled from it; but so it was: and they who observe the truly devotional and heavenly frame of mind, discovered in the following extracts from letters written at that period, will not be astonished that such should have been the case. The first is dated "Sept. 8, 1806:" is addressed to his relative, Mr. Heron, of Manchester. "Oh this sad world! often am I ready to express myself as the Psalmist does, 'Oh! that I had wings like a

dove, then would I fly away, and be at rest.\* But the path to heaven is through much tribulation; this is the appointed way, and why, oh! why, do I so ardently pray, or wish to be excused travelling in it? It is because I am still under subjection to the world, the flesh, and the devil — I hope not willingly. But I am sure, that if I were free from their influence, I should glory in tribulations also. Well, well! if the time of enjoyment in this life to the wicked be short, the time of suffering also will soon be over to those who have fled for refuge to Jesus Christ." The date of the other is "Oct. 3, 1806:" it relates to the severe indisposition of Mrs. Spear, and is addressed to the same relative. After stating the particulars of her case with much tender minuteness, he adds, "The Lord knows how to succour his people in their afflictions, and he is the meter-out of the quantum of their sorrows. To some he apportions more, and to some less, according to his wisdom or sovereignty, or both — for some children require more chastisement than others. May these afflictions which we are called to endure, work out for us a far more exceeding and eternal weight of glory. Oh! pray for me, brother, that I may be enabled to bear up my mind from the considerations which the Gospel affords, under the varied trials appointed for me to pass through in this life, towards his kingdom above, as a Christian should do. I perceive your alarm respecting your son and my sister's indisposition. Let us sympathize with each other, and draw off our views from sublunary to unchangeable and eternal good." Both the letters, from which these extracts are taken, were written at Amber Mill\*, some works of his, in Derbyshire, where he was then staying with his family. It appears, from another paragraph in one of these letters, that his concern to obtain a suitable person as overseer of this mill had the moral improvement of the people as much in view, as his own temporal advantage; for he observes, referring to an individual who had been named for the situation, "one consideration as to Mr. A. weighs with me much, viz. that he might preach about in the neighbourhood on the Sabbath, and adopt some effectual plan for the instruction of the people in the Mill."

In the year 1808, he finally retired with his family from Manchester: gradually winding up his affairs, till 1809,

\* Amber Mill was purchased by him, in consequence of a bad debt to the amount of £9000, contracted by its former possessor; he bought the house, factory, and land; and took his family there for a season, but the air did not agree with Mrs. Spear.

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when he disengaged himself altogether from mercantile connexions and pursuits, with the exception of that already alluded to, and an occasional speculation, in which at certain favourable periods he might indulge.

The place which he chose for his retreat was Mill Bank, a pleasant situation on the Cheshire side of the Mersey, twelve miles from Manchester. There is little that is interesting in the surrounding country; but the convenience of the house, which is spacious, the extent of the gardens, its distance from Manchester, and its contiguity to the road from that place to Liverpool, afforded him accommodation for his family, which had by this time become numerous, amounting to seven children; and placed him within the reach of those friends, from whom his social spirit would have found it too great a sacrifice to part.

His concern for the welfare of his neighbours, who were chiefly poor, and in a very destitute state with regard to the means of moral and spiritual cultivation, induced him, immediately on his settlement at Mill Bank, to establish a Sunday school, and fit up a barn on his premises as a place of religious worship. He invited his pastor, the Rev. Samuel Bradley, of Manchester, and several Christian friends, to spend the first Sabbath with him in his new abode; on which occasion the place he had prepared was used, for the first time, as a house for God. A large concourse of people from the surrounding country attended, attracted chiefly by curiosity. Suitable and impressive sermons were preached, and the solemnities of the day were accompanied by an impression of the gracious presence and the power of God, deeply felt by many at the time, and remembered by not a few with grateful emotions to the present moment. On that day, Mr. Spear gave a pleasing and instructive evidence of the firmness and decision of his Christian character, from which his new neighbours might know with certainty what manner of man he was. The novelty of the occasion had attracted so large a number of people in the afternoon, that the place was far too small for their accommodation. This circumstance was no sooner perceived by Mr. Spear, than he ordered the pulpit, which was moveable, to be brought out and placed upon the lawn before the house, when he himself got into the desk, and began the public worship, by giving out those admirable lines of Dr. Watts, never perhaps more truly appropriate than on that occasion, (for the lawn was immediately in view of the public road, and Mr. Spear was in the midst of strangers)—

“ I'm not ashamed to own my Lord,  
Or to defend his cause ;  
Maintain the honour of his word,  
The glory of his cross.”

After the morning sermon, he addressed the people in a most earnest and affectionate manner ; telling them that it would be his great concern, now that he had come to reside amongst them, to do them good in body and soul ; urging them to attend to the things that belong to their eternal peace ; and observing, in a familiar manner, that if he had the riches of Lord Stamford (a neighbouring nobleman) to bestow upon them, it would all be nothing compared with the blessings of the Gospel, of which they were then freely invited to partake. Nor was it in vain that the standard of the cross was that day erected by this holy man, on the banks of the Mersey. Of the multitudes then assembled round it, many were pricked to the heart, and began to cry out, “ What must we do to be saved ? ” Soon a Christian church was planted there ; and during the years in which a faithful ministry was maintained on that spot, there is good reason to conclude that not a few were trained up by it for glory, honour, and immortality.

Another incident occurred very shortly after his settlement at Mill Bank, which, as it strikingly illustrates his mild and forgiving disposition, is worthy of being recorded. His garden and hot-houses, which at that time abounded with choice and valuable fruit, were robbed ; and on the morning after the robbery, he caused a placard to be placed against the garden wall, intimating, that as the gardens had been robbed of a considerable quantity of fruit, and as it was possible that the robber might have been impelled by want to commit the depredation, that Mr. Spear took this method of giving notice, that if such was the case, and the person who had thus injured him would make known to him his situation, he would not only freely forgive him, but cheerfully administer to the relief of his necessities. The robbery was committed on the Saturday night, and this paper was read by all the people as they came to the chapel on the Sunday morning. It excited such indignation against the robber, and esteem for the character of Mr. Spear, that, notwithstanding the peculiarly exposed situation of the premises, it proved an infallible security against similar depredations in future. Thus he found the apostolic declaration true, “ If thine enemy hunger, feed him ; if he thirst, give him drink ; for by so doing thou shalt heap coals of fire upon his head.” Even the rude

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and uncultivated villagers felt the commanding influence of such rare and almost unexampled goodness; and could not but regard the interesting individual, who had come to fix his residence amongst them, with a feeling of veneration, such as they had never cherished for any human being before.

From the period of his removal to Mill Bank, we are enabled to render the interesting subject of this memoir, in a great degree, his own biographer, by means of extracts from his letters, with which we have been kindly furnished for this purpose; and which exhibit a distinct view of the principal movements of his life, and a most undisguised disclosure of the sentiments and feelings of his mind in connexion with them.

It seems that he never felt himself at home and happy at Mill Bank; he could not bring his mind to regard it with any degree of satisfaction as the spot on which he was to fix his permanent residence; and, as though from the first he contemplated a removal, would not allow any considerable or expensive alterations to be made either in the house or grounds. He there appeared like a being removed from his proper element: the recollections of his former activity and usefulness crowded upon his mind; his ardent spirit sighed for the scenes of benevolent exertion from which it had retired; and perpetually expanded with generous wishes and designs beyond the ability of his delicate constitution and declining health.

We have already mentioned a visit which he made to Scotland, some time previous to his complete retirement from business. From that period a deep impression remained upon his mind in favour of Edinburgh, as a desirable place for the future residence of himself and family. That interesting city promised to afford him every thing his heart desired—a circle of religious friends, of views and sentiments highly congenial with his own—opportunities of extensive usefulness, and more important advantages for the education of his children, than could be enjoyed in any other part of the United Kingdom: while it is natural to suppose, that the wishes of his connexions in Edinburgh, who earnestly desired his settlement in that city, and to whom he was strongly attached, would have their influence in strengthening his own predilections in favour of such a plan. His friends in England, however, did not view the measure with the same complacency: they esteemed the climate as an insuperable objection with regard to his prevailing malady; nor could they look with composure on his anticipated removal to so great a distance from their society, and the sphere of his

former influence and usefulness. Nor were these sentiments confined to the immediate circle of his friends; the whole religious population of the county deeply participated in them. They felt that the presence, that the very *existence* of such a man was of incalculable advantage to the cause of Christianity and benevolence in the neighbourhood where he dwells, even though he should not be actively employed. They knew that from such a fountain the streams would never cease to flow, however concealed the source might be from the public eye; and felt that, at a period like the present, when God is pleased to accomplish so much by human agency, when talent, influence, and property, are rendered so eminently subservient to the promotion of his cause; the loss of such a man from the populous and important county of Lancaster was not to be contemplated but with the deepest regret. His own mind, however, was so deeply impressed with the plan, that in Feb. 1809, he made another journey to Edinburgh, with a view to obtain sufficient grounds for a decision on the important question that gave him such disquietude. How greatly he was agitated by it will be seen in the following extracts from his letters while on his journey, and when at Edinburgh. From Carlisle, where he rested a night, he writes:—

“Oh! that I could attain rest and peace to my troubled mind! Oh! that God would lift up upon me the light of his countenance, and dissipate all my sinful doubts and anxieties, so that I may be enabled again to praise and magnify him.”

Of Edinburgh he says, “The advantages to be enjoyed by persons residing here, in a literary and religious view, are superior almost to any other place in the world; for the education of children, and the improvement of your own mind, it exceeds all others. These considerations have powerfully impressed my mind; but of this we can talk when I return. I endeavour to take encouragement from the considerations you suggest and others, that God will yet smile upon me, and give me the enjoyment of his blessed countenance; that I shall yet be able to satisfy myself that I am in the path of duty, and engaged where and how he would.”

In the meantime, Dr. Williams, of Rotherham, hearing of his desire to change the place of his residence, wrote to urge him to settle at Rotherham, to occupy one of the mansions of the Walkers in that neighbourhood, and to devote himself, as much as his own inclination and ability would allow, to the interests of the academy over which the doctor presided. This appeared to him too important a suggestion to be

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hastily dismissed. He determined, therefore, to pay the doctor a visit, in order to obtain free conversation with him upon the subject, and afterwards to request his presence with a few Christian friends in Manchester, where he might have the opinions of those whose judgments he most esteemed, and enjoy the advantage of their united supplications for Divine direction. Thus prudently did this holy man regulate all his affairs, and thus diligently did he seek, and devoutly acknowledge the hand of God in every movement of his life.

In the midst of all this uncertainty, however, his mind, which appears to have recovered its composure in a great degree after his return from Edinburgh, became again the victim of the most distressing depression and anxiety. In a letter from London, in May 1809, he speaks of his enjoyment in the services connected with the Missionary festival that year, and says, "I continue very well, improving still, I hope, both in body and in mind." But, in one dated in October, he refers to himself and his future prospects in language bordering almost upon despondency, as one given over to unprofitable wishes, and whose usefulness was for ever gone.

It is more than probable that there are many persons of equal piety and excellence with Mr. Spear, who would not have been thus agitated and depressed under similar circumstances; and to many who have observed the strength and energy of his mind amidst the more complicated trials and difficulties of commercial life, his present despondency may be an inexplicable circumstance in his character. But the secret of it all was an exquisite, one might almost say, an *excessive* tenderness of conscience, that induced at length a morbid sensibility of mind, and rendered him like a sensitive plant, shrinking from every suggestion, suspicious of every object, and doubtful of every plan, lest in the least degree he should think, or speak, or act contrary to the will of God. To this, together, perhaps, with the latent influence of disease, must be traced that tinge of melancholy which mingled with the glow of his devotion, and cast a sombre hue on the lustre of his character, and the brightest of the closing scenes of his earthly pilgrimage.

He visited Rotherham in November, and thus writes during his stay there:—

"I am now in very good health, and in tolerable spirits, and I hope somewhat refreshed by the conversation and unreserved consultation which I have had this morning with

Dr. Williams, upon the very interesting topic connected with my visit. I have unreservedly told him all my mind, in relation to the important matter, and he has very freely, indeed with equal frankness, expressed himself thereon. As the result thereof, and at my suggestion, he has promised to pay me a visit, or rather meet me and a few friends in Manchester, to enter into a free and impartial review with him, of all circumstances connected with the matter under consideration. Perhaps this meeting may take place in the course of a fortnight, or thereabout: in the meantime, I trust that I shall in a great measure be delivered from that unhappy state of mind, arising from the uncertainty of my future destiny, to which I have hitherto been subject. O that the Lord may succeed this measure with his especial blessing, and cause the most happy effects to result therefrom, personally and relatively."

The final determination respecting Rotherham was in the negative. London was then spoken of by some of his friends; but he does not appear ever to have seriously entertained the idea of settling in the neighbourhood of the metropolis. At length, after repeated visits, much serious deliberation, and fervent prayer, he finally decided for Edinburgh, and removed thither with his family in August, 1816. We shall close the history of this removal with a few extracts from his letters relating to it, in which all that tenderness of conscience, and that anxiety to ascertain and do the will of God, already alluded to, is most strikingly illustrated; together with a self-abasement of soul, and an ardour of devotion, the contemplation of which must awaken the sympathy of every pious heart.

"With regard to myself I do feel as though I should become the offscouring and filth of all things. My depravity, and the world, and Satan prevail so against me, and I am so obdurate and insensible, that nothing affects me as it ought to do. In the morning I say, 'Would God it were evening!' and in the evening, 'Would God it were morning!' My poor, distracted, and irresolute heart is at times ready to break. Oh! that I could be persuaded what to do, and where to go!"

How much, in the midst of all his anxiety and depression of mind, his heart was set upon doing good, and how wise and judicious were the methods of his benevolence, may be seen in the following extract, which, (as also the last), is from a letter dated 'Edinburgh.'

"I send you by Mr. T. a quantity of tracts, of which



you already have had copies: near 20,000 of them have been distributed in this city and around it, by two men who have been engaged for the purpose. They sometimes stood in the principal places of resort; upon Change; near the Post Office, at the entrance into the College, &c. Perhaps you can induce some of our Christian friends to co-operate with Mr. B. Mr. R. and yourself, in adopting something like this in Manchester. I would not prescribe how or where, nor do I expect that you would confine yourselves to these tracts. Others more suitable, or more congenial, in some respects, to the meridian of Manchester, would easily be drawn up, though I must say, I think you cannot get a better model than these; they are so short, and yet so comprehensive, and so evangelical. However, you and my good friends in Manchester will do something, I hope."

In another from the same place, after referring to a merciful deliverance from fire, which his family had experienced, during his absence from them, he says,

"If I were to be rewarded by the Lord according to my fears and unbelief, I should certainly receive nothing at his hands, but sorrow, lamentation, and mourning, here and for ever. My fears, though not now so much respecting my final security, are at times equal to what you have witnessed. I indeed feel myself to be one of the vilest of the children of men. Now and then, for a few moments, I am delivered from these fears, and whenever this is the case, I think they will never return. But alas! for me, I am poor, and wretched, and miserable, without the light of God's countenance shine into my heart, without the Holy Ghost take of the things of Christ and shew them to my mind; without I get a believing view of the boundless love and grace of our Redeemer! O Lord, increase our faith! is a prayer that we all need to present to the throne of grace, continually." In another he writes,

"It is my distress that I cannot discharge my duties to my fellow sinners and Christians, and that my heart is so insensible of the Divine goodness. I can truly say, that I would be holy, that I would be perfect as God is perfect."

After a severe paroxysm of his complaint, on one occasion he says,

"May the Lord prepare me, by these intimations of my approaching change, for that which I hope will release me from all sin and suffering, and present me faultless before the throne of God. Amen and Amen."

Under date, Edinburgh, Jan. 31, 1811, he writes,

"I have given the important matter as to my future residence all the consideration and deliberation in my power, and I have sought direction in prayer until my applications there seem to me to be mere formality. Sometimes my unbelieving heart suggests that it is in vain to seek the Lord any longer. Thus I am exercised from day to day, hoping and expecting that some new light will break out to direct me what to do. My affections and many considerations call me loudly back again. My own personal improvement and the education of my family cannot be promoted more any where in the whole world, I imagine, than in this place. My health and spirits, for the most part, are certainly better here than they have been for many winters past. These almost keep my mind at times in a state of perfect equilibrium."

Notwithstanding the seclusion in which he lived during his residence at Millbank, his mind did not sink into inactivity, nor was he at all the victim of that listlessness which many feel who suddenly retire from business to comparative solitude. His correspondence was extensive; and whatever time the claims of his family and his epistolary intercourse with his friends left unoccupied, was filled up with reading. His selection of books was judicious, chiefly of a religious cast, while his interest in the cause of Christ led him to peruse with great avidity those publications which record its progress at home and abroad. A country life presented also opportunities for the exercise of benevolence which he did not fail to improve. He supported many schools in the neighbourhood for rescuing the children of the poor from ignorance and profligacy; and was the means of planting a Christian Church, which soon amounted to fifty members, and of supplying them with a stated pastor. They were accommodated on his premises while he continued at Millbank, and now meet in a village about a mile distant, in an endowed chapel, formerly occupied by the Socinians.

Mr. Spear was a man of keen sensibility, capable of strong attachments, and ardent in his friendships: although the astonishing command which he had over himself seldom allowed him to betray the inward workings of his mind by any outward expression of his countenance; and when he did throw his feelings into his look, as was sometimes the case, when any presumed to trifle with religion, or attempted to impose upon the credulity of others, in his presence, that look was such as few ever had the hardihood to withstand; and many have been awed by his expressive silence, who would have braved the sharpest rebukes of other men. But this self-control by no

means impaired the sensibilities of his nature : his was a tender heart ; and in seasons of affliction he neither suppressed the inward sympathy, nor the outward expression of it. He could weep with those that weep, and rejoice with those that rejoice.

It was not, therefore, without the most poignant feelings, that he separated himself from the scenes of his early association and the friends of his youth, to become a resident in the northern metropolis. The following passage in a letter to some friends in Liverpool, written shortly after his arrival, will fully justify this declaration :—

“ I trust that the Lord will crown this expatriation, as it may be called, with his blessing; for, ‘ except the Lord build the house, they labour in vain that build it.’ If I may draw any inference safely from my inmost feelings, my secret breathings ever since I came here, I may take great courage, to say the least. But I am now quite willing to be tried for the step which I have taken ; the Lord knows with many an aching heart, after great searching of heart after my motives, and eyes dissolved in tears at the thought of breaking away from my dear and highly valued friends in England, &c. &c. I will leave my cause with him who knoweth the way that I take.”

In a letter addressed to one of his sisters, when tending the death-bed of another sister at West Bromwich, he says, “ The distance we are removed from each other, together with the present state of my family, preclude me from mingling my sorrows and tears with you and Brother H—— in any other way than by letter. This however, I admit, makes a stronger call upon me in this way to afford all the sympathy and condolence I possibly can : and I am most willing to discharge this mournful duty as time and opportunity, and the grace of God shall enable me.”

In Edinburgh his time was occupied much in the same way as at Millbank, so far as reading and correspondence were concerned. He had larger opportunities, indeed, of improving his own mind, by intercourse with the wise and good who inhabit that city ; and these he endeavoured, as much as possible, to cultivate, though he went but little abroad ; while his generous and affectionate heart ever furnished employment for his pen, or suggested to him the means and the opportunities of doing good. Of this striking feature in his character, his life furnished many illustrations, though we can but select one exhibited a short time previous to his leaving England.

In the summer of 1814, Mr. Spear spent several weeks

with his family at South Port, a bathing place, on the coast of Lancashire, about 20 miles north of Liverpool. He was accompanied thither by the Rev. Thomas Smith, who was then the tutor to his children. For two or three summers previous to this, there had been preaching in the dining-room of one of the hotels in South Port; and Mr. Smith commenced the service for that summer in the same room; with very encouraging prospects of success. The room was not registered under the Toleration Act, from deference to the ministers of the established church, who had occasionally officiated in it, and who might be expected to do so again. The curate of the parish, however, took advantage of this circumstance to prevent the preaching; and Mr. Smith from that time preached regularly in the house occupied by Mr. Spear, with the full consent of its owner, who was a Roman Catholic. The curate, who interfered in this business, was the successor to an aged clergyman, who had been curate of the parish nearly 40 years, and was, at that time, in great affliction and deep poverty. When Mr. Spear was made acquainted with his circumstances, he caused notice to be given for a collection to be made the following Sunday in his house after preaching, in aid of the poor superannuated curate and his family. The sum of money raised on this occasion was very handsome; and he would have sent the amount the next day to the dying minister, but the person whom he wished to convey it was desirous that he should accompany him, and present the money himself. He consented to do so, and a gentleman, then on a visit at South Port, a member of the church of England, went along with them. It was a most affecting interview. The modesty of Mr. Spear caused him to defer presenting the money until he was about leaving the room. A few minutes before this took place, the young curate, who had so unhandsomely interfered to prevent Mr. Smith's preaching at the hotel, entered the apartment; and was himself a witness to the deed of benevolence, which so remarkably illustrated the liberality and kindness of this amiable man, who, though a decided Dissenter, had been making this generous effort to relieve a distressed clergyman of his own church. The gentleman who accompanied Mr. Spear was much touched by this instance of "charity without partiality," and remarked, that if the mind of the young curate was capable of being softened, such a scene as that must do it. Not many months after, the young clergyman died, and the following letter from Mr. Spear will shew how deeply he felt on his sudden removal:—

"I was duly favoured with your letter of the 1st ult., the contents of which I duly noticed, and intended to write to you again bye and bye; but what a subject to correspond concerning has death furnished us with! On looking over the Liverpool paper this morning, I came to the deaths, when lo! I read, to my great surprise, the death of the Rev. Mr. Y——, of North Meols, in the 24th year of his age, after a short illness. What a very striking providence to you and to me! How we should adore the mercy and forbearance of God, that we are spared to serve him in the land of the living, and to humble ourselves under his mighty hand! Pray did you see Mr. Y—— in his confinement? Did you go without [invitation] to fulfil the commands of your Lord, or did he send for you? I am anxious to hear from you with all the particulars, and I shall be very glad indeed, as you will believe, if you can say that you have strong grounds to conclude that he died in Christ. I have heard of his preaching very good sermons, that he corresponded, and was a favourite too, with the bishop."

This anecdote, perfectly characteristic of the man, fully justifies the remark of one of his intimate friends, who observes of his benevolence: "It was limited to no country, and to no party. His account, in this particular, lies chiefly between himself and his approving God. No one ever knew the extent of his beneficence. It was without ostentation, and without noise. The great day alone will discover its vast and silent operations. He sent considerable sums of money in letters, with a request that they might be inserted as the gifts of a friend; and these were even unknown to his own family; thus guiding himself by our Saviour's rule, 'Let not thy left hand know what thy right hand doeth.' He was afraid of being thought too well of."

He visited England in the spring of 1817; but the winter of that year was most disastrous to his health. He was attacked with a violent inflammation of the lungs, was long in extreme danger, and though he recovered, his constitution was much enfeebled by the shock it had sustained. During the whole of his affliction, the principles of religion were in lively operation. When in the full expectation of his death, he spoke collectedly; and some of his expressions were peculiarly forcible. He appeared "just on the verge of heaven," and, as one about to leave the world, addressed many impressive exhortations to his family. On his recovery he writes thus: "Yet I must say that I desire to feel grateful to the Lord for his great mercy to me and my family, in my affliction, as

well as in my recovery; for I trust I can say 'It is good for me that I have been afflicted, that I may keep thy statutes.' Oh! may I ever retain those lively impressions made upon my mind in the time of my sickness, concerning the vanity of the present life; except as it relates to another and a better—the importance, interest and honour, O yes! *honour*, of devoting ourselves to the service of God, in any way whatever; the solidity, the infallible certainty of the ground of a sinner's hope of pardon and acceptance through faith in Christ Jesus, 'that whosoever believeth in him shall not perish, but have everlasting life.' O yes! Allow me, therefore, my dear sir, as one recovering from the grave, to encourage your hands in the prosecution of every good work, to abound more and more in faith and good works. Now is your day of labour, of seed time, and of stewardship. Your reward of grace, you know, not of debt, is certain; don't fear! 'Be thou faithful unto death, and I will give thee a crown of life.'"

In the following spring he again visited England. He spent some time in Manchester, Liverpool, and London; and returned to Edinburgh by sea.

In consequence of his severe illness the preceding winter, he was prevailed upon to spend that of 1818 in some warmer climate. In October he commenced his journey southwards, accompanied by Mrs. Spear. They proceeded through Manchester and Bath, and reached Penzance, the place of their destination, in safety. They were cordially received by a large circle of Christian friends, whose kind assiduity to promote his comfort, and warm expressions of regard, must have been peculiarly grateful to the heart of the interesting invalid. The climate had a most happy influence upon his health, so that he was not confined to the house during any part of the winter; and his spirits were as good as might reasonably be expected, when at so great a distance from his family.

But during his temporary abode in that place, an event occurred which would have cast the shade of melancholy over the brightest scenes. A lovely boy, about eleven years old, a most engaging and promising child, was removed by death. No situation can be conceived more trying than that in which these parents were placed at this awful juncture. Six of their children were afflicted with the measles at the same time; they were fully apprized of the extreme danger of one, and the alarming symptoms in others; but the sad intelligence was a full week in reaching them; so that their

suspense was embittered by the consideration, that when they sighed, and wept, and hoped, and prayed, the beloved object of their parental solicitude might be beyond the reach of their sympathy and their prayers. When the letter came, which they expected to be final, before opening it they joined in prayer for strength to receive with submission whatever information it might convey. But when, with a faltering voice, the father read the mournful account of the death of his son, Nature bowed beneath the stroke, and expressed her anguish in a flood of tears. It was not long, however, ere he recovered his accustomed composure, and devoted himself, with Christian fortitude, to the duty of administering comfort to his afflicted partner and distressed family.

The following extracts from his letters to his eldest son, on that trying occasion, cannot fail to be interesting, as they breathe all the placid resignation of the Christian.

“Penzance, Jan. 16, 1819.

“In the awful suspense as to the decease or recovery of our dear son Joseph, your dear mother and I will endeavour to commend him, if he is yet in life,—if, *indeed, he is yet alive*,—and you all, (who are dear to us as ourselves,) to the blessing of God; saying, as the Lord commanded Moses to direct Aaron to bless the children of Israel, saying unto them, ‘The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and give thee peace:’ and in this prayer is included all that we could desire and wish concerning you. Well then, if it please God to take unto himself our beloved child, and in this manner to bless the lad, in his abundant mercy, and in answer to our prayers, shall we murmur? Shall we complain? Oh no! Ought we not rather to rejoice and praise the Lord? But if we cannot do this, through the weakness of our faith, the remaining carnality of our hearts, we will not suffer ourselves, (by the aid of the Lord,) to indulge any unkind, ungrateful, unbelieving thoughts of the Lord’s dealings towards us in this affliction; but, like Aaron, hold our peace, if we can rise no higher. And should it please God to spare and recover the child, in answer to prayer also, O that it may be for the glory of God; that the Son of God might be glorified thereby: that he may be a burning and shining light in the world: that he and his dear brothers may be the devoted sons of God, in the Gospel of his Son, our Saviour. Tell them, if they are all alive when you receive this, or if not, tell the survivors, that this is our prayer for them all.” He then alludes most affectionately to his daughters, who, with one exception,

had escaped the contagion; and concludes with an earnest prayer, that the affliction might be sanctified to the whole household.

On receiving the intelligence of the death of Joseph, he wrote as follows:—

“ MY VERY DEAR SON,

Jan. 19, 1819.

“ Now we find that your dear sister's and your own anxiety and sympathy for your beloved brother Joseph terminated on the evening of this day week, about seven o'clock, by his departure from this vale of tears. Well! it is well! Good is the will of the Lord; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord! We trust to hear something further from you to-morrow; but whatever be the result of one or more days hence, let me entreat you and your dear sister, and all the surviving family, indeed, to be of good comfort, to look up for Divine consolations, and to realize the same truths which you suggest to us. Meantime, I hope we shall be enabled to bear all God's holy will concerning us; and you all, our dear children, divide our love among you, and give a large portion thereof to the dear sufferers. We recommend you to God; and he only can give us all relief.”

He returned home early in the spring; and as the summer advanced, assured by experience of the unsuitableness of the climate of the north to the delicate state of his lungs, he determined on leaving Edinburgh, and was anxiously engaged in forming plans for the future. The subject was much involved, and attended with many difficulties. The interests of his numerous family lay near his heart; and for their improvement he was disposed to make any lawful sacrifice; but to remain any longer there, was to expose his life to the most imminent peril, and therefore inconsistent with duty. These conflicting considerations, together with his various engagements, wholly absorbed his time, and in some measure preyed upon his spirits. But, in the midst of these perplexing cares, death laid his softest hand upon him, and relieved him from all further anxiety, by calmly introducing him to a state of perfect blessedness and rest.

In the month of July, 1819, he removed with his family to Porto Bello, a place on the sea-side, about three miles from Edinburgh. There he used sea-bathing, and frequently appeared much refreshed by it; but, in the meanwhile, disease was busy in his frame, and its operation was in all probability not a little facilitated by the cares that oppressed his mind.



The severe attack of inflammation in 1817 had materially weakened his constitution, and rendered it susceptible of injury from the slightest causes.

About the middle of August he was attacked with fever, and confined for a week to his room. It seems that he had a suspicion, from the beginning of this illness, that his life was in danger. This he indicated in several ways, and even said so; but his desire not to wound the feelings of his family would not allow him to allude to it in strong terms. He recovered, however, so as to be able to take exercise; and went up to Edinburgh to meet his eldest daughter, on her arrival from England. But the fever soon returned, accompanied with inflammation. He remained in Edinburgh, and every exertion of medical skill was made to afford him relief. On Monday, the 30th of August, he was considered materially better, and great hopes were entertained of his recovery: but these appearances were only flattering and delusive; for, on the following morning, a rapid change for the worse took place, so great indeed, that it affected his countenance, and gave to his medical attendants a certain indication of his danger, immediately on their entering the room. All hope of life was now taken away. Death gave too many signs of his approach to leave a doubt upon the mind that his end was near. The dying saint was himself fully aware of it. Early on Tuesday morning, the last day he spent on earth, at the close of which he entered heaven, several of the members of his family being assembled round his bed, he broke silence by this short aspiration—"Let the bright shining of thy countenance appear." This he repeated several times; and when his daughter expressed her confidence that his prayer would be answered, he added with peculiar emphasis, "O yes!" He was disposed to converse, but was restrained by the express and repeated request of the physicians; on this account, but few of the family were allowed to see him. It was evident that his thoughts were much engaged about eternal things; his prospects of future felicity were unclouded, and his mind was perfectly tranquil. He was not, however, without his anxieties for his family; but was quite alive to the deep affliction in which his death would involve them. About nine in the evening, a few friends being assembled in the house, he was asked if it would be agreeable to him that they should join in prayer on his behalf. He instantly expressed his satisfaction, his countenance brightening into a smile that indicated the glory that filled his soul. He retained his consciousness almost to the

last moment: and at half-past twelve, on the morning of the first of September, his happy spirit entered into the rest that remaineth to the people of God. A relative who was present writes, "His departure, like his life, was marked, I may say, with an almost enviable serenity. The taper of life gradually sunk lower and lower in the socket, till he departed without a struggle, a groan, or the smallest apparent unwillingness."

Many interesting reflections crowd upon the mind, at the close of such a life as that of Mr. Spear; but we have already exceeded our limits too far to indulge them. We therefore close this imperfect sketch with a faithful transcript of his character, from the hand of one who knew him intimately in his retirement, and was for several years an inmate of his family.

"Mr. Spear's active life had closed before I knew him, and I only knew him in retirement as a Christian and a man. In these characters, I rather think, I saw him to disadvantage; for having been active through life, and being quite secluded at last, it preyed, I fear, upon his mind, and prevented, perhaps, the full display of his excellencies.

"He was a man of *genuine humility before God*. This appeared in his prayers, in his confession of sin, in the hymns he sung at worship, in the whole train of his conversation. He deemed himself less than the least of all saints; confessed he was a sinner; and esteemed the humblest believer better than himself.

"*Great meekness before men*. His general manner was retired, and approached to shyness; but it rose from the meekness and gentleness of his disposition, his unassuming temper, and his wish to make all around him feel at ease and happy. In the society of the illiterate and the poor who were pious this appeared conspicuous, and indeed in all his conduct. He was especially careful not to seem to take the lead in company; was unwilling to put himself forward; would only guide conversation by a gentle hint, or modest remark, or inquiry, or he would be silent.

"*His candour was great*. Seldom would he speak on the subject of character at all, unless it was to say something favourable. If he was obliged to notice faults, it was generally to excuse them, or explain how they might have risen; and often would he remark, that there was no perfection, and would maintain his general charity where he could not wholly approve. Here he displayed remarkable command over his tongue, that world of iniquity; and often would he convey a severe reproof by his mere silence. If I have ever seen him

unpolite, it was in refusing to speak, lest he should injure character. In short, he knew how to be silent better than most men.

“ *His kindness was great to all with whom he had to do.* It appeared in a look of benevolence and a smile of affection, that would be known in Scripture by *the light of his countenance*. It invited his friends to come and be happy, and feel at ease, and present their request. It appeared especially to his own family. It beamed upon his children, and prompted him to enjoy and even share their sports, rejoice in their progress, and reward them for obedience and goodness. It diffused a gentle influence round his family circle, that often composed my troubled spirit, soothed my anxious mind, led to devout and heavenly meditation, and inspired a sweetness and mildness that was delightful.

“ *His benevolence formed the element in which he lived.* It led him to seek the good, and rejoice in the happiness of all his friends, all his acquaintance, and all men; to take prompt and effectual means to promote it; to assist all good societies; to promote every useful plan; to grieve over the misery that could not be relieved. He felt deeply when his friends were sick, or when they died; wrote often and largely to them or the survivors on such occasions; rejoiced when they married, prospered, or recovered; exulted in the progress of the Gospel, of bible and education societies, and all plans of public good. Seldom has benevolence had fuller possession of the whole heart and soul of mortal man than of Mr. Spear.

“ *His liberality was unbounded.* When in trade it was greater than it could be when he had retired; and then he supported, at one time, an academy alone, and gave money in hundreds at a time. He had the chapel in Manchester, at one time, wholly on his hands. He lent money to poor and industrious tradesmen; he gave to all chapel cases; he gave largely often to embarrassed ministers. I never knew him refuse or resist an application, or give a miserable donation. He thought the religious world erred in not sufficiently supporting charitable institutions, which have a reference only to the bodies of men; he never neglected these, saying they ought to be attended to, and the others not neglected. It was no excuse to him that the world would take care of their own. He had liberal arrangements in his own family; made liberal allowance to his servants; gave more liberal aid to his relations and friends, and acquaintance. He made most liberal and expensive arrangements for the instruction

of his children; and gave liberally to academies for the ministry, and for general education. Few men in modern times, especially among Dissenters, had such elevated ideas of a good, liberal, and pious education. For this he lived; to this his other plans were made subservient; for this he made the greatest sacrifices; and he was blessed in no common degree with the desire of his heart. In short, seldom has there appeared in private life a display of a more princely mind and elevated soul.

*" His prudence was consummate.* In the transactions of business he had a penetration and perspicacity that discovered at once what was right, and seemed prophetic to others. In ordinary concerns his prudence was most conspicuous; and his opinion was treated with the greatest deference in all public and religious affairs. His own affairs he regulated with discretion; he sought good ends by the best means; he prevented in no ordinary degree his good from being evil spoken of, and secured the end with the least measure of offence. His prudence did not fetter him in exertion, or prevent him from exertion; but guided him in all his efforts, and contributed to their success.

*" His integrity was unimpeached and unimpeachable.* In the transactions of trade he acted upon those large views and liberal principles that prevented his taking petty advantages, or carrying his rights to the utmost. Hence he would often pay what he did not really owe, rather than have the appearance of evil. He had large concerns in trade; few had larger; but never, I believe, did malice itself impugn his integrity.

*" His enterprise and activity were conspicuous.* He did what his hand found to do with all his might. He was diligent in business, fervent in spirit, serving the Lord. He introduced, I believe, some new markets first to the notice of the mercantile world; and had the largest transactions, and the greatest stake in the cotton trade, that were then known.

*" His regularity in all his conduct was striking.* It affected the order of his business and affairs, and made them all proceed with the greatest uniformity and success. It pervaded his domestic arrangements, and caused them all to move on with a calmness and comfort that could not easily be excelled. It influenced his devotion, and fixed the hours of family prayer with undeviating punctuality. Whether company was present or not, the domestic devotion was uninterrupted.

*" His devotion was eminent and constant, and appeared in*

his uniform regard to family religion. Often, when scarcely equal to it, would he be present at the family altar, and always, unless hindered by illness, or absence from home. His journeys were often regulated, and his returning home, in reference to the family devotion. The whole domestic arrangements of his house were made subservient to this, and constructed upon this principle. The last thing on leaving home was to commend the family to God, and the first on his return was to assemble them for devotion. He cultivated a devotional turn, read pious books, and had his conversation in heaven.

*"His friendship was steady and lasting; nor was he given to change, or to be soon angry. He did not expect perfection in his friends, as he knew he did not display it; nor did he reject their friendship for a small matter. No; he kept his friends till God took them in providence or death. He was one of the few too who loved his friends so much as to risk their displeasure by telling them their faults. But this he did with a reluctance that shewed the pain it gave him, and a mildness that disarmed all who felt his reproof. When he smote indeed, it was a kindness and an excellent oil. It did not break the head, but bound him more firmly to your heart.*

*"His charity was great to all good men. It was not of that spurious kind that sinks all differences into nothing, under the power of lukewarmness. He was a conscientious Dissenter, and saw and lamented the evils brought on the church by human interference and secular arrangements in religious things. But while he preferred Dissenting order, and regarded it as Divine; while he was a strict Calvinist, from conviction that Calvinism was the doctrine of Scripture; while he walked with the churches whose order and doctrine he deemed scriptural, he maintained personal friendship and esteem for good men in all denominations. Many of his friends were Episcopalians, Methodists, Baptists, and Presbyterians. He acted according to his own light, and left others to the guidance of their conscience and the judgment of God. He rejoiced in Missionary and Bible societies, not merely for the amount of the good which they did, but because they tended to produce union and affection among all good men.*

*"He was a man of peace. His temper and disposition led him to cultivate this principle, and he sought it as pleasing to God and useful to man. In all cases of contention and quarrel, he was ready to act the part of mediator. He spared*

no pains to accomplish so desirable an object, and was often employed in offices of mediation. Here he shone—his candour and kindness gaining the confidence of each; his mildness disarming those that were offended; and his wisdom and influence procuring mutual concession, frequently mutual reconciliation: whilst where he did not see this result, he never lost the good will of either party. He mourned over the divisions of the world and the church, and the strife of individuals; and lamented the evils he could not cure.

“ *He was a man of trust*, and never divulged a secret confided to him. His general prudence prevented this, his great delicacy, and his great care as to what he said, so that his friends were under no apprehensions in opening their minds to him, or making him acquainted with their affairs; for they felt assured that, even if he saw their imperfection or imprudence, he would bury it in his breast, and not discover their concerns. This added greatly to the value of his character, and made his friends feel more easy in his society.

“ *His delicacy* was partly the result of all his other qualities, and partly an original faculty given him by God. But it spread a charm, and a glow, and a glory round all his other excellencies. It led him to weigh his words, and measure his expressions; to consult the feelings of all with whom he had to do. It gave him an instinctive perception of what was proper, and led him to the truest politeness, without thinking of its rules. Thus all who were honoured with his acquaintance loved him, and loved him the more the longer and the more they knew him. After more than four years eating at his table, daily and friendly intercourse with him, in all circumstances and in all frames; after habits of daily and interesting conversation on all subjects, and intercourse of all kinds; after seeing him in the retirement of domestic life and the privacy of his own family, in the most common and the most trying circumstances, my esteem for him increased, my confidence in him, and my affection for him. I have received innumerable proofs of his regard; I owe him much for the influence, silent and powerful, of his society, his spirit, and example. I feel poorer in the most precious article this world contains since he left it; and I feel assured that he is now near the throne of God, and singing the praises of redeeming love.

“ *His life was chequered and varied.* He rose to wealth and influence by the peculiar providence and blessing of God. He had trials in his affairs and connexions of the most painful

kind. He had many sorrows, rising from his keen sensibility to these trials, and partly from his concern respecting his eternal interests. But his principles were unshaken, though his frames varied; his friends never had fears for him, whatever he might have for himself. His affliction prevented his expressing much on his death-bed, but what he said shewed that all was well: and now he has entered into the joy of his Lord.

“The loss of such a man is a public calamity. Every good institution will feel it more or less; for to all of them he was a benefactor. He was one of the few distinguished men of the last generation, who helped to introduce that liberal and princely spirit into religious and benevolent affairs that is now diffusing itself through the nation, and is pregnant with so many mercies to mankind, and is probably the harbinger of the latter day. Happily the cause of Christ depends not on individuals, nor on man, but on Christ himself: and he has the residue of the Spirit, and can raise up instruments to accomplish his purposes, or accomplish them, without their agency!”

For ourselves, we can truly say that every view which we have obtained of the interesting character whom we have thus introduced to the contemplation of our readers, whether from our own observation, or the testimony of those who knew him best, has only tended to deepen our veneration of his virtues, and our regret for his loss. Such examples of ardent piety, of inflexible integrity, of diffusive benevolence, combined with deep commercial speculations and extensive mercantile engagements, are indeed of rare occurrence, and when they do occur, every care should be taken to preserve the record and perpetuate the memory of their worth; as well for the instruction and encouragement of those who occupy the same station of difficulty and of danger, as for the honour of him who made them to differ. We write no panegyric, we pronounce no eulogy: “By the grace of God, they were what they were.”

③.

*The Free Agency of Man compatible with the Divine Decrees.*

THE object of the present paper is to illustrate and establish the proposition, that the free agency of man is a doctrine perfectly compatible with the decrees of God—and that the proof of the one doctrine by no means impairs the validity of the other. That God is in himself, in the highest possible sense of the term, a free agent; and that his own decrees can have no influence, in any way, to diminish or impede the exercise of his free agency, is, we presume, a principle universally acknowledged by those who admit the being of a God: and with the free agency of *angels*, or the inhabitants of other worlds, supposing other worlds to be inhabited by intelligent creatures, like our own, we have nothing to do. Our sole business, at present, is with ourselves; and so indeed, in such inquiries as these, it always ought to be: nor should we ever presume to meddle with the manner of the Divine administration, with regard to other beings, till our destiny becomes linked in with theirs; or God commits, in some way, the responsibility of their government to us. And we shall find the question intricate enough, as it regards ourselves, without plunging into difficulties with which we have no concern; and perplexing ourselves with parts of the Creator's ways, far removed from the scene we occupy, and that department of his boundless administration under which it is our lot to live. We shall endeavour, then, throughout the whole of the ensuing discussion, to confine our subject within the limits we have thus laid down: and, as the basis of our observations, beg leave to call the attention of our readers to the two following passages of Scripture. *Ephes. i. 11—13*. “In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation.” *Acts, ii. 23*. “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” And we unite these two passages as the foundation of that train of thought which the present paper is to embrace, because, together, they not only necessarily involve the question to be discussed, but they furnish an ample illustration of the principle, both as it respects those who receive, and those who reject the Saviour. Here, the *determinate counsel and foreknowledge of God*—the



*counsel of his own will*—which, whatever interpretation may be put upon them, are only different modes of expressing his purpose or decree, are distinctly named; independently of which, neither the Jews could have murdered the Messiah, nor the Ephesians have welcomed him by faith. Whatever the nature of that connexion may be, there is evidently recognised by the Apostles, Peter and Paul, a *real* and *necessary* connexion between the murderous deed of the Jews, and the Divine counsel, in the one instance; and the faith of the Ephesians, and the *counsel of his will*, in the other: and yet the deed of the Jews is justly represented as a horrible crime, involving the most aggravated guilt on the part of its perpetrators, which could not have been the case if they had not been, in the proper sense of the term, *moral agents*, and, strictly speaking, *free* in what they did; while faith in Christ, it must be admitted on all hands, is not the mechanical movement of a being reduced by the necessary operation of certain fixed and determinate laws to the condition of a mere *automaton*, but the voluntary act of an intelligent creature, and the noblest exercise of his free agency. We are well aware of the misconstruction and abuse to which so distinct and ample a declaration as this, which at the outset of the argument we deem it necessary to make, is liable; and shall endeavour more fully to guard the propositions we have thus laid down, hereafter. For the present, let it suffice to observe, that by the voluntary act of an intelligent creature, is meant an act done with the full consent of the will;—and no man believes in Christ against his will;—while, unquestionably, the noblest act of which man, as a free agent, is capable, is to receive Christ as he is offered in the Gospel, in the exercise of a faith which involves the entire subjection of his will to this divinely appointed method of salvation.

Now, it does appear to us that the case is clearly made out by the texts which we have referred to; and that minds less vain and curious than ours would be fully satisfied with the Divine declaration on the subject, and for the unravelling of all that is mysterious and intricate connected with it, would patiently wait the disclosures of that day when the light of eternity will be thrown alike upon the scenes of Providence, the pages of revelation, and the dispensations of God, and we shall study them with a mind braced up to nobler efforts of thought, and expanded to a wider grasp of comprehension.

But vain man is not so easily satisfied: the testimony of God, and the promise of future information, are not enough to quiet his anxieties, or repress his curiosity. He must know

the *why* and the *wherefore* of every doctrine, and understand the *mode* and *manner* of every truth submitted to his observation, and presented to his faith: and often, in his daring pursuit of forbidden knowledge, he passes beyond the limits which the Creator has thrown around the powers of a finite mind; plunges into the secret things that belong alone to God; and is justly punished for his awful temerity, by the vexation and disappointment that attend his inquiries, or the fatal influence which its own speculative propensity is permitted to exercise over the best interests of the spirit that indulges it. It not unfrequently happens that a man loses the spirituality of his mind in the labyrinth of metaphysical disquisition, and returns with the wreath of victory upon his brow as a theological disputant, but dreadfully wounded in his peace, and mangled in his character as a disciple of Christ. The heat of polemical discussion, and the glow of ardent piety, agree not well together; and he is the best Christian, and the happiest man, who is most contented with the simple declarations of Holy Writ, and least agitated by the desire of knowing what God has not condescended to reveal, or the human mind is inadequate to comprehend.

We said that there were limits to the powers of the human mind; and no one can dispute it, who admits that there is any difference between the finite and the infinite; for this is that very difference,—the finite has limits, the infinite is unlimited. However vast may be the capacities of a created mind, and however extensive the field of observation and of knowledge in which it is permitted to expatiate, yet still there must be limits to its powers and to its range; and all beyond those limits is infinite. It may, indeed, be a question with some, whether the question now before us comes within those limits, or can be fully apprehended by the powers of the human mind, at least in their present state of degradation and confinement. Nevertheless, it is a most interesting and important subject of inquiry: consequences of the utmost moment, deeply affecting other essential doctrines in the Christian system, are dependent upon it; and much that is of a practical tendency may be connected with its discussion. We are willing, therefore, with much deference to the opinions of others who may differ from us on this point, to state what we conceive to be the testimony of Scripture concerning it; and to point out those important practical results, without a due consideration of which, the discussion of such a subject would be worse than trifling.

The Divine decrees are the eternal purpose, will, or plan of

God, whereby he hath, for his own glory, predetermined whatsoever has, or shall come to pass.

And we prefer, in our discussion, to use the word *purpose*, for this idea of the Divine determination, rather than *decrees*. It is the word more commonly employed in the New Testament; it is a more comprehensive term, and, with greater metaphysical correctness, confines the notion to one vast volition of the Eternal Mind, within which all is perfectly embraced, rather than a series of volitions, the one taking precedence of the other, and all occupying time in their passage through it; a notion which the term *decrees* is certainly adapted to convey, but which is utterly incompatible with any correct conceptions of the Deity. "He spake, and it was done; he commanded, and it stood fast." Is there here any thing like series, or succession, or number of volitions? No; the complicated result is thus sublimely stated as the single act of the Creator's will: thus the whole universe He governs, in all its systems, beings, and actions, rose entire in purpose and design to the single and eternal volition of His will; nor can there aught exist which that volition of the Eternal Mind did not include.

This purpose is *eternal*. It must be so, on the supposition of the eternity of God. Nothing had existence from eternity, but the supreme Intelligence; and He must necessarily have existed from eternity, for it is quite clear that the denial of the eternity of God is equivalent to the denial of his being; and even Atheists allow that something has existed from eternity.

Now, an infinitely wise Being must always know what is fittest and best, and what ought actually to take place in every possible case or event: and what is fittest and best, if he is a being of infinite rectitude, must be most pleasing to him; and that which is most pleasing to him must be the subject of his preference and choice: and, if he be infinite in power, that which is the subject of his preference must be also of his determination and purpose. If, therefore, God has existed from eternity, he has known from eternity what is the best plan by which to govern the universe: he has from eternity had a preference for that which is best, and from eternity determined to adopt and pursue it; and that is all that is intended by his eternal purpose;—the determination of God from all eternity to do that, in every possible case, which it appeared most desirable to himself that he should do.

His purpose is *immutable*. It cannot alter. An alteration in the Divine purpose would necessarily imply an alteration in the Divine mind, which would be, in fact, to suppose a

fickle, changeable God. "But he is of one mind—who can turn him?—The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." If the purpose, or the plan of God, for they are the same thing, could change, it must be from one or other of these causes, the existence of either of which, could it be proved, would undeify Him. Either his plan was imperfect at first, and it needs completing; or it was not, on the whole, the best, and it needs improving; or something has happened which was not foreseen, or which, if foreseen, was not provided for, and, therefore, the deficiency must be supplied. All of which ideas, the moment they are contemplated, appear absurdities; and compel us to take shelter from the horrible and monstrous conclusions to which they would conduct us, in the immutability of the eternal purpose of God.

It is *sovereign*,—not *arbitrary*. There are some who always understand the word *sovereign*, as though it were synonymous with *arbitrary*; and therefore reject the idea of the Divine sovereignty altogether: and for the same reason they reject the doctrine of the Divine decrees, as though they were the mere expression of *arbitrary power*, without any reason or propriety; and, therefore, utterly repugnant to the ideas which they have formed of God. But this is not the case. We discard such a notion, as monstrous, and tending to Atheism. To entertain it would be to reduce the Divine purpose to a mere system of blind and senseless fatalism, and to introduce the stoicism of the ancient philosophers into the theology of modern times. No: in the purpose of God there is an end to be secured infinitely worthy of himself, namely, his own glory; and that purpose is nothing more than the determination to secure this end by the best possible means. The sovereignty of his purpose lies in this: that it is perfectly independent of his foreknowledge, as its cause; and that, in the adoption and prosecution of it, he is not in any way responsible to any of his creatures. We said that the Divine purpose or decree was independent of his foreknowledge; and the denial of this involves us in absurdity. If God decreed only that which he foresaw would certainly come to pass, then that which he has decreed would certainly have come to pass without his decree, or else he could not certainly have foreseen it; and it is mere trifling to say that God has only decreed what he saw would come to pass without his decree: such a decree as this were no decree at all, but only the determination of a Being, who, foreseeing that certain events will happen, magnanimously bows to the necessity he cannot avert. But, can any thing in the universe be rendered

certain, independently of the purpose of God? We presume not. It is the being comprehended in his eternal purpose and perfect plan, that secures its accomplishment; and as that plan is perfect and eternal, so every thing is included in it; and from this circumstance its futurity is rendered certain. Thus the certainty of all created existence, and every event, is the object of the Divine knowledge; and that certainty is the result of his unalterable determination and purpose. If such and such things had not been determined by him, their existence could not have been foreknown by him, for it is only his determination that could make them certain; and unless certain, they could not have been certainly foreknown. It is absurd, then, to talk of the Divine purpose being the result of his foreknowledge. If it were right to speak of succession in the Eternal Mind at all, it would be more correct to say, that the Divine foreknowledge is in consequence of his decree; and that he foreknew all that would come to pass, from a perfect acquaintance with that purpose of his own mind, whereby the existence of every thing was made certain. But, we conceive it most correct to dismiss these ideas of progression from our notion of the Infinite Mind, and rather to say, that the purpose and the foreknowledge of which we speak have existed simultaneously, essentially, and eternally, in the bosom of the Deity.

Further than this—his purpose is sovereign, inasmuch as he has formed and executes it independently of the opinions and counsels of his creatures. He avows his great and glorious design, and ever keeps the end of all his dispensations steadily in view; but he rarely condescends to shew his creatures in what way that end shall be accomplished, or how the measures he adopts will tend to advance it: he gives no account of any of his matters, any further than he pleases. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Often, in our view of the subject, his methods seem least adapted to secure the end; his instruments least likely to subserve effectually his purpose; and he is frequently just at the accomplishment of his design, when, to our short-sighted apprehension, he appears furthest from it. "Clouds and darkness are round about him:" but "righteousness and judgment are the habitation of his throne."

" Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sov'reign will."

It yet remains to be distinctly observed, that in this eternal purpose of the Deity, every thing within the range of his moral government is certainly included. For every being, every circumstance, every event, however minute, from the birth of an archangel, to the falling of a sparrow; from the salvation of an immortal soul, to the numbering of a hair; is comprehended in his perfect plan. If any, the minutest thing had been omitted, so far as that thing was concerned, the plan would have been imperfect; and an imperfect plan would argue a want of some faculty or attribute in the Eternal Mind, essential to the perfection of his plan. But, a perfect being must act according to a perfect plan; and any other idea than that of absolute infinite perfection is incompatible with correct conceptions of the Deity.

Thus we see that the doctrine of the Divine decrees is nothing more than the simple purpose of the Divine mind, eternally formed and settled, to accomplish the most glorious possible end, *i. e.* his own glory, (for the glory of an infinite Being must be the highest possible end in the universe,) by the best possible means; those means being perfectly known to himself, and, therefore, the subject of his eternal purpose, and included in his perfect plan.

Now, the proof of this doctrine may be derived by an appeal both to reason and to Scripture. The argument from reason has been involved in our previous statement of the doctrine, and it may be thus summed up. God from all eternity determined to promote his own glory, by the creation of the world, consisting of intelligent beings, provided with a suitable habitation, and subject to a system of moral government, which he should exercise over them. In the anticipation of such a system of things he must know what course would, upon the whole, best secure the great end he had in view. That course he, therefore, must needs determine to adopt. This determination must necessarily be eternal, upon the admission of the eternity of God. This determination is his eternal purpose or decree, and it has received different names, according to that department of his moral government in connexion with which it is viewed: **PROVIDENCE**, *general* and *particular*, according as it is supposed to regard the general concerns of empires and societies of men, or the history of individuals; **PREDESTINATION** and **ELECTION**, as it is regarded in connexion with the dispensation of special and saving grace, to different and particular persons of mankind.

To prove the doctrine from Scripture, our quotations might be endless. *Isa.* xlv. 10. "My counsel shall stand, and I will do all my pleasure." Here, then, God is represented as having a counsel and pleasure: nothing can occur to contravene that counsel or pleasure; every thing that exists must exist in exact harmony or accordance with that pleasure, else his counsel does not stand, he does not do all his pleasure. *Isa.* xliii. 13. "I will work, and who shall let it?" *Dan.* iv. 35. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Here his will is asserted to be absolute law, his pleasure irresistible energy, acknowledged alike in heaven and in earth, and which no creature can successfully oppose. *Rev.* iv. 10. "The four-and-twenty elders fall down before him that sat on the throne,—saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

That the actions of moral agents are foreknown by God, is evident, or they could not have been foretold; yet multitudes of such actions, the voluntary actions of moral agents, are distinctly predicted in Holy Writ, ages before they actually had existence. Now, if they were certainly foreknown by God, they must, upon the whole, have been either according to his pleasure, or contrary to it. But, he will do all his pleasure, and nothing can resist his will: although, therefore, individual cases may occur which seem to us repugnant to the benevolence of the Deity, yet we may be assured that, upon the whole view of every such case, the existence of those actions appeared more desirable than their non-existence; and, therefore, that they were according to his pleasure; and, if according to his pleasure, certainly included in his eternal purpose or plan. No one can say that the murder of the Son of God was an amiable act on the part of the Jews, and taken apart from its causes and its consequences, it is not such an event as one could suppose would awaken pleasure in the Eternal Mind; and yet take that event in connexion with the scheme of human redemption, and it absolutely eclipses every other in importance, and absorbs in its peculiar glories all that has occurred in the annals of time, and on the theatre of the universe.

"'Twas great to speak a world from nought,  
 'Twas greater to redeem."

To constitute an *accountable creature*, or a *free agent*, there must be *intelligence*. That being who is destitute of the ability to distinguish between right and wrong, who has not the capacity of thinking and judging for himself, cannot, by any means, be considered an accountable creature. The actions of such a being are the actions of a mere *automaton*, and cannot have any moral quality, either of good or evil, so far as he is concerned in them. This is the case with lunatics, infants, and idiots; they have not the power to distinguish between right and wrong, and, therefore, cannot be accountable for their conduct.

The power of choice, or the exercise of will, is absolutely essential to free agency; and it is in this especially that our own consciousness informs us our free agency consists. He cannot be a free agent who has not the power to choose; the actions which are not the result of choice or will, but contrary to it, are not, properly speaking, our own. Moral accountability terminates where the will is coerced in its choice, and absolute compulsion begins. Thus, if I am taken to a certain place by force, contrary to my will, and all my utmost efforts and entreaties against it, I cannot be responsible for the consequences of my going there; but if I choose to commit idolatry, rather than forfeit my life, I am responsible; for I might avoid the commission of the crime, by submitting to the stroke of death: but the idolatry is, in this instance, the subject of my preference; must, therefore, be with the consent of my will; is the act of a moral agent in the exercise of his free agency; and I must be responsible for it. It is in the power of willing and choosing, then, that free agency consists. According to those volitions, and that choice, is the moral character good or bad; for those volitions and that choice, I must be accountable, even though the object of my choice should never be secured, nor the purpose of my will carried into effect. "As a man thinketh in his heart so is he;" the will determines the bias of the mind, for that is the master principle that leads all the others in its train; and the eye of God is ever on the heart. Let it be observed, however, that there is a vast difference between that power of willing or choosing, wherein free agency consists, and that freedom of the will, of itself to choose good or evil, for which some persons strenuously contend. Indeed, this notion of the freedom of the will seems to carry an absurdity along with it; for if it be affirmed, that the will is equally able of itself, naturally, to choose good or evil, we inquire, why it never chooses good without a Divine in-



fluence? The answer is, because it uniformly prefers evil! Now, if the will, in its natural state, uniformly prefers evil, it cannot prefer good; for it would be absurd to say a man willed good and evil, chose right and wrong, virtue and vice, at the same time. But the ability of the will is its power of willing; and the will cannot have the power of willing right at the same time that it is willing wrong; else the man may have the power of willing against his will, and choosing contrary to his choice. And this is, in short, the doctrine of the freedom of the will, as some have stated it; it is, they say, a power to choose either good or evil. If, by this, they mean a man may choose good if he will, we admit the sentiment; but he does not will, and, therefore, does not choose good, for he cannot choose contrary to his will; and, therefore, in that sense, he has not the power of choosing good, because he does not will to choose it. And if the antecedent inclination to good and evil were equal, which must be the case, on the supposition of that freedom of the will to which we have now referred,—for no man can be free to will against his inclination,—then there could be no choice at all; for where there is an equal inclination, there can be no preference, and thus all moral agency would cease; but, in the actual determination of the mind for the one, its ability to prefer the other is destroyed. It is true that a man, in every supposable case, might have chosen differently if he had pleased; but he did not please, which shows that he was more inclined to the way he did choose, than to that which he did not choose; and he could not choose an opposite way to that which was the object of his choice.

Where actions are concerned, sufficiency of means is also requisite to the constitution of a free agent, or an accountable creature. No man can be justly chargeable with guilt, in failing to accomplish what he had not sufficiency of means to perform. Thus the guilt of rejecting Christ will never be charged upon the Heathen who have never heard his name; while the circumstance that we have heard of him, and his great salvation, will awfully aggravate our guilt and enhance our punishment, if we reject him. "If I had not come and spoken unto them," says Christ of the Jews, precisely as he may say of us, "they had not had sin; but now they have no cloak for their sin." With regard to all objects or actions, then, presented to the mind for its choice, the choice or preference of the mind is that in which its free agency consists; and according to the nature of which, as morally good or bad, the character is determined. With objects or

actions never presented to the mind, it cannot be supposed to have any thing in the way of accountability to do, except in so far as those objects and actions may be influenced by, or result from, some previous objects or actions, which were the subjects of determination, preference, and choice. Thus, according to the laws of his country, he that goes with a *banditti* into the highway, or chooses to associate himself with a gang of depredators, is justly held responsible, not only for the deeds they may compel him, contrary to his inclination, to commit, but even for the deeds which they may commit themselves, without the intervention of his actual agency.

Now, the Divine decrees thus understood, and the free agency of man thus defined, are not incompatible the one with the other; in other words, the purpose of God does not destroy the freedom of human actions.

If, indeed, the doctrine of the Divine purpose be established, and the free agency of man admitted, then the proposition is at once demonstrated. If these two things do actually exist, their existence cannot be incompatible, the one with the other, otherwise they could not both exist: so that the question really is, not so much whether the Divine decrees are, or are not, incompatible with the free agency of man, but *how* they are compatible. It is not the *fact*, but the *mode* of that fact, which is the subject of inquiry. We have already shown that God governs the universe by a perfect plan; that from all eternity he has determined upon the best possible measures for securing the great end of his moral government, namely, his own glory; that man is the subject of his moral government, and that he is a free agent. These things then, if true, must be compatible with each other; and any apparent, or supposed incompatibility between them must exist only in our imagination, and not in reality. And it is hardly necessary to observe, that the truth of a proposition is by no means affected by our inability to understand it. There may be many subjects perfectly intelligible to an angel's mind, which our finite powers cannot comprehend; and many truths most obvious to the Eternal Mind, which neither angels nor men are able to perceive. No one will deny that many propositions might be quite obvious to the apprehension of Sir Isaac Newton, which a plowman could not comprehend; and, if there exists such disparity in the minds of finite beings, what must be the disparity between a finite and the infinite Intelligence! Our wisdom, then, is not to question and object; but, with a teachable spirit,

to search the Scriptures; with unhesitating confidence to receive their testimony; and to adore the wisdom which is, after all, unsearchable. Thus did the great Apostle of the Gentiles, the powers of whose mind were most assuredly equal to any we can boast, and who might have pursued these mysterious topics with as fair a prospect of success as a mortal could reasonably indulge: yet he bowed before the mysteries he could not unravel, and exclaimed, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again?"

But there are many who will not be satisfied with such a conclusion as this, however justly drawn from the premises we have established; but till it can be shewn to them, by some other process of reasoning, that the doctrine of the eternal purpose of God is not incompatible with the free agency of man, they will reject the doctrine of his eternal purpose, and affirm that it is no part of Scripture: and here we might turn upon the objector, and affirm that it is, and require him to explain the texts to which we have referred, on any other supposition. This, however, we shall not, at present, do; but proceed to appeal, in support of the doctrine in question, to hypothetical reasoning; our own consciousness; and the illustration of some Scripture examples.

Hypothetical reasoning, or reasoning by supposition, is a legitimate mode of argument on topics such as these, where the object is not so much to establish the truth of a doctrine or proposition, as to shew the possibility of its existence, by an appeal to some supposable cases. There are only two ways in which the Divine purpose or decrees can be supposed to affect the free agency of man, either by *rendering his actions certain before they take place; or by compelling, or constraining those actions against his will.*

Now, can we not suppose a finite being in every sense perfectly free—a being under no system of moral government whatever; left in every respect to himself, and whose actions should be, in the philosophical sense of the word, contingent? Would not such a being be allowed to possess every requisite qualification of a free agent? But the circumstance that all the actions of that being, and every volition of his mind, are perfectly foreknown by God, would not render them therefore less free. Suppose the individual in question did not know that God foreknew them; suppose,

for the sake of argument, he is ignorant of the being of a God; would the foreknowledge of God, in such a case, render his actions and volitions less free? Certainly not; for all this foreknowledge is possessed by God only, and the individual in question is supposed to be as ignorant of it as though it did not exist; and yet all the actions and volitions of that being, which are thus the subject of the Divine foreknowledge, must be certain, or they could not be certainly foreknown. Thus then the certain foreknowledge of the actions of a moral agent, though it renders those actions certain, does not destroy their freedom; and the objection against the doctrine of the Divine decrees, from the circumstance that they render human actions certain, and, therefore, destroy their freedom, falls to the ground. It equally militates against the Divine foreknowledge: for that could not be certainly foreknown by God, which will not certainly take place; and to say that he foresees things as contingencies merely, in our sense of the term, is the same as saying that he foresees a certain thing will happen, that may not happen; for that which must happen is not contingent: a contingent event is an event that may or may not occur, and that which may or may not occur cannot be certainly foreknown, that it will, or will not occur; if it is foreknown that it will occur, it is certain, and ceases to be contingent. Events may seem to be contingent to us, and in the popular sense of the term may be so; but there can be no contingencies or uncertainties to the Infinite Mind. If, therefore, the Divine foreknowledge extends to all the volitions and actions of intelligent creatures, and that foreknowledge, though it render them certain, does not destroy their freedom; so neither does the Divine decree destroy the freedom of human actions, because it renders those actions certain. And, therefore, so far as this question is concerned, the doctrine of the Divine decrees is not incompatible with the free agency of man. But it may be said that the doctrine of the Divine decrees compels men to act in a given way, and thus their freedom is destroyed. But what is compulsion? It is constraining a man to do something contrary to his will,—for to talk of a man's *willing* any thing against his will is absurd; and if a man can be shewn, who, in his natural state, sins against his will; does not choose the sin he voluntarily commits;—or, a man who believes in Christ against his will, or, in other words, chooses Christ while his inclination is, at the same time, contrary to that choice; such a man is not a moral agent, and we may cease to argue

the point, so far as he is concerned. But we despair of ever meeting with such a case.

We have already supposed the existence of an intelligent finite agent, free in the absolute sense of that word—we have supposed all the actions of that being foreknown by God, and thus rendered certain; and yet that their freedom was not affected by that certainty. Now, is it to be supposed a thing impossible with God, to create a being in every respect like this—in attributes, inclinations, circumstances, and actions, inasmuch that he shall do and think, and act in similar circumstances in a similar manner, and from similar motives? Would not the actions of such a being be free? They must, or else the resemblance cannot be complete. Is it impossible for God to create such a being? No; else he is not omnipotent: omnipotence can do any thing but a contradiction; and it is not a contradiction to say that God can create a being like some supposable type—and every thing is supposable which is not a contradiction; any thing but a contradiction is possible. God, therefore, can create a free agent, who in the exercise of his free agency shall accomplish the purpose of his sovereign pleasure—and such a being is man; therefore, we conclude that the doctrine of the Divine decrees is not necessarily, or actually incompatible with that of the free agency of man\*.

But we may appeal, as another ground of argument on this difficult subject, to our own consciousness. Are we ever conscious, either in our vicious or virtuous actions, of acting against our inclination? Were we ever conscious of choosing a thing against our choice, or of preferring a line of conduct contrary to our preference? We may be told that we are putting impossibilities: we are so; and we are anxious so to put them, that our readers may see their absurdity. When a man is compelled to do a thing contrary to his inclination, he does not choose it; but when his conduct is the result of his choice, in that conduct he is perfectly free—and does not the sinner choose sin? does not the believer prefer Christ? The *determinate counsel and foreknowledge of God* does not affect the crime of the Jews in murdering the Lord of Glory; nor does the *counsel of his will* render the faith of believers less a voluntary act in the Ephesian converts.

But we shall finally appeal to some Scriptural illustrations

\* See President Dwight's System of Theology, Vol. I. p. 262.

of the doctrine. The first we shall introduce is the memorable passage from Peter's sermon on the day of Pentecost: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." And the Apostles confirm this declaration, saying, "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Can any thing then be more plain than this, that in crucifying the Son of God, all the parties concerned were executing the Divine decree, and so far accomplishing the Divine pleasure, and the unalterable purpose of the Most High; and yet that they acted as moral agents in what they did, and were guilty of a most heinous crime; for the guilt of which they, and not God, are answerable? That there is difficulty in all this, we readily grant: but perhaps some such considerations as the following may tend to diminish, if not remove it. God, as an infinitely wise Being, must determine all that he will do, or allow to be done, from the beginning to the end of all his operations upon matter or on mind, else it is clear his plan of governing the universe would be imperfect, uncertain, and confused. Now, from the determinations of God, thus eternally settled, certain results issue, which, though he is not their author, he nevertheless allows; esteeming it, upon the whole, better that these results should be allowed, than that the determinations whence they sprung should not exist. These results are, therefore, fully contemplated by his infinite mind, and comprehended and provided for in his perfect plan. Such are all the varieties of moral evil. God determined to make man,—to make him a free agent, therefore capable of sinning; that free agency he *did* abuse to purposes of actual crime; but God was not the author of his sin, though he was of his free agency; the sinful volitions of his mind, which led to the sinful actions, were all his own. Hence, then, the responsibility and guilt of the Jews in the murder of the Son God; they did it of their own malignant hatred, impelled by their diabolical passions, without any respect whatever to the Divine decree, or intention to advance the purpose and the plan of God in what they did. If they had, it would have been a pious act; for that which is done according to the Divine will, and with a sincere desire to promote the Divine glory, is decidedly a pious act. But no;

they cried *Away with him; crucify him*. So that although they fulfilled the Divine counsel in what they did, they were as much free agents, and therefore as culpable, as though no Divine determination had existed.

Let us examine the other passage, to which we alluded at the beginning of this paper. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ." Now the *counsel and purpose* of God are infallibly certain, but faith in Christ is the voluntary act of an intelligent creature; by this we mean, an act done with the full consent of the will. It may be asked, then, Is the will of man free to receive, or free to reject him, so that it can as easily do the one as the other? We answer no; for by reason of the fall, his will has naturally a bias to that only which is evil, and would, therefore, in every case, without a Divine influence, reject Christ. Here, then, is the difference between free agency and free will. A free agent is one who has the power of willing and of acting according as his will shall dictate; but free will, in its popular sense, is an ability in the will itself to choose good or evil; and this is not the case with man; for the will that spontaneously and of itself chooses holiness cannot be a depraved will; this supposition would therefore falsify the doctrine of human depravity, and at the same time annihilate the doctrine of the influences of the Holy Spirit; for the will that can choose holiness, without a Divine influence, does not require a Divine influence, and therefore the office of the Holy Spirit is unnecessary. The will, indeed, is uncoerced; the idea of a coerced will is absurd. But the will of a finite being is limited, and bounded by the circumstances of his nature; and in man, that nature being fallen, limits the exercises of his will to that only which is in harmony with his fallen nature. While the will to sin, then, is perfectly free (we use the term as opposed to coercion), he cannot, from the very necessity of his nature, will holiness without a Divine influence on the heart; and that influence is such as not to coerce the will, or render the will to holiness less free, than was the previous will to sin. The one was the will of a corrupt and depraved nature; the other is the will of a renewed nature, both equally uncoerced; but in the one instance, the principle was from within himself, in the other it was from God. We shall only refer to one other illustration.

The Apostle Paul was in a dreadful storm at sea; all

hope of escape was utterly lost; but it was revealed to him, from heaven, that God had determined they should all be saved: and this he declared to the ship's company, with his own confident assurance; that the Divine determination, so expressed, would certainly be fulfilled. And yet, soon after this, while the storm was still raging, some despairing of the safety of the vessel, were about to quit her, and make an effort to swim to shore. Then "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." On this representation, they remained on board, and they all got safe to land. Now, who that reads this story but must perceive, that throughout the whole affair, Paul and his companions acted as free agents in this business, and felt as much free agents in what they did, as though there had been no decree existing on the subject: and yet there not only was a decree, including both the end and all the means necessary to the attainment of that end, but they themselves were perfectly aware of its existence. Here, then, we have the verdict of common sense, and the ordinary feelings of mankind, in favour of the position, which it has been the object of this paper to establish, namely, that the free agency of man is not incompatible with the Divine decrees.

Let, then, our faith in the Divine inspiration of the Holy Scriptures be established by the consideration of such a subject as this. Here we see God acting according to an infinitely wise and perfect plan: such a plan is developed in the Scriptures; and the consistency that marks the several parts, the harmony that characterizes the whole, are the impress of his almighty hand. Let us learn our only dependence. Man is fond of boasting of his independence; but, alas! the boast but ill becomes a being who is so completely in the hand of God. Let us adore the unsearchable Deity. "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" Let us be encouraged to confide in him:—the perfection of his plan—the certainty of his operations—afford the strongest possible grounds for the highest confidence to his intelligent creatures: and it is written, "They that know thy name will put their trust in thee." How should the consideration of such a subject teach us to value the unspeakable gift, that when, in his infinite wisdom, God had permitted sin to enter and destroy the human race, he provided a strong deliverer, and sent his Son to repair the ruins of the fall—to rebuild the desolated mansion, and



tender it once more a residence for Deity; thus overruling evil for good:—where sin abounded, causing grace much more to abound. Turning, then, with profound adoration from the knowledge that is too wonderful for us, let us believe in Christ, according to the Divine commandment, for “he that believeth shall be saved.” And let no man, to whom the offer of Christ is made, think to shelter himself for the rejection of that offer in the abysses of such mysteries as these; for thus it is written;—and, after all the sneers of infidelity, and cavils of objectors, the dreadful alternative stands unalterably the same, “He that believeth shall be saved, and he that believeth not shall be damned.”

Q.

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*An Essay on the Agriculture of the Israelites.*

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PART I.

*Situation and Extent of the Land of Israel—its Population—Fertility—Tenures—Soil—Climate—Seasons—Agricultural Produce.*

[The following pages are not offered to the reader as a complete Essay upon the subject, but merely as hints thrown out to promote investigation; and it is hoped that others will contribute, from their stores, to a farther elucidation: From the various particulars of which it treats being mentioned only incidentally in the books from which they are taken, complete information is neither to be expected nor obtained; yet the subject is, at any rate, worthy of notice, were it only as a matter of antiquity and curiosity: but it may, likewise, afford hints, in an economical, as well as in a moral and religious point of view. The reader is, therefore, requested to bear this in mind; and, where we have only an intimation, not to require amplitude; and, where there is only room for conjecture, not to expect certainty. And, after all, should the information respecting the agriculture of the Israelites in the land of Canaan, prove to be but small, or next to nothing, it will be some satisfaction to have ascertained that it is ALL that is to be acquired, at so great a distance of time and place, and under the yet more disadvantageous circumstances of a total change of inhabitants, laws, and religion.]

MAN, in the original intention of the Creator, was designed to be employed in *agriculture*. The whole earth, at the creation, was *rural*; and man was placed in one selected, peculiarly favoured, and most delightful spot, “to dress it, and to keep it;” in which words must be understood some *care* and *exertion*, however pleasing, and however salutary. All the kingdoms of nature were placed at his disposal; but, as he himself was a created being, it was right that he should live in dependence upon his Creator,

and a single test of his obedience was instituted: "Be fruitful, and multiply, and replenish the earth, and *subdue* it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." *Gen. i. 28, 29.* "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." *ii. 16, 17.* The prohibition was soon violated; the fruit was eaten, and man was driven from his easier employment in Eden, the garden of the Lord, to earn his bread by "the sweat of his face," from out the land cursed with the spontaneous and rapid growth of the thorn, the thistle, and all kinds of weeds, until he should himself be consigned to the earth which he had cultivated. The seasons were changed, and the cattle, partaking of the disobedient nature of their lord and master, were to be held in subjection by the rod of power.

Agricultural writers usually make a distinction between gardening and agriculture, though both of them are, in fact, the cultivation of the soil. But that is usually called *gardening* which is on a small scale, in a piece of ground near to the dwelling; and to raise, by the labour of man alone, vegetables for the use of the family. Agriculture is carried on upon a larger scale, with the help of cattle, and for the sustenance of cattle as well as man. And, in comparing the two, gardening still seems to bear much of its original character, of an employment and opportunity of meditation, in a state of comparative tranquillity and innocence. In *agriculture* there is more of the sweat of the brow to subdue the turbulent passions of rebellious man, and those turbulent passions are likewise called into action from the often untractable dispositions of the once obedient, but now rebellious animals, our servants.

Of the immediate offspring of our transgressing progenitors, one was "a keeper of sheep," the other "was a tiller of the ground." The one offered in sacrifice to God, as an emblem of an atonement afterwards to be made, "the firstlings of his flock;" the other "brought of the fruit of the ground," an emblem of "the first fruits" of them that were to arise from the earth at THE GREAT AND AWFUL HARVEST OF ALL. (*1 Cor. xv. 20—23. Rev. xiv. 15.*)

In process of time, the earth being filled with violence

and wickedness, God was pleased to drown the whole with an overwhelming flood, preserving only eight persons, together with some of each kind of animal, alive, in an ark which floated on the waters; and, on the subsiding of these waters, a blessing of fruitfulness and multitude was pronounced upon the survivors, and a promise was made, that, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The animal, as well as the vegetable creation, was granted to man as his food; and then Noah, the head of the remnant of the old world, the head also, and progenitor of the new, "began to be an husbandman, and planted a vineyard." The wealth of the patriarchs Abraham, Isaac, and Jacob, consisted chiefly in their flocks and their herds: they were temporary sojourners, in tents, in a strange land; but that land was promised to them, that is to their posterity, in after times, as a settled habitation, as "a land flowing with milk and honey,"—"a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive; a land wherein they should eat bread without scarceness," where they should "not lack any thing;" "a land whose stones *were* iron, and out of whose hills *they should* dig brass:" *Deut.* viii. 7—9. Accordingly, in the due time, the children of Israel were established in this country, with this blessing upon them, if they should observe the commandments of God: "The Lord thy God will set thee on high above all nations of the earth. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.—The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto.—And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground.—The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand." (See *Deut.* xxviii. 1—14.) The contrary of all this, and much more, was denounced against them in case of disobedience.

The land of Israel lies considerably within the temperate zone, from about  $31\frac{1}{2}^{\circ}$ , to about  $33\frac{1}{2}^{\circ}$ , of north latitude, and

is about  $1\frac{1}{2}^{\circ}$  across at its greatest breadth, and about  $\frac{1}{4}^{\circ}$  in the narrowest part; so that it cannot, at the most, be considered as containing above three square degrees. Fleury, in his book on "The Manners of the Israelites," the edition by Dr. Adam Clarke, (3d edit. 8vo. p. 59), says, that "It cannot be computed as less than five degrees square, according to the maps." But five degrees square would give twenty-five square degrees; so that he must surely mean, but five square degrees, and that seems to be greatly too much. The computation here made is from the maps in "Wells's Geography of the Old and New Testament, in 2 vols. Oxford, 1801." Three square degrees will give 4,800 square miles, and 3,072,000 square acres. This is supposing it to be a flat surface, but its hills and mountains will make it considerably more. If we consider the land of Israel, then, as only two degrees, or 120 miles, in length, it is but about ten miles more than the space in England from London to Norwich, or to Bath, with a breadth varying from 90 to 30 miles. England may be said to be about  $5^{\circ}$  in length from north to south, with a breadth varying from one to three degrees; that is about 300 miles in length, by from 60 to 180 broad. England alone, not including Wales, contains 86,129 square miles, and 63,719,695 square acres. The total population of England alone is 8,331,434. When David numbered the people, (2 Sam. xxiv. 9.) there were 800,000 fighting men in Israel, and 500,000 men of Judah, or 1,300,000. We must reckon nearly as many women as men, or at least, 1,200,000, and of old men, old women and children at least five to every couple, which would make 6,500,000, or a total population of 9,000,000, much exceeding that of England, upon not a tenth of its space. And this may be easily credited, if we take several particulars into consideration, as, first, the general fertility of the land. We consider it not bad wheat land in England, which, from a sowing of  $2\frac{1}{2}$  bushels to the acre makes a return of from 20 to 30 bushels. Suppose we take 25 as the medium, that is tenfold; whereas the sower in the parable, from his "good ground," received a return of thirty, sixty, and an hundred fold. They had, secondly, no horses for war, for agriculture, for carriages, or for pleasure, the maintenance of which with us takes up so large a portion of our land. Their parks and useless pleasure grounds must have been but small, and their general habits were more plain and frugal than ours\*.

\* Maundrel, in his Journey from Aleppo to Jerusalem, says, "For the husbanding of these mountains, their manner was to gather up the stones,

The land of Israel was bounded on the north and north-east by the mountains of Lebanon and Hermon, which kept off the cold winds in that direction, while the mountains on the south equally defended them from the scorching winds from the Deserts of Arabia; and the Mediterranean Sea, on the west and north-west, supplied it with refreshing breezes.

In respect to *tenure*, each Israelite had his own portion of arable land, which was the same as that which had been allotted to his forefathers at the first settlement under Joshua: and to each district were assigned common pastures for the support of their numerous flocks and herds. They could neither change their place, nor enrich themselves to any great degree. The laws respecting the jubilee had provided, that all alienations should be revoked every fifty years; and it was forbidden to exact the payment of debts, not only in the forty-ninth, but also in every sabbatical year. This very much prevented both selling and borrowing: and thus every man was confined to the portion of his ancestors, and took a pleasure in improving it, knowing it could never go out of the family. If, by the increase of a family, it was necessary

and place them in several lines, along the sides of the hills, in form of a wall. By such borders they supported the mould from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another, from the bottom to the top of the mountains. Of this form of culture you see evident footsteps wherever you go in all the mountains of *Palestine*. Thus the very rocks were made fruitful. And, perhaps, there is no spot of ground in this whole land, that was not formerly improved, to the production of something or other ministering to the sustenance of human life: for, than the plain countries nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle, except goats, yet being disposed into such beds as are afore described, served very well to bear corn, melons, goards, cucumbers, and such like garden stuff, which makes the principal food of these countries for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner for the production of corn, might yet serve for the plantation of vines and olive trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places. And the great plain joining to the Dead Sea, which, by reason of its saltness, might be thought unserviceable both for cattle, corn, olives, and vines, had yet its proper usefulness, for the nourishment of bees, and for the fabric of honey; of which *Josephus* gives us his testimony, (*De Bell. Jud.* lib. v. cap. 4.) and I have reason to believe it, because when I was there, I perceived in many places a smell of honey and wax, as strong as if one had been in an apiary. Why, then, might not this country very well maintain the vast number of its inhabitants, being in every part so productive of either milk, corn, wine, oil, or honey, which are the principal food of these eastern nations; the constitution of their bodies, and the nature of their clime, inclining them to a more abstemious diet than we use in England and other colder regions?"—P. 65.

to divide an estate into shares, the smallness of each of them was compensated by breeding large flocks of cattle in the common pastures.

The *soil* of the land of Israel must have been, in general, light and rich, from the abundance which it produced, and from the circumstance of its agriculturists plowing usually with a *yoke*, or pair, of *oxen* to a plough, as was the case when Elijah came and found the great farmer Elisha with his twelve ploughs and yokes of oxen before him, and he himself, like a thrifty husbandman, holding the twelfth. (See 1 Kings, xix. 19.)

In respect to *mines*, the Israelites seem not to have had any *gold* and *silver* of their own; that appears to have been furnished from Arabia, especially from Ophir, whilst Solomon was supplied with what he had for the temple by Hiram, King of Tyre, who probably imported it from Ophir: (see 1 Kings, ix. 11. x. 2—14. xxii. 48. Psalm xlv. 9. lxxii. 15.) and, indeed, it was forbidden to them “greatly to multiply gold and silver.” (Deut. xvii. 17.) But, in the more useful metals employed in agricultural and domestic purposes, in those, as we have before seen, it was promised that the country should abound; it was to be “a land whose stones are *iron*, and out of whose hills thou mayest dig *brass*,” or *copper*. (Deut. viii. 9.) We read of *coals* with which they made *fires*, as if they were *mineral* coals; we hear of them used at the altar, by the refiner, by the smith, and by the baker; and the high priest’s servants “had made a fire of coals,” at which they warmed themselves, when Peter “stood with them and warmed himself.” (Levit. xvi. 12. Prov. vi. 28. xxv. 22. Isa. vi. 6. xlv. 12. John, xviii. 18. Rom. xii. 20.) But, on farther examination, we shall find that these coals were from *wood*. (Deut. xxix. 11. 1 Kings, xviii. 23. Psalm cxx. 4. Prov. xxvi. 21. Isa. xxx. 33. xlv. 9—20.) It might, however, perhaps, for some purposes, be first converted into *charcoal*. The Israelites had a festival called *Xylophory*, in which every one brought wood to the temple in great solemnity, for feeding the sacred fire, kept continually burning on the altar of burnt-offerings. This feast is no where mentioned in Scripture; but Josephus speaks of it, *De Bell. Jud.* lib. ii. cap. 17. § 6. It was on the fourteenth of *Lous* or *Ab*, the *fifth* month, or July. *Sandys*, indeed, in his Travels, speaking of the Dead Sea, says, “At the foot of the bordering mountaines, there are certaine *blacke stones* which burne like *coales*, (whereof the pilgrimes make fires) yet diminish not therewith; but only become lighter and whiter.” P. 142. They sometimes burnt

cow-dung, (*Ezek. iv. 15.*) and probably camels' dung, as the Arabs do at this day.

The *climate*, as before mentioned, from the moderate southern latitude of the country, and from its being sheltered by mountains from the cold winds of the north and north-east, and from the scorching winds of the south, and being open to the sea-breezes of the west and north-west, was particularly favourable, so as to make it "a land *flowing with honey*," that is, adapted to the production of *flowers*, and the maintenance of *bees*. The *rain* was vouchsafed, for the most part, at stated times in spring and autumn, called "the former and the latter rain," (*Deut. xi. 14. Hosea, vi. 3. Joel, ii. 23.*) In *Amos, iv. 7.* God is represented as saying, "I have withholden the rain from you, when there were yet three months to the harvest;" that is, the *wheat* harvest about *May*; so that this rain was the *latter* rain, about *February*. The *dews* were constant and plentiful. (*Deut. xxxiii. 13, 28. Psalm cxxxiii. 3.\**) It was not, however, without its *frost*, to which the nights are liable even in warm countries, and in the summer time: Jacob complains to Laban, that, in his service, "In the day the drought consumed *him*, and the frost by night:" (*Gen. xxxi. 40.*) and the dead body of Jehoiakim was denounced to be "cast out in the day to the heat, and in the night to the frost." (*Jerem. xxxvi. 30.*) A river is sometimes frozen over there, in a night, when the preceding day is very hot. (*Orton's Exposition, vol. v. p. 562.*) And, as before noticed, for a different purpose, on the night on which our Lord was apprehended and carried to the palace of the high priest, which was at the passover, the beginning of barley harvest, "the servants and officers stood there, who had made a fire of coals; (*for it was cold:*) and they warmed themselves." *John, xviii. 18.*

In respect to the *winds*, though their general character was temperate and calm, yet were they subject to occasional visitations of cold and storms. "Awake, O north wind," says the bridegroom in the Song of Solomon; "and come, thou south; blow upon my garden, that the spices thereof may flow out." (*iv. 16.*) "When ye see a cloud rise out of the west," says our Lord, "straightway ye say, There

\* Maundrel, in his Journey from Aleppo to Jerusalem, on the night of the 22d of March, says, "We were sufficiently instructed by experience what the holy *Psalmist* means by the *dew of Hermon*, our tents being as wet with it as if it had rained all night." P. 57.

cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass." *Luke*, xii. 54, 55. "When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering." *Matt.* xvi. 2, 3. "The north wind driveth away rain," according to Solomon, in our translation, (*Prov.* xxv. 23.) but other interpreters translate it "*produces* rain." "Out of the south cometh the whirlwind;" says Job; "and cold out of the north." (xxxvii. 9.) The whirlwind, however, which Ezekiel saw was in a different direction: "I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." (i. 4.) But, even that seemingly most uncertain of all things, *the weather*, was still considered by the Israelites as under the immediate superintendence, care, and administration of the first CREATOR of all things. Our Lord himself says to the Jews, "Your Father which is in heaven, maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." *Matt.* v. 45. "He left not himself without witness," said Paul to the people of Lystra, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." *Acts*, xiv. 17. "The Lord our God," says Jeremiah, "giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest." (v. 24.) "The Lord," exclaims the Psalmist, "causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the winds out of his treasures." (cxxxv. 7.) "He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who is able to abide his frost? He sendeth out his word, and melteth them, he causeth his wind to blow, and the waters flow." *Psalms* cxlvii. 16—18. "The Lord hath his way in the whirlwind and in the storm," says Nahum, "and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth," by excessive heat or drought. "The mountains quake at him, and the hills melt, and the earth is turned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured forth like fire, and the rocks are thrown down by him."



(i. 3—6.) But, notwithstanding this, the husbandman was not to be dismayed; he was to forsake his sins, to put his trust in God, to do his own part, and to leave the event with God: "He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap." (*Eccles. xi. 4.*) "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (*1 Cor. iii. 7.*)

In endeavouring to ascertain what were the seasons in the land of Israel, it will be necessary to consider what were the three great festivals of the Israelites. They are thus mentioned, *Exod. xxiii. 14—17.* "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread;" which was joined to the *Passover*, (see *Exod. xii. 18.*) "thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib," or Nisan, answering to part of our March and April; "for in it thou camest out from Egypt: and none shall appear before me empty. And the feast of harvest,"—called also the feast of *Pentecost*, (*Acts, ii. 1.*) from its being *fifty days* from the *Passover*, (*Levit. xxiii. 16.*) and, likewise, *the feast of weeks*, from its being *seven weeks* from the same, (*Levit. xxiii. 15, 16. Deut. xvi. 10.*)—"the first fruits of thy labours, which thou hast sown in thy field," of wheat; "and the feast of ingathering," of grapes and olives, "which is in the end of the year, when thou hast gathered in thy labours out of the field:" this is called also "*the feast of tabernacles*," which was to begin on "the fifteenth day of the seventh month," or *Tizri*, answering to the latter end of our September, or beginning of October. (*Levit. xxiii. 33, &c.*) On comparing this account of the three great feasts in *Exod. xxiii.* with that in *Levit. xxiii.* and other passages, it appears that the first fruits of the *barley* were offered at the *Passover*, (*Exod. xxiii. 15. Levit. xxiii. 10—12. Ruth, i. 22. ii. 23.*) and the first fruits of the *wheat* at *Pentecost*, or the feast of weeks, (*Exod. xxxiv. 22.*) and the first fruits of the *wine* and *oil* at the feast of tabernacles. The *barley* was to be offered in the *sheaf*, the *wheat* made into *loaves*, and the fruit of the *vine* and *olive* in their *expressed* state. Now the Israelites had been promised, "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time;" (*Levit. xxvi. 3—5.*) so that their barley harvest was about the beginning of our April, the wheat

harvest the end of May, or beginning of June. The threshing continued till the vintage and gathering of the olives began; and, when they were ended, succeeded the feast of tabernacles, and then commenced the sowing time. Dr. Doddridge, in his "Exposition of the Parable of the Sower," in the paraphrase, says, it was "at the spring of the year" that it was spoken by our Lord, and adds in a note, "Many circumstances below make this probable\*"; and, indeed, I do not find that in Judea they sowed even wheat sooner: but to conclude from hence, as Sir Isaac Newton does (in his *Discourse on Prophecy*, p. 153), that *this parable was delivered in the spring*, is very precarious. One might as well argue from that of the tares, delivered the same day, that it was harvest." (8vo. vol. i. p. 356.) Brown, however, in his *Dictionary of the Bible*, article *barley*, says, but he does not state on what authority, that it "was sown about October, and reaped in the end of March." And this seems to be more probable. Barley with us is sown about the middle or end of April, and, in a favourable season, is cut about the middle or end of August; that is, it is fit to be cut in about four months. In a particularly favourable season it has, indeed, been known to have been sown and cut in twelve weeks, but it was from May to August. Now, although, in the more fertile soil and more favourable climate of Judea, it might not take so long a time to come to perfection, yet, as it was cut much earlier, we must allow at least as long, if not a longer time, and must then suppose it to have lain in the ground all the winter. We read, (*John*, x. 22.) that, at "the feast of the dedication," which was on the third day of the month *Adar*, (*Ezra*, vi. 15—17.) that is, at the latter end of our February, "it was" yet "winter." In *Jeremiah*, xxxvi. 22. we are told that "the king sat in the winter-house, in the ninth month," which answers to part of our November and December, "and there was a fire on the hearth burning before him." Brown says, but here also he does not state on what authority, that there "the winter is very wet and cold, especially between the 12th of December and 20th of January." He adds, "its cold is sometimes deadly," and refers to *Matth.* xxiv. 20.

\* Dr. Doddridge does not say what these circumstances are. In *Matthew* this parable is given in the xiii chapter; and at the beginning of the xiv we are told of Jesus going through the corn, and his disciples *plucking the ears to eat*. I conclude, therefore, that if this parable of the sower was spoken in consequence of seeing one at his employment, it was neither barley nor wheat that he was sowing; but it might be some other article, as flax, beans, or many other seeds.

but I do not see what evidence that affords of any peculiar severity. In respect to the growth of wheat, it may be observed, that with us it is usually sown in October, and reaped the August following. It is also sometimes sown in February, and cut about the same time with the other: so that, with the Israelites, for a harvest in May, it was probably sown in autumn.

In respect to the various articles of *produce* of the earth, the first place seems to be due to *wheat*, as being the most productive, most nourishing, and most agreeable of all grain. It was principally used in sacred purposes; the shew-bread on the table in the temple, the wafers at the consecration of the priests, and the cakes of unleavened bread being made of it. (*Exod.* xxv. 30. xxix. 2—35. *Levit.* xxiii. 13, xxiv. 5.) A plenty of this was promised to the Israelites as a blessing on their obedience: "He should have fed them with the finest of the wheat," (*Psalms* lxxx. 16.) "he maketh peace in thy borders, and filleth thee with the finest of the wheat." (*Psalms* cxlvii. 14.) The "wheat of Minnith and Pannag" was particularly famous, and so plentiful that they exported it to Tyre. (*Ezek.* xxvii. 17.) In the treaty between Solomon and Hiram King of Tyre, for the building of the temple, Solomon was to supply him yearly with "twenty thousand measures of wheat for food to his household;" (1 *Kings*, v. 11.) and the same quantity for "the hewers that cut timber," (2 *Chron.* ii. 10.) together with an equal measure of barley. In respect to the *price* of corn amongst the Israelites, it seems very difficult to establish any thing at all approaching to the truth. In *Rev.* vi. 6, under the Roman emperors, we hear of "a measure of wheat for a penny, and three measures of barley for a penny:" on which Dr. Doddridge says, "This may seem, to an English reader, a description of great plenty; but it certainly intends the contrary, as I have intimated in the *paraphrase*. The penny was about *sevenpence half-penny* of our money; and it appears from Tacitus, as well as from *Matt.* xx. 2. (see *Fam. Expos. in loc.*) to have been the daily wages of a labourer. It also appears, from other ancient writers, particularly Herodotus, (see *Raphelius in loc.*) and from Hippocrates, Diogenes Laertius, and Athenæus, (see *Grotius in loc.*) that this *measure*, or *chanix*, was no more than was allowed to a slave for his daily food. What would become of families, when a man could gain by his labour no more, and that only of bread, than might suffice for his own subsistence? Mr. Lowman interprets this third seal

of the scarcity, in the time of the Antonines, from A. D. 138 to A. D. 193, and produces passages from Tertullian, and the Roman historians, concerning the calamity the empire endured by scarcity in this period." We learn this, however, from the passage, that *wheat* was at *three times* the price of *barley*. In 2 Kings, vii. 1. "Then Elisha said, Hear ye the word of the Lord; thus saith the Lord, To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Here *wheat* is only *twice* the price of *barley*; and in this moment of plenty, if the *measure* was the same, the price was *higher* than in the former case. In Levit. xxvii. 16. where Moses is speaking of vows, and the redemption of devoted things, he says, "If a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver." If the homer be set at seventy-five gallons five pints, and our bushel at eight gallons, then there will be rather more than nine bushels in a homer; and the price of a bushel of barley, at that rate, would be 12s. 8½d., a very high price indeed for barley, which cannot, with us, be estimated at more than about half the price of wheat; so that, if we take 10s. as the standard price of wheat, 5s. should be that of barley. Fleury (p. 58) makes the quantity of corn which a man consumes in a *month* to be *three bushels*, or thirty-six in a year. But, I believe, our labourers would, in general, be satisfied if they could get *two* bushels in the month of four weeks, or twenty-six bushels in the year, or 4½ pints a day, wheat being at 10s. the bushel, or 1½d. the pint, whereas the *chaux* (or pint and a half) at a penny Jewish, (or 7½d. of our money) would make it 5d. the pint. But all these conjectures and calculations must necessarily be very vague and imperfect.

Of what is to be said respecting *barley*, something has been anticipated in treating of the seasons and of wheat, where it was stated, that it was sown probably in the autumn, in October; and in March or April, just after the Passover, it was *reaped*, and bound up in *sheaves*. (*Ruth*, ii. 7.) In Egypt, though a more southern country, the barley harvest was later; for, when the plague of hail fell there, a few days before the Passover, the flax was bolled, and the barley *in the ear*, but not ripe, and the wheat only in the blade. (*Exod.* ix. 31, 32.) Barley was considered an inferior grain, and was used for servants, poor people, and cattle. But, when parched, its grains, and especially its flour, mixed with water,

is excellent for persons fatigued, and is much used by the Moors in Barbary. It does not appear that it was malted and used to make beer, which is the chief reason for its being held in so high estimation with us. Barley, too, with the husks knocked off in a mortar, called *Scotch barley*, renders soups particularly nourishing and palatable; made into *frumenty*, it is scarcely inferior to wheat. Barley, as we have before seen, was one of the treasures of the land of promise. (*Deut.* viii. 8.) In David's flight from Absalom, his friends brought him wheat, *barley-meal*, lentiles, beans, and pulse. (*2 Sam.* xvii. 28.) Solomon had *barley* for his *horses* and *dromedaries*; and sent *barley*, along with wine, oil, and wheat, to his Tyrian servants. (*1 Kings*, iv. 28. *2 Chron.* ii. 10, 15.) A man from Baal-shalisha, in a time of dearth in Gilgal, brought Elisha *twenty loaves of barley*, and corn in the husk, when the servant of God performed, on a smaller scale, that miracle which was so abundantly displayed afterwards by his divine Successor, and fed an hundred men with them, who were satisfied, and had to leave. (*2 Kings*, iv. 42—44.) The tribute which the king of the Ammonites was to pay to Jotham, was "an hundred talents of silver, and ten thousand measures of wheat, and *ten thousand of barley*." (*2 Chron.* xxvii. 5.) *Barley-bread* seems to have been the usual food of the lower classes in the time of our Saviour, since the bread which he and his disciples had with them, on both occasions, when he miraculously fed the multitude, was probably barley-bread; for *ἄπρος* is the word used both in *Matt.* xiv. 17. *Mark*, vi. 38. and *Luke*, ix. 13. and in *Matt.* xv. 34. and *Mark*, viii. 6.; but the *ἄπρος* of the former three places we are expressly told, (*John*, vi. 9.) was *ἄριθμος*; and therefore was probably the same on the other occasion.

*Rye* is mentioned only twice in Scripture. The first is *Exod.* ix. 32. where, in speaking of the plague of hail, it is said, "The flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the *rye* were not smitten; for they were not grown up." From which it appears, that in *Egypt* the rye was later than the barley; whereas with us it is usually the first grain sown, and the first cut. In the other passage, (*Isa.* xxviii. 25.) it is only mentioned along with wheat and barley, so that no other particulars respecting it can be collected. It is the custom with us sometimes to sow rye and wheat together, and, still oftener, beans and peas, and clover and other seeds with wheat, barley, or oats. This was forbidden to the Israelites: "Thou shalt not sow thy field with mingled seed:" (*Levit.*

xix. 19.) "Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." (*Deut.* xxii. 9.) But this was, probably, only as a type to the Israëlites, that they were to be a chosen seed, and to be kept separate from all admixture with others.

Amongst the articles which Barzillai brought to David, (2 *Sam.* xvii. 28.) were *beans*, as they were also among those which Ezekiel was to take at the siege of Jerusalem, (iv. 9.; but there does not seem to be any mention at all of *peas*.)

*Fitches*, or *vetches*, probably what we call *tares*, are mentioned amongst the several articles to which reference has been before made; *Isa.* xxviii. 25—27. and *Ezek.* iv. 9. In 2 *Kings*, vi. 25. we are told, "There was a great famine in Samaria: and behold they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." On which Orton says, "They were reduced to the last extremity, so that an ass's head, which was forbidden to be eaten; was sold for near ten pounds, and less than a pint of *fetches* or *tares*, which was only fit for doves to eat, the worst of vegetables, was sold for about twelve shillings and sixpence." Brown, in his *Dictionary of the Bible*, (article *dung*) calls them *chick-peas*. The *tares* mentioned in the parable of the sower were, probably, *weeds* of several kinds, of which more will be said under that article.

Of *lentiles* we have mention so early as *Gen.* xxv. 34. when Jacob made *red pottage* of them, for a mess of which Esau, when hungry, sold his birth-right to him. They are used for the same purpose in France at this time, lentile soup being considered a wholesome and savoury dish. Lentiles also were among the articles brought by Barzillai to David, (2 *Sam.* xvii. 28.) and amongst those mentioned by Ezekiel at the siege of Jerusalem. (iv. 9.) The defence of "a piece of ground full of lentiles" was one of the feats of valour which Shammah, the son of Agee the Hararite, one of David's generals, performed. (2 *Sam.* xxiii. 11, 12.)

"*Millet*," says Brown, "is a coarse kind of grain, which was given to beasts, and little used by men, except in times of great scarcity: but whether the *dohhan* appointed of God for Ezekiel, as part of his provision, was millet, we dare not determine." *Ezek.* iv. 9. Millet, with us, is often used to make puddings, and when thus prepared is very good.

*Cummin* is a plant somewhat like fennel, which produces its branches and blossoms in the form of a nosegay. The

Israelites sowed it in their fields, and threshed it out with a rod. (*Isa.* xxviii. 25—27.) The Maltese sow it in the same manner. Doves are very fond of it. It was, probably, cultivated on a less extensive scale in our Saviour's time, as he mentions the great scrupulousness in paying *tithe* of *mint*, and *anise*, and *cummin*, while they neglected things of more important concern. (*Matt.* xxiii. 23.)

*Anise*, or *dill*, is another plant something like *fennel*, the seeds of which are well known for their strong aromatic smell, and their properties as a cordial.

*Flax* was an article of considerable importance among the Israelites, though the "fine linen of Egypt" was one of their articles of importation and luxury. (*Prov.* vii. 16. *Ezek.* xxvii. 7.) Damascus too was celebrated for its flax and its linen. Hughes, in his tragedy of the Siege of Damascus, makes Eumenes, the governor, offer, amongst the articles to be given to the Saracens as an inducement to withdraw their forces :

"To each inferior captain ——  
A turbant spun from our Damascus' flax,  
White as the snows of heaven."

Act I. Scene 1.

The spinning of flax was an employment of women of rank. One of the traits in the character of the excellent daughter, whose "husband is known in the gates," and "sitteth among the elders in the land," is, that "she seeketh wool and flax, and worketh willingly with her hands." (*Prov.* xxxi. 13.) Flax was probably used by the Israelites for the wicks of candles and lamps, as, in *Isa.* xlii. 3. it is said of the Messiah, "The smoking flax shall he not quench;" that is, the almost fainting sinner he will not extinguish, but foster him. It has been before noticed, that in Egypt the barley was later than in the land of Canaan; that a few days before the Passover, "the barley was" only "in the ear, and the flax was *bolled*," (*Exod.* ix. 31.) that is, as Orton explains it, "the head began to appear above the stalk;" or, according to Johnson, who calls a *boll* "a round stalk or stem," *to boll* is "to rise in the stalk." But, when the children of Israel were approaching Jordan, and Joshua sent the spies to view Jericho, and they entered into the house of Rahab, and the king sent to take them, "she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof" to dry. (*Josh.* ii. 6.) Here, then, the flax was in a much more forward state, as the passage over Jordan was on the tenth day of the first month,

and this was nine or ten days before. (See *Josh.* ii. 22. iii. 1, 2, 5. iv. 19.) When Maundrel travelled in the Holy Land, cotton was one of its articles of produce. "The country people were now" (April 15, 1697,) "every where at plough in the fields, in order to sow cotton." P. 110. But it does not appear that it was so when the Israelites inhabited it.

As the principal blessing promised to this chosen people in the land of Canaan was that it should be "*a land flowing with milk,*" so it was promised to them by God that, while they lived in obedience, "I will send *grass* in thy *fields* for thy cattle, that thou mayest eat and be full." *Deut.* xi. 15. "The pasture grounds in Canaan, Arabia, and even in Egypt," says Brown, "are still a kind of commons, in which strangers, as well as those of the adjacent cities or villages, at least for a small reward, may feed their flocks and herds." They had, however, certainly pasture *fields*, or inclosures, as well as these commons. (*Jerem.* xiv. 5. *Zech.* x. 1.) "In Egypt, Canaan, and some other fat soils," observes the same author, "Grass grows to the height of a man, and when it and flowers are withered, they are often used to heat their ovens." (*Matt.* vi. 30.) And that this was *mown* and converted into *hay*, appears from *Psal.* cxxix. 6, 7. *Prov.* xxvii. 25. *Isai.* xv. 6. 1 *Cor.* iii. 12. That it was made speedily, in this warm climate, is to be inferred from *Psal.* xc. 5, 6. where, speaking of the transitory nature of man, it is said, (we here quote the translation of our prayer book) "they fade away suddenly like the grass. In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered." So, again, we are told of the rich, "as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth." (*James*, i. 10, 11.)

Maundrel, indeed, in his Journey, (May 11,) says, "All that occurred to us new, in these days' travel, was a particular way used by the country people in gathering their corn; it being now harvest time." That is, I suppose, *wheat* harvest. "They plucked it up by handfuls from the roots; leaving the most fruitful fields as naked as if nothing had ever grown on them. This was their practice in all places of the East that I have seen: and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle; *no hay being here made.* I mention this, because it seems to give light to that expression of the *Psalmist*, *Psal.* cxxix. 6. *which withereth afore it be*



*plucked up*; where there seems to be a manifest allusion to this custom. Our new translation renders this place otherwise: " afore it *groweth up*, that is to *maturity*; but it continues unregarded, none caring to gather it: " But in so doing it differs from most, or all other copies; and here we may truly say, *the old is the better*. There is, indeed, mention of a mower in the next verse; but then it is such a mower as fills not his hand, which confirms rather than weakens the preceding interpretation." P. 144. In answer to this it may be said, that notwithstanding what Maundrel saw in his journey, yet still it might not be the custom, or the general custom, with the Israelites, though they might do it *sometimes*, as we sometimes *cut* beans, and sometimes *pull them up by the roots*. The frequent allusion to *reaping* with a *sickle*, and the mention of both *straw* and *stubble*, which was sometimes *burnt* afterwards, (*Job*, xli. 27—29. *Psal.* lxxxiii. 13. *Isa.* v. 24. xlvii. 14. *Joel*, ii. 5. *Mal.* iv. 1.) are too many and decisive proofs of this. Besides, the promised luxuriance and abundance to the Israelites, seems to imply a greater plenty and length of straw. Nor can we suppose that they would neglect to make hay of such luxuriant crops of grass as we find they had, especially as mention is expressly made of *hay*. And the *mower* filling *not* his hand, nor he that bindeth up the sheaves his bosom, with the grass or corn, where but a few plants grew casually on the house top, implies that the mower *did* fill his hand, or scythe; and the reaper, or he that bindeth up the sheaves, *did* fill his bosom with that which grew in the fields, and was of more value. P.

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### *Recollections of a Visit to the Falls of the Clyde.*

It was a lovely morning, in the month of June, 1811, when, in company with a friend, I set off from Edinburgh, on a pedestrian excursion to the Falls of the Clyde. A considerable portion of the road, after passing Little Vantage, a miserable public-house about 12 miles from Edinburgh, where we halted for refreshment, lies through one of the dreariest solitudes I have ever traversed. No stranger, passing over these moors, would imagine himself to be near the metropolis of Scotland; for, except the goodness of the road, a few scattered sheep, and "here and there a traveller," there are no indications that he is in regions visited by man. The views towards Edinburgh, however, from the more

elevated parts of this tract of country, are very fine; and we enjoyed the prospect, at one period of our walk, under the most auspicious circumstances. The sun had just broke from a pavilion of clouds, and was gilding the proud crest of Arthur's Seat, that appeared like a *couchant* lion on the line of the horizon; while the lofty ridges of the Pentland Hills seemed bathed in a flood of glowing ether, and presented a spectacle of singular brilliancy and grandeur.

Towards evening we reached Carnwarth, a small village, interesting only from its having been the residence of the amiable and pious author of "The Traveller," "Solitude Sweetened," and some other devotional productions, long known and justly esteemed in the Christian world. We left Carnwarth at eight, and about ten o'clock in the evening reached the brow of the hill immediately above Lanark. We paused to enjoy the deep tranquillity of the scene, wrapped in the indistinctness of twilight, and the stillness of the tomb. The Clyde was dimly seen, as it meandered serenely through the valley to the left: all was still, save one sound which alone broke upon the ear; not a hasty, confused, or continued roar, but a deep and heavy dash, which, mellowed by distance, and heard in the stillness of the night, seemed like the convulsive throbbings of Nature in an agony. We knew it to be the sound of the cataract; and imagination pictured to itself the solemn grandeur of the scenery whose confines we had reached, and whose minuter features we were bent to explore.

Descending the hill, we entered Lanark, and took up our quarters at Somerville's Inn, where we soon lost the remembrance of the day's fatigue, by a well furnished table, and a blazing fire.

Early the next morning we set off to view the two upper Falls of the Clyde. The day was most auspicious, the rain which had previously fallen gave a delightful freshness to the verdure of the hills, and the abundant foliage of the woods, and a prodigious body of water to the torrent whose sublime cataracts we were about to visit.

The road to the Falls winds down the eastern side of the hill on which Lanark stands; the town itself being about 650 feet above the level of the Clyde at Glasgow. The walk to the Cotton Mills\*, or New Lanark, is truly delightful. The extent of country stretched out into illimitable downs is immense. Here and there the eye distinguishes spots of

\* The property of the celebrated Mr. Owen.

luxuriant cultivation, and deep ravines richly wooded. In one of these rolls the Clyde, the roar of whose waters now mingled with an immense variety of sounds, indicating life and business, grows upon the ear.

On reaching the Cotton Mills, the road turns abruptly to the left; and again taking a direction to the right, enters the beautiful grounds of Lady Ross, which are obligingly open to travellers every day, Sundays only excepted. The path inclining directly to the Clyde soon becomes a fine terrace, immediately above that romantic river. Thick copses line the torrent's side, and it salutes the ear with an incessant roar, now and then broken by the deeper dash of some inconsiderable cataracts at hand, and gradually heightened as we approached the great Fall itself. Within about three quarters of a mile, we reached a second gate; and, in the course of a few hundred yards, the termination of the carriage road; when, by a narrow winding path, we penetrated into the woods. The roar was now become tremendous — the heart palpitated with suspense — the eye was eager to catch the first glimpse of the unseen object, which every moment promised to give to its delighted gaze, when suddenly the Fall of Corra Linn appeared, accompanied by circumstances of majesty, which, to one unaccustomed to such objects, might well be considered imposing and sublime. We scrambled up the side of the immense rock under which we stood, and from our Alpine retreat enjoyed an uninterrupted view of this mighty cataract. Let the mind picture to itself the whole torrent of the Clyde, tumbled headlong with a fearful crash over a precipice of 90 or 100 feet, into a horrible abyss; surrounded by a noble amphitheatre of rocks, from the midst of which silence is for ever excluded, by the continued scream of wild birds, who appear to claim the solitude as their domain; and the perpetual roar of the lacerated torrent, broken by the rugged rocks over which it falls into innumerable masses of foam, or rising in incessant clouds of mists, from the brink of the unfathomed gulf beneath.

We were resolved completely to explore the scenery of this wonderful cataract, and, for this purpose, left our dangerous retreat, and took a path which promised to conduct us along the brow of the cliff, immediately to the head of the Fall. We were not disappointed in our expectation, for, on reaching the summit of the rocks, an opening judiciously cut in the copse presented us with the most complete view of the cataract which the grounds can boast.

Placed some hundred feet above the surface of the river below the Fall, immediately before us was the principal object in the landscape, like a tumultuous heap of boiling foam : above it were rocky ramparts, crowned with luxuriant shrubs, and richly waving woods ; on the right a mighty Babel of brown and slimy cliff, partly obtruding its rugged peaks before the face of the Fall, and partly retiring, as if to shew it to advantage, and give it room ; in part bare and unsightly, and in part clothed with foliage, which towards the summit, and far above the cataract, becomes thick and luxuriant, and half conceals the old Corra House, a venerable ruin, from which this Fall derives its name. On the left the same kind of rocky barrier, though less rugged and more wooded, confines the waters, and resists their rage.

We now hastened through the woods, till, taking an abrupt turn to the right, we speedily found ourselves immediately above the Fall ; but not satisfied to be even a few yards from the object of our delighted contemplation, we scrambled cautiously along the ledges and abutments of the rock, till we reached the very mass from which the river makes its terrific leap ; whence, lying all along, we could look down into the abyss below. Here we sat down, so close that we might almost have put our hands into the torrent ; while the deafening roar, and the awful singularity of our situation, bewildered and confounded us. The sun shone in all his glory, and shed the bright effulgence of his beams on the magnificent scenery around. We sat watching the fantastic shape of the masses of foam ; the inconceivable swiftness of the current just before its fall ; and the prismatic colours, that like so many rainbows played amid the clouds of ascending mist. What pencil could paint such a scene, glowing in the splendours of a summer noon ! Conceive what effect it must have produced upon minds accustomed only to the bustle of the cities, and the comparatively tame and insipid scenery of the South ! I could almost have imagined that the horrors of the resurrection morning were realized before us ; that some bar which binds the waters in these intestine caverns having yielded to their impetuosity, the torrent was thundering the loud onset to the uproar of that final day. I bent over the rapid current till I became giddy from its swiftness ; the thought of suddenly losing my self-possession, and being hurried down the precipice, made me shudder ; and unable any longer to endure my own emotions, I cautiously retreated, and sought a temporary relief in the shade and security of the surrounding woods.

Issuing from the rugged rock which forms the eastern rampart of the abyss, nearly half way down, and projecting immediately before the face of the cataract, we observed the stump of an aged tree; and curious to survey the Fall from so singular, but favourable a situation, with the greatest difficulty we descended down the side of the almost perpendicular precipice, clinging to the underwood which grows luxuriantly upon it; and having reached the tree in safety, and cautiously seated ourselves across its root, no language can possibly describe the appearance of the scene, or the emotions of awe which it inspired. If terror be a constituent part of the sublime, we must have been conscious of the sublime to a very high degree. We hung suspended by a leafless trunk, that might have proved treacherous, over a dark and agitated abyss of waters, where torrent rolled on torrent, and rock was dashed against rock, in endless uproar and incessant rage. The lacerated element rose, as if affrighted from the horrid gulf, in clouds of light and airy mist, that soon covered us with their unnatural dew, and appeared to the eye that views them from a distance, like the smoke of a vast cauldron, formed by Nature for some great process, in one of her wildest and most savage glens. On our left rolled the mighty cataract, like a mass of boiling foam, dashed into an infinitude of lesser cataracts, tossed from projecting rocks in wild confusion on each other; but each in a moment lost in one moving wilderness of waters, dazzling by its brilliancy, as its foam sparkles in the sun beams, and presenting an appearance which fancy might readily describe as the wild play of myriads of pearls and diamonds on a bosom of spotless snow. We lost the impression of danger in the luxury of enjoyment; the whole scene was doubled in its effect, from the circumstance of our being, as it were, embosomed in it, and relieved from the obtrusion of every other object. Seldom, perhaps, does it meet the gaze of a human eye, from a solitude which may well be considered as its own, and which the traveller who has once returned from it in safety, has little desire to violate again.

The last station from which we were anxious to view the scenery of Corra Linn, was a small conical hill, standing upon a rocky promontory a few yards above the Fall, around which the Clyde makes a majestic sweep, ere it dashes down the precipice. Having climbed the hill, the view was wonderful indeed. We stood in the centre of a rocky amphitheatre: all around us were stupendous masses of fantastic shapes, piled up like ramparts reared to meet the sky. Above us, trees

and shrubs of a thousand dyes spread their foliage beneath the deep serene of heaven, and cast a solemn shade upon the angry stream that rolled in its rugged bed below. Immediately beneath our feet, was the precipice from which the river takes its fearful leap. The line of vision lay down the face of the cataract, till it was lost in the foam, while the more distant rocks and woods were indistinctly seen, as the mist became transparent, or they towered above it.

We now left this romantic scenery, and hastened towards Bonnington, another majestic Fall upon the same celebrated river, situated about half a mile above that of Corra Linn. The path along the brink of the precipice that rises abruptly from the water's edge is wild and beautiful, while the river, scarcely visible, rolls in a deep gulf formed by mural rocks, that rise on either side, and appear, as Mr. Pennant correctly observes, "a stupendous natural masonry, from whose crevices crouches, daws, and other wild birds, are perpetually springing."

Within a few hundred yards of the Fall, the walk conducted us to a bold abutment of the rock, from which, as from a watch tower, built to command this awful pass, we enjoyed the first view of Bonnington Linn. The prospect here is rather pleasing than tremendous, though this cataract is by no means destitute of grandeur. But the immensity of the object is diminished by distance; the blending of luxuriant foliage gives an air of softness and of elegance to the scene: besides that, the Fall itself is much inferior in altitude to that of Corra Linn, the eye also is relieved by bracing a wide extent of country, and no apprehension of danger heightens the impression, which, from this circumstance, the near contemplation of such objects usually inspires. We now hastened to the Fall, and when we had reached the rock immediately above it, we burst almost instantaneously upon a scene as different in its characters from that of Corra Linn, as though the cataracts were on distinct rivers, and in separate countries. Here, indeed, was majesty, but in company with mildness: the serenity that reigned above the cataract relieved the eye and refreshed the mind, when wearied with the contemplation of the uproar below it: and while on the one hand, the troubled waters, the frowning rocks, the thunder, and the foam, seemed to render it a congenial abode for the demons of the tempest; on the other, the verdant meadows, the waving shrubs, the placid stream, the deep serenity, proclaimed it,

where the roar of the Fall is mellowed by distance, the haunt of contemplation, and a retreat favourable to the indulgence of the softest melancholy.

The Fall of Bonnington is divided by a bold protruding rock which forms a small island in the midst of the stream. The river is here of a considerable width; the sheet of water is uninterrupted in its fall, and forms a stupendous arch, under which the wild birds actually build their nests, fearless of intrusion from the hand of man. Perhaps this may be regarded as the Niagara of America in miniature. The Fall here, like those celebrated cataracts, is separated in the midst. The principal sheet of water, which I should imagine to be about 80 feet in breadth, and from 30 to 40 in height, is unbroken; immediately above it, for a short distance, the river descends in rapids similar to those of the Saint Laurence; and it recoils from the gulf into which it is suddenly precipitated in clouds of mist, in which the prismatic colours are ever seen to play, and which fill the stupendous basin formed by the hand of Nature for the reception of these troubled waters. Not far above the Falls, the river resembles a deep and placid lake, unruffled and serene. As I gazed upon the sublime contrast, the admirable image of Campbell came with peculiar force and adaptation to my mind—

“ And mortal pleasure, what art thou in sooth?

The torrent's smoothness ere it dash below!”

There is a melancholy story related of a catastrophe that happened here some years ago. A wedding party had spent the day in festivity in the neighbourhood of the Clyde, and towards evening had occasion to cross the river at the ferry, some distance above the Fall. But the whole company, including the boatman, being intoxicated, they suffered the boat to glide gently down the stream, till they perceived that the torrent, now become rapid and irresistible, was hurrying them to the cataract; the roar of which roused them, but alas! too late, to a sense of their danger. They were observed by some persons on shore, who hastened to the spot, but were unable to render them any assistance; and it is said, that when they arrived within a few yards of the Fall, unable to endure the sight of the abyss into which they were about to be precipitated, the women covered their faces, and the men drew their hats over their eyes, and thus the whole party were hurried into eternity together!

Having become adepts in the art of climbing, we now ventured, with cautious steps and slow, to descend the

precipice to the bed of the river. The descent was difficult, but by the aid of the tangled foliage and withered stumps of trees, we at length accomplished our purpose in safety, and, secure from danger, began leisurely to survey the sublime solitude into which we had obtruded. The view under the arch of the cataract is chilling and horrible. Immediately below the Fall, the water seems as though it were in an agony, and struggles on, fretted and perturbed, as if indignant at the confinement which it now endures, the concealment to which for a season it is doomed, and the rugged channel and strangely altered scenery through which it rolls. Indeed, when viewed from the brink of the river, beneath the rocks, nothing can exceed the cold and dismal gloom of the ravine: the light of day seems but imperfectly to visit it; while the deep shadows of the overhanging rocks give an ebon blackness to the waters, that presents a curious contrast to the whiteness of their foam.

“ But now to issue from the glen,  
No pathway meets the wand’er’s ken,  
Unless he climb, with footing nice,  
A far projecting precipice.”

Ascending by the same wild ladder, provided by Nature for those who are sufficiently curious to explore her secret haunts, we left the romantic scenery of Bonnington with regret, and returning by our old path, hastened to the town, and found a hospitable table and hearty welcome at the Manse.

There yet remained one other cataract to be visited, namely, Stonebyers, and that we saw on our way to Bothwell. Leaving Lanark, by a winding road, we descended the south-western side of the hill on which the town is situated, towards the bridge, and having crossed the river, presently passed the village of Kirkfield, when turning abruptly to the left, the distant roar of falling water again broke upon the ear. The roar became tremendous as we advanced, when at length, plunging into the thick copse which lines the rugged banks of the Clyde, we were delighted with the view of a cataract, equal in interest to any we had seen. The Fall of Stonebyers possesses characters of majesty and beauty peculiar to itself; and although much neglected by travellers, is equally worthy their attention with the other two. The volume of water is here as great as at Corra Linn, and the Fall is undivided: the rocks over which it is precipitated lie somewhat in the form of a horse-shoe; the torrent winds round it ere it takes its leap; and



dashed from ledge to ledge, in wild and horrible confusion, the whole has the appearance of a vast amphitheatre of foam. The height of Stonebyers is estimated at about 65 feet. This is the last of the cataracts of the Clyde: beyond all is tranquillity and sylvan beauty; and the river, no longer fretted and agitated in its course, wanders through one of the fairest valleys in the world, by many a stately mansion and fair domain, to lave the venerable walls of Bothwell Castle, and then bear the commerce of Glasgow to the ocean.

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*Reflections written by John Bradford the Martyr, in the blank leaves of his New Testament.*

[This extract, and others which we purpose to give in our succeeding Numbers, came into our hands from a very respectable inhabitant of Bristol, who had himself compared them with the original, now in the possession of a gentleman in North Wales. We prefix to them the brief notice which accompanied the copy obligingly transmitted to us.]

The following detached and precious remains, were written on, and transcribed from some blank leaves in the beginning and end of a New Testament (Coverdale's, printed 1449,) once the property and *prison companion* of that renowned martyr and servant of the Lord Jesus, John Bradford, who for his sake "endured the cross and despised the shame," and in company with *John Leaf*, an apprentice and *mere youth*, sealed the truth with his blood, at the stake in Smithfield, July 1555.

Say, reader, (and my own soul) should such times return, how couldst thou stand the trial? Watch and pray!

As the sense or affairs of the flesh neither can be, or ever in this life will be, subject to the law of God, where through the most holy on earth hath cause in consideration thereof continually to fight, seeing in himself not only one enemy, but enmity itself against God; so the seed of God, which dwelleth in them that are born of God, neither will nor can, nor never will nor can, trespass or sin against God; by reason whereof, they that are born of God have great cause to rejoice, seeing in themselves, thro' God's goodness, not only a friend, but friendliness itself, towards and with God; for though in the flesh, and all they have concerning and from the first birth, so often as they consider it, they have great cause to tremble, yet in respect of their second birth, and the seed of God that dwelleth in them, they should much more rejoice and be certain of eternal salvation, because he is stronger that is in them than he

that is in the world ; for no less durable and mighty is the seed of God in his children regenerate, than the seed of the serpent in the unregenerate, to move and rule the will of man accordingly. For evil followeth nature, corrupt nature hath corrupt will, pure nature hath pure will. Now who doth not then know that the regenerate, in that and insomuch as they be regenerate, that, I say, they have pure will, according to the nature of the Spirit of God regenerating them, so that as their corrupt nature hath his corrupt affections, which never will be subject, nor can be, to God's laws, wherefore though the work of the Spirit in them be something spotted, yet is not that spotting imputed or laid to their charge for the covenant's sake, which God hath made with them in the blood of Christ, whereof they are and shall be assured by faith, so the regenerate man hath his pure affection which never can or will sin against God. And hitherto appertaineth the saying of St. John, how that the children of God cannot sin; speaking not of the present time only, but finally and perpetually, no less attributing to God's seed, which he saith doth abide in them that are born of God, than to the seed of the devil in our corrupt nature and flesh, so that the children of God are always sinners, and always righteous ; sinners in respect of themselves, and of that they be of the first birth ; righteous in respect of Christ, and of that they be of the second birth ; and thus we see what free will man hath in respect of his first birth ; his will is free to sin, and nothing else ; in respect of his second birth, his will is free to do good, and nothing else ; by reason whereof we ought to be in most certainty of salvation ; in confirmation whereof this of St. John, which is, that [those] which are born of God cannot sin. We may look on other places of Scripture confirming the same, as that God promiseth to make his people a new heart. *Item*, that he promiseth he will bring so to pass that they shall walk in his laws. *Item*, that Christ promiseth his Spirit shall be in him to whom he giveth it a spring of water running unto eternal life ; also that he witnesseth them which believe in him already to be passed all doubt and death, and to be presently in eternal life. But you will say, perchance, that David, a regenerate person, not only would sin, but could do it, and did it indeed, as Peter also and divers others. Where was the fear of God in these men ? Did not David pray God to give him his Spirit again ? Therefore he had lost this seed : and so it followeth that no man is so certain but that he may utterly lose the Spirit of God,

and so perish. To answer this, consider David and Peter according to these two births, whereof the one is perfect, I mean it of that which is first, but the second is but begun, and not yet perfect, until the soul be delivered out of the body by death, as the body out of the mother's womb by birth. No marvel then if we see the whole man in the children of God oftentimes to do ill for a time, as in David and Peter, which proveth not yet that they had lost the Holy Ghost; for as a sparkle of fire may be covered in the ashes though it appear not, even so I doubt not but that the seed of God was in these men, though it appeared not; and as for David praying for the renovation of a right spirit in him, doth not fully prove an utter privation of the same; for the children of God do pray often after their sense, rather than after the verity, as when Christ saith, 'My God, my God, why hast thou forsaken me?' which was not so indeed, but to his sense. And David prayed, that God would not take away his Holy Spirit, whereby he acknowledgeth no utter privation of the same; whereof we have a demonstration in his humble reception of Nathan, reproving him, and acknowledging his fault, and humbling himself before the face of God, and praying for pardon. Came this of the seed of the flesh? Was not this evident sign of God's seed and Holy Spirit, which kept to David, that he could not sin, that is, continue in it finally, though for a time God most justly did yet give power to the enemy to prevail, and, as it were, to triumph in David's fall. Therefore, and in the sins of other the elect, we see that the seed of Satan sleepeth not in the most holy, whereby we should be stirred up more to vigilance and prayer, that by our negligence it prevails not. We see also that though for a time God suffer Satan to sift his children, yet his seed reviveth at the length, and getteth the upper hand, for else they should lie still and perish for ever: where though we are taught not to fall and abuse this to a carnality, but rather so to consider it that in our souls we may arise, and in our standing we may stand still and be thankful. Indeed, no man, I grant, is so certain as he should be, but the child of God should not be certain: that I utterly deny. Rather let us acknowledge our unbelief, and give God this honour, which of all other is the most excellent, that he is merciful and true. He that giveth unto God this testimony in his heart, and consenteth that God is merciful and kind unto him, and thereto true, the same doth honour him most highly.

## R E V I E W.

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1. *The Life of the Right Hon. John Philpot Curran, late Master of the Rolls in Ireland.* By his Son, William Henry Curran, Barrister at Law. 2 vols. 8vo. pp. 448, 532. London, 1819. Longman.
2. *Memoirs of the Legal, Literary, and Political Life of the late Right Hon. John Philpot Curran, once Master of the Rolls in Ireland; comprising copious Anecdotes of his Wit and Humour; and a Selection of his Poetry. Interspersed with occasional Biography of his distinguished Cotemporaries in the Senate, and at the Bar.* By William O'Regan, Esq. Barrister. 8vo. pp. 331. London, 1817. Harper.
3. *Recollections of Curran, and some of his Cotemporaries.* By Charles Philips, Esq. 8vo. pp. 415. London, 1818. Hookham.

THE life of Curran was brilliant, but not happy: the splendour of his talents call for admiration, and may excite envy; whilst the errors of his conduct are but too fruitful sources of useful admonition, and less availing regret. We will endeavour to do justice to the extraordinary endowments of his mind; to the integrity of his political principles; to the delightful sociality of his temperament, in his kindlier moods; whilst we cannot forget, that in exact proportion as he was gifted in these respects above most other men, would it be dangerous, in delineating his character, to conform ourselves to the popular, but mischievous adage, which would forbid aught that is not commendatory to be spoken of the dead.

John Philpot Curran was one of the few individuals, who, by the force—we should be justified in saying by the sublimity—of their genius, have risen from an obscure origin to an exalted station in society; and who, while their ashes moulder in the tomb, have won for themselves a rank still more exalted in the veneration of posterity. By vague traditions, and popular exaggerations, the lowness of that origin has, however, been grossly overrated; as we find from his present biographers, that, instead of being an unlettered peasant, his father was seneschal of the manor of Newmarket, in the county of Clare; at which place his eldest and only celebrated son was born, on the 24th of July, 1750. According to the representation of his grandson, James Curran, for that was the name of the father, possessed a

mind and acquirements above his station, amongst which was a familiarity with the Greek and Roman classics, and an inclination and ability for disputation, which, on his son's return from college, led him to engage with him in frequent discussions of the metaphysical doctrines of Locke; no very usual employment, we presume, of an "illiterate peasant," or even of the seneschal of a manorial court.

"The only inheritance," Curran was wont himself to say, "that I could boast of from my poor father, was the very scanty one of an unattractive face and person like his own: and if the world has ever attributed to me something more valuable than face and person, or than earthly wealth, it was that another and a dearer parent gave her child a portion from the treasure of her mind." (i. 5)

The mother thus affectionately remembered, and deservedly endeared, was a branch of the respectable family of Philpot, a name which, not undistinguished before, received the impress of its brightest honour, when it formed the second baptismal one of the subject of this memoir. Passing by with the neglect which it merits the peacock gaudiness of Mr. Philips's fanciful, but ephemeral colourings of her character, suffice it to remark that Mrs. Curran was a woman of endowments superior to her rank in society, and that it was with justice that her son attributed much of his success in after life to the influence of such a mother upon the earlier impressions of his ductile but eccentric mind. Nor was she, as her grandson observes, "without her reward;" for hers was the rare felicity of seeing the dearest of her children "surpassing every presage, and accumulating public honours upon a name, which she, in her station, had adorned by her virtues." It was one of the earliest presages of her maternal fondness, that her son Jack was born to be a great man; and no doubt but, with the facility with which a mother's anticipation of the future grandeur of a darling child surmounts all obstacles, and annihilates distances and dangers, she already saw her prediction accomplished, when Mr. Boyse, the resident clergyman of Newmarket, pleased with the quickness of the lad, and commiserating the comparative indigence of his parents, received him into his house, and initiated him into the rudiments of classical learning. Nor ended the kindness of this benevolent being here; for when the rapid progress of his little *protégé* determined his parents to give him a learned education, he generously devoted a particular ecclesiastical emolument of £10 a year to the defraying a part of the expenses of young Curran's education

in the free school of Middleton, to which he was removed until he had attained a sufficient knowledge of the Greek and Latin languages to enter himself as a student of Trinity College, Dublin. Such disinterested kindness was not left without a recompense; as he who had consecrated a part of his narrow stipend to the fostering of talents which might otherwise have withered in the shade of obscurity, had the happiness of witnessing their rapid expansion in the full blaze of popularity, and of seeing them outstrip all the advantages that birth, or that riches, that influence or power could confer, on his more favoured, but less gifted competitors in the race of fame. His also was the rarer recompense of finding gratitude where he had conferred obligation, and of hearing Curran, in the full tide of his success, with warmth and with constancy, acknowledge the humble vicar of Newmarket as the first encourager of his genius, and the chief earthly architect of his fortune.

It seems not, however, that any very early indication of superior powers justified the persuasion which Mr. Boyse entertained of his young favourite's possessing them, much less warranted the prophetic visions of their future achievements, which encouraged the good man in his design of transplanting them from their native obscurity, to astonish and to eclipse, in the great rivalry of talent,—the hard race for pre-eminence, on the wide theatre of the world. Two, indeed, out of the three of his biographers now under our review, have given to the dawn of his talents a full promise of the brilliancy which marked their maturity, and shed a halo round their declension, if declension there was any, as the frail organs of their expression were gradually sinking into the silence of the grave. Facts, however, are wanting to support a theory which the history of men of genius, with but few exceptions, would incline us to adopt as a mere matter of course; and the historian of Curran's life, the most likely to be accurately informed of its more private details, supports the exception, rather than the rule. The chief of his juvenile achievements, on which, indeed, the two other writers lay any stress, is his having performed with much *eclat* the part of Mr. Punch's man, on the sudden indisposition of that very principal personage, in a puppet show at the fair of his native village; a stronger encouragement, we should think, for hope that he would in after-life make an excellent Jack-pudding to a showman, than that he would burst upon the world as the Demosthenes of modern times.

His views when he entered the University, were directed

to the Church; and so strong was his mother's predilection for the sacred calling, that when she had heard a sermon delivered before the judges of assize at Cork, which her son had composed for a friend, she answered the flattering congratulations of her neighbourhood upon its merits, by declaring that it broke her heart to think what a noble preacher was lost to the Church, when John disappointed them all and insisted on becoming a lawyer. Nor was her regret at the change at all diminished, when her friends attempted to console her for it, by reminding her that she had lived to see her favourite child one of the judges of the land. "Don't speak to me of *judges*," she would exclaim, "John was fit for any thing; and had he but followed our advice, it might hereafter be written upon my tomb, that I had died the mother of a *bishop*." Happily, however, for his reputation; happily, too, for the interests of religion, this *ultimum thule* of maternal ambition never was attained, but crushed in its very bud. Curran was placed in a station to which the splendour of his talents were better adapted, and where the errors of his conduct had a less mischievous effect. Perhaps, to avail ourselves of his own energetic expressions,—for if our memory serves us correctly, they are his—he might have anticipated Kirwan in interrupting the repose of the pulpit; he might, like him, have shaken one world with the thunder of another; though we are by no means convinced that this would have been the case. To us, on the contrary, it appears, that the strong, masculine, and sarcastic style of Mr. Curran's eloquence was much less suited to the mild persuasion of the pulpit, than to the warm and acrimonious contests of party in the senate, and to the stormy scene of strife and litigation at the bar. In the former sphere the readiness of his wit would have been useless; or at least he ought to have laid it aside, warned, like the prophet of old, that the place whereon he stood was holy ground. To the latter he might justifiably come armed with all the advantages that his unrivalled talent for sarcasm, for ridicule, and repartee could give him, over an adversary who might the most readily be assailed—with an auditory that would be the more forcibly affected by a skilful use of these dangerous but powerful weapons. His mode of life too must have been greatly altered; his creed, his views, and propensities, radically changed, ere he could have sustained, as it would have become him to do, in the face, and for the example of his clergy and his flock, and in a constant anticipation of the

day of judgment, the responsible character of a Christian bishop.

At college Curran was distinguished by his wit, his sociality, and his irregularities, rather than by his learning; though he was sufficiently attentive to his studies to obtain a scholarship, and had ambition enough to begin to read for a fellowship, though he wanted perseverance, or a sufficient impetus to obtain it, as he soon laid aside the design. It was during the second year of his residence in Dublin that he fixed on the law as his future profession; and we shall give, in the words of his filial biographer, the singular circumstance that first happily suggested this change in his destination.

“ He had committed some breach of the college regulations, for which he was sentenced by the censor, Dr. Patrick Duigenan, either to pay a fine of five shillings, or to translate into Latin a number of the Spectator. He found it more convenient to accept the latter alternative; but on the appointed day the exercise was not ready, and some unsatisfactory excuse was assigned. Against the second offence a heavier penalty was denounced—he was condemned to pronounce a Latin oration *in laudem decori* from the pulpit in the college chapel. He no longer thought of evading his sentence, and accordingly prepared the panegyric; but when he came to recite it, he had not proceeded far before it was found to contain a mock model of ideal perfection, which the doctor instantly recognised to be a glaring satire upon himself. As soon, therefore, as the young orator had concluded, and descended from his station, he was summoned before the provost and fellows to account for his behaviour. Dr. Duigenan was not very popular, and the provost was secretly not displeased at any circumstance that could mortify him. He therefore merely went through the form of calling upon the offender for an explanation, and listening with indulgence to the ingenuity with which he attempted to soften down the libel, dismissed him with a slight reproof. When Mr. Curran returned among his companions, they surrounded him to hear the particulars of his acquittal. He reported to them all that he had said, and ‘ all that he had not said but that he might have said;’ and impressed them with so high an idea of his legal dexterity, that they declared, by common acclamation, that the bar, and the bar alone was the proper profession for one who possessed the talents of which he had that day given such a striking proof. He accepted the omen, and never after repented of his decision.” (Vol. I. p. 16—18.)

At this period of his life, Curran was supported partly by the funds appropriated to the sizers, and partly by very



scanty remittances from Newmarket, which, culpably heedless of the privations that were undergone to procure them, he but too generally squandered away in entertaining his companions, or devoted to the maintenance of some illicit and profligate connections which he had formed, and which, though chiefly promiscuous, the well meant remonstrances of his tutors could not induce him to abandon. But, amidst all the vice and irregularity of his conduct, his studies were still prosecuted, though not with all the vigour which a mind like his might with ease have devoted to them; and, singular as it may appear, the subtleties of metaphysics were then the favourite object of his pursuit. These, however, were abandoned, when, like Swift, and Goldsmith, and Burke, his illustrious countrymen, he turned his back upon his *alma mater*, without or title or degree to give him an interest in its fame; but carrying with him, on the contrary, the seeds of dissatisfaction and contempt for its government and institutions, which matured with the maturity of his life. His journey to London, where he was to enter on the drier studies of the law, as detailed in one of his own letters, is pregnant with encouragement to those sons of genius—poor they may be, though unfortunate we will not call them—who have to fight their way, through privation, and neglect, and contumely, to riches and to honour here, and to a reputation that will never die. The future ornament, and pride, and boast of the Irish bar, with his whole wardrobe, inheritance, and fortune, in a single box, carried to the packet by the maid-servant of his humble lodgings, arrived at Parkgate:—

“I laid,” he tells us, or rather tells his friend, “my box down on the beach, seated myself upon it, and, casting my eyes westward over the Welch mountains towards Ireland, I began to reflect on the impossibility of getting back without the precarious assistance of others. Poor Jack! thought I, thou wert never till now so far from home but thou mightest return on thine own legs. Here now must thou remain, for where here canst thou expect the assistance of a friend?” (I. 32.)

But friends were found, and he did return to his native land; and when a few short years had rolled by, he recrossed the narrow sea that divides it from England, one of the most illustrious of her illustrious men. We must not, however, anticipate; for ere this revolution had taken place, it was much that he had to struggle with of difficulty and of labour in his path. Imposed upon by a landlord at the first spot of

English ground which he had visited; he marched with his box on his shoulder to a waggoner's at the other end of the village, where he entered it for London; and himself sallied forth toward the city of Chester on foot, a stranger in a strange land. Such was Curran's humble debut upon the shore of a country which now vies in admiration of his talents with that which has the honour of calling him her own. A stage-coach brought the young adventurer safely to town, and he was there entered "*quocunque modo*," as one of his biographers has not unaptly observed—for of his means at this period of his life we are not satisfactorily informed—a student of the Middle Temple; and according to the laudable custom of that and its three fellow honourable societies, ate his due portion of mutton, and swallowed a sufficient quantity of wine, to qualify him for his call to the bar. He, however, did more during his two years' residence in London than is, we fear, usually done by the majority of the students of his native country, who, when compelled; as a remnant of national vassalage, which ought to be done away with, to keep two years of their terms in England, are generally far more familiar with our theatres than our courts, and read more poetry than they study law: for Curran seems to have devoted some considerable proportion of his time to the severer preparatory labours of the profession he had chosen. He was also a regular attendant on the debating societies, which in that day began to offer themselves as schools of oratory to aspiring genius, and really trained within their walls to habits of public speaking and self-possession, some of the brightest ornaments of the last generation of the English, as well as of the Irish bar. And well would it have been for the best interests of society, had this been the only effect of such institutions; or that a larger portion of evil had not far outweighed the good, which in this, and other individual instances, they unquestionably did produce, and under proper regulations might produce again. Their gross and wicked perversion to the purposes of revolutionary faction, and of an infidel philosophy, falsely so called, have deservedly brought them into such disgrace with every one who has a regard to his character, that a barrister of the present school would consider it a stigma, rather than an honour, to have it recorded of him, that his first appearance as a speaker was as one of the leading orators of a public forum. The very first efforts of Curran's elocution were not, however, made on quite so public a theatre; but forming one of a society of his fellow-students, for the most part also of his

fellow-countrymen, who met together in a more private manner for the purposes of discussion, his maiden speech, like that of many others who have afterwards risen to a distinction nearly as elevated as that which he attained, was confined to the trembling enunciation of the initiatory sentence of his harangue; and "Mr. Chairman," stammered out again and again, was all that this great, but unpractised orator could say. Dismayed at about a dozen friendly faces which surrounded him, *he* was struck dumb in their presence, the resistless force of whose eloquence afterwards led the feelings and the judgment of juries captive at his will; whose undaunted spirit lectured the privy council in their duty; whose voice shook the senate of his country, and made her judges tremble on the bench. It was in vain that to encourage the bashful novice, (for even Curran was bashful once,) his friends cried, "Hear him, hear him!" for, as he himself good naturedly confesses, there was nothing to hear. Nor is it easy to say what might have been the effects of a discomfiture severely felt, in proportion as the anticipations of a triumphant display had been vain-gloriously high, but that our hero was soon put upon his mettle, by being tauntingly addressed at some of the societies which he still frequented (the Devils' we believe it was) as Mr. Orator Mum. Then it was that he found words and utterance, and lost the sense of fear, whilst he poured forth upon his unequal assailant that full tide of vituperative eloquence which, when time and practice had matured a talent that Nature had bestowed, was so peculiarly his forte, as it was also the dread and the chastisement of other and of greater men than he whose puny malice and paltry wit seems first to have given it vent.

But besides this timidity natural to the first efforts of an ingenuous mind, Mr. Curran had other and more formidable difficulties to surmount, before he became the powerful orator that the internal qualities of his mind seemed to have destined him for, as clearly as Nature appeared, in a strange fitful mood, to have denied him all the exterior graces of the suasive art. The Demosthenes of Ireland, like the Demosthenes of Greece, had from his boyhood so considerable a confusion in his utterance, that he obtained from his school-fellows the nick name of *the stutterer*; and if to cure himself of this defect the Athenian orator daily declaimed with pebbles in his mouth to the dashing billows of the ocean, the speaker of modern times, upon whom, if upon any one, his mantle may be said to have fallen, as painfully, as perseveringly strove, by daily reading aloud with a slow and dis-

inct enunciation, to remove the impediments under which he laboured. This habit, and a close observation and imitation of the tones and manner of more skilful speakers, wore off the rust of his strong provincial accent, softened the natural shrillness of his voice, and gave him, in their stead, a clearness of articulation, and a melodious and graduated intonation, that imparted to his elocution a charm which few of his cotemporaries could equal, and none of them excelled. Without dignity or grace of person; short; slender; inelegantly proportioned, and plebeian in the extreme in the cast of his countenance; in order to conceal as much as possible the deficiencies in his appearance, of which he was fully conscious, he recited perpetually before a mirror, that he might catch the gesticulation that had in it the most of gracefulness which, in his circumstances, it was possible to attain. The style of his elocution, if not formed upon the model, was strongly impregnated with the peculiarities which he purposely imbibed from the frequent perusal of Sterne, Junius's Letters, and the works of Lord Bolingbroke. Thomson, and Milton, among the modern poets, were those whose works he at this period of his life the oftenest read, and the most admired; though with respect to our great national epic, the judgment of his after life sadly and singularly degenerated from the warmer, yet correcter taste of his earlier years. Of the ancients, Virgil was his favourite; and his "more congenial tenderness," as the filial piety of one of his biographers terms it, attracted, we are told, his attention every day, whilst he satisfied himself with laying it down as a rule to read once a year the works of Homer, whose fire yet lightened fifty times in his speeches, for one of the softer touches of the Mantuan bard.

Such and so unremitting were the preparations of Curran for the exercise of that profession, amongst whose members he was enrolled, by his call to the Irish bar, in the Michaelmas term of 1775; carrying with him into this new field of action, as a stimulus to exertion, a pregnant wife, to whom he was united in the last year of his studentship, and a load of debt to a few real friends, who had generously assisted in affording him the means of preparation for the bar, where the display of his talents would, they were assured, soon enable him to repay their willing loans. Nor were their hopes disappointed; or even long deferred; for it appears from the authentic evidence of his fee-book, that it was Curran's happy lot to escape the purgatory to which many of the brightest ornaments of his profession have for years been doomed—that of

pace mechanically the hall, and filling listlessly the accustomed seat—a barrister without a brief. True it is indeed, that common Rumour adds his name to their number, and that some of his biographers have heedlessly adopted her unfounded report; but when we find that in his first year he received eighty-two guineas in fees, the second between one and two hundred, and that he went on in a rapidly increasing progression, we must concede to his son,—and those who are best acquainted with the subject will the most readily join in our concession,—that his early practice at the bar was successful, to an extent that is very unusual with those, who like him have solely depended upon their own exertions, and upon accidental support. His professional *debut* in the courts of Dublin was, however, as unpromising as had been his first oratorical flight in the debating rooms of London. The first brief he ever held was in the Court of Chancery; and as it was in a mere matter of course, probably but a motion, he had only to read a short sentence from his instructions; yet this was done so precipitately and inaudibly, that the Chancellor requested him to repeat his words in a louder voice; upon which his agitation became so extreme, that he was unable to articulate a syllable, but the brief dropped from his hands, and a friend who sat beside him was obliged to take it up, and to read for him the necessary passage.

“This diffidence, however,” says his principal and most faithful biographer, “totally vanished, whenever he had to repel what he conceived an unwarrantable attack. It was by giving proofs of the proud and indignant spirit with which he could chastise aggression, that he first distinguished himself at the bar: of this his contest with Judge Robinson is recorded as a very early and memorable instance. Mr. Curran having observed in some case before that judge, ‘that he had never met with the law as laid down by his lordship in any book in his library’—‘That may be, sir,’ said the judge, in an acrid contemptuous tone; ‘but I suspect that *your* library is very small.’ His lordship, who, like too many of that time, was a party zealot, was known to be the author of several anonymous political pamphlets, which were chiefly conspicuous for their despotic principles and excessive violence. The young barrister, roused by the sneer at his circumstances, replied that true it was that his library might be small, but he thanked heaven that among his books there were none of the wretched productions of the frantic pamphleteers of the day. ‘I find it more instructive, my lord, to study good works than to compose bad ones; my books may be few, but the title-pages give me the writers’ names: my shelf is not disgraced by any of such rank absurdity, that their

very authors are ashamed to own them.' He was here interrupted by the judge, who said, 'Sir, you are forgetting the respect which you owe to the dignity of the judicial character.' 'Dignity!' exclaimed Mr. Curran; 'my lord, upon that point I shall cite you a case from a book of some authority, with which you are perhaps not unacquainted. A poor Scotchman\*, upon his arrival in London, thinking himself insulted by a stranger, and imagining that he was the stronger man, resolved to resent the affront, and taking off his coat, delivered it to a by-stander to hold; but having lost the battle, he turned to resume his garment, when he discovered that he had, unfortunately, lost that also; that the trustee of his habiliments had decamped during the affray. So, my lord, when the person who is invested with the dignity of the judgment-seat, lays it aside for a moment, to enter into a disgraceful personal contest, it is vain, when he has been worsted in the encounter, that he seeks to resume it—it is in vain that he endeavours to shelter himself behind an authority which he has abandoned.'

"Judge Robinson.—'If you say another word, sir, I'll commit you.' Mr. Curran.—'Then, my lord, it will be the best thing you'll have committed this term.' The judge did not commit him; but he was understood to have solicited the bench to interfere, and make an example of the advocate by depriving him of his gown, and to have received so little encouragement, that he thought it more prudent to proceed no further in the affair." (Vol. I. p. 120—124.)

This singular anecdote affords at once a very fair specimen of the wit and severity of retort, in which Mr. Curran never, even for a moment, seemed to be deficient, when he but fancied himself to be insulted; and of the very different state of the English and the Irish bench and bar forty years ago. On this side the Channel such a scene could never have occurred; because the judges know better what is due to their own dignity than to offer so gross an insult to an advocate; and could it have been offered, the advocate, from the habitual respect which he pays to the office, if not to the person of the judge, would have found means to vindicate his own honour, without bringing that office into contempt and ridicule. This, however, was no uncommon practice with Mr. Curran; and though we should be the last persons in the world to censure a barrister for braving, even to commitment, the undue exertion of the authority of a judge, where he thinks it will be prejudicial to the interests of his client, we fear that the public display of spirit has, in Ireland, been carried too far, where the offence has been purely personal, and ought not, therefore, to be

\* "Perhaps it is unnecessary to remind most readers, that the Scotchman alluded to is Strap, in Smollett's *Roderic Random*."

made the ground-work of perpetual altercation in a public court. A more independent, or a more high-spirited body of men, nor one that has, both individually and collectively, a nicer sense of honour, does not, we are persuaded, exist, than the English bar; yet are not the proceedings of their courts of justice disgraced by the childish bickerings, the keen sarcasms, the studied recriminations, the gross personalities, which characterize—we hope we may rather say, which lately characterized—the judicial proceedings of the sister kingdom.

Into the other marked distinctions between the English and the Irish bar, the younger Mr. Curran has entered at some length, and with as much impartiality as could be expected from a member of the latter body, who is very naturally prejudiced in their favour. The more daring and irregular flights of eloquence; the singular talent of embellishing the driest argument, not merely with flashes of wit, but with strokes of the lowest drollery,—on the part of the English bar, we willingly concede to him; and most earnestly do we hope that the period will never arrive, when even the example of a Curran shall have sufficient weight with a single member of it, to induce him, in a solemn argument before the twelve judges of the land, on a point of deep constitutional importance, to be aping the brogue, and amusing himself with the blunders of Thady O'Flannigan, or some other creature of his imagination, conjured up to excite a laugh, where, by an apter illustration, conviction might be produced. This is converting the advocate into the buffoon and the mountebank, which if the great ornament and pattern of the Irish bar did not occasionally do, he was as near doing as a man conveniently could be, to escape from taking the very last step in so strange and unbecoming a metamorphosis. With regard also to the other point which we have yielded; if the judicious adaptation of the style of elocution to the purposes it is intended to answer, and the character of those whom it is meant to affect, be, as we conceive it is, the test of superiority, we cannot give the pre-eminence to the florid, figurative, and impassioned style, which seems to be but too exclusively cultivated in the Irish courts. Currans and Erskines are not men of every day's growth; but flashing on the world, as comets in the heavens, once or twice in the revolution of a century, they light up the circle in which they move with a dazzling brilliancy, which is not to be confounded with the steadier, if fainter radiance, of the stars that regularly revolve in their orbits

there. A comparison of their talents and style of eloquence is not, therefore, a comparison of the collective merits of the two bodies of which they were severally the ornaments and pride; though, were this the place to institute it, we should not fear to rest the point upon the single issue, of which of these two celebrated advocates was—not the most impassioned speaker or the more powerful orator, abstractedly considered, but the greatest master of the appropriate and varied elocution of the bar. Between those who have strove, though not very successfully, to form themselves on the one, and those who have aped, and overshot, and caricatured some peculiarities of the other of these models, surely no comparison can be instituted. Let it not, however, for a moment be supposed, that it is because they cannot, but because they will not imitate the bombastic flights of the would-be and self-esteeming Curran of his day, that the barristers of England and the advocates of Scotland do not deluge the press with corrected copies of their “eloquent speeches,” in every case of *crim. con.* and seduction, and breach of promise of marriage, which, unfortunately for our national morals, have of late years fallen pretty much into the ordinary routine of our courts. They have disdained to rival the sickly sentimentality of the novelist; to ransack the heavens above, the earth beneath, and the waters under the earth, for similes and comparisons which, when engrafted on the speech of an advocate, would excite in every well-regulated mind but one feeling, of wonder by what accident they got there. They know also too well the duties of their profession, (Mr. Phillips rants about its oath; but a barrister on this side of the Irish Channel, and we suspect upon the other also, takes no oath but those of allegiance and abjuration;) and are too careful of their own reputation, ever to turn out their clients for the ridicule of a crowded court, merely that they may display to the senseless admiration of the multitude the laboured sallies of their own far-fetched and injudicious wit.

We pursue, however, no further, a comparison which may appear to be invidious; and which would certainly not have been made, uncalled for, and unprovoked. Were Mr. Phillips, and not the subject of his memoir, the more prominent object of our review, we could say, and we should feel it our duty to say, something very severe, upon the tone of unprofessional and ungentlemanly feeling which pervades the memoir of his illustrious friend; a tone that cannot, we are persuaded, but excite the indignation of his brethren on the other side of the Channel, as it unquestionably will on this.



Curran needed, however, none of the arts to which the biographer we have just named is not ashamed of resorting, to forward his rapid rise in the profession of his choice. He brought to the field on which he was bent on striving for the mastery, talents as a public speaker, bestowed on him by Nature in no niggardly measure, and cultivated with much assiduity; nor were they likely to be long buried in obscurity, as he had a connexion sufficiently extensive to obtain that early opportunity for their display, which is all that an advocate of his attainments could require to secure his success in the most independent of professional pursuits. True it is, that he had to contend with no mean rivalry. Barry Yelverton, and Hussey Burgh, were moving from the arena in which their eloquence and classic taste had long been triumphantly displayed, to grace with the same intellectual charms the bench, which was at once the laudable object of their ambition, and the just reward of their eminence; but still there was a Scott, a Duquerry, an Emmet, a Keller, a Hoare, a Toler, and a Fitzgibbon, left as competitors for the prize. With the latter of these powerful advocates especially, Curran ran a hard, and it may even be thought a doubtful race; but on his elevation and that of Lord Norbury to the bench, he was left undisputed master of the field, and reigned without a rival near the throne, the pride and boast of his profession, longer, perhaps, and with a more universal consent, than did ever any one before him, either at the English, the Scotch, or the Irish bar.

It is impossible, in a work like this, to trace with any degree of accuracy or minuteness the steps by which he rose to this enviable and envied height. Suffice it to say, that the first occasion on which his gigantic powers were put forth to any thing like their full extent, was in advocating the cause of a poor old Roman Catholic priest, who had been outrageously assaulted by Lord Doneraile, in consequence of his refusing to obey his lordship's imperious mandate, to take off an excommunication laid upon the brother of one of his village mistresses. So unpopular was the cause of the priest, and so powerful the influence of the nobleman in the bigotted county in which the offence was committed, and the turbulent times that could alone afford the hope of impunity to its perpetrator, that it is said, (for the honour of the Irish bar we hope not correctly,) that none of the leading counsel of that circuit would undertake the statement of the venerable sufferer's wrongs. At the moment, therefore, that he was left without hopes of redress, Mr. Curran, with a generosity

that abundantly outweighs the unprofessional incorrectness of the proceeding, tendered his services to the unfriended plaintiff; and by the masculine and resistless fervour of his indignant eloquence, wrung from the reluctant conviction of a Protestant jury a verdict in his favour, with damages, which, though small in their amount, were justly considered as important; evincing, as they did, that a Roman Catholic priest, hated and despised though he might be on account of his religion, could no longer, even in Ireland, and in the county of Cork, be trampled under foot, unnoticed and unrevenged, though a Protestant nobleman should employ all the engines of his riches and his power to oppress him. Previous to this successful display of his extraordinary talents, Mr. Curran's practice as a barrister had been unusually large for one of his short standing; but from that period it increased with great, perhaps with unprecedented rapidity. He had gained a point whence he never looked back, but to date from it the commencement of the rapid and regular increase both of his fame and profit. It is but justice, however, to the merit of a man of whose talents and whose worth but too slight and frail memorials are preserved, to record the name of Yelverton Lord Avonmore amongst the warmest and steadiest of those friends, who watched with sincere delight, and promoted to the utmost of their power, the advance of the young advocate in his brilliant career. He had been one of the earliest of Curran's associates; and though in the shock of political contests, which about the period of the Union pitted, in fierce hostility, friend against friend, and rudely severed the bonds of the nearest relationship, their intimacy was awhile interrupted, the exquisite scene of a renewal of friendship, broken but by death, must be present to the mind of every one that knows aught of Curran but his name. Very different was the conduct of his former rival, Fitzgibbon, who, when elevated to the highest station in the profession, revenged, as chancellor, the feuds and the animosities of the advocate and the attorney-general. It had not been at the bar alone, but in the senate, that he and Curran had waged against each other a perpetual warfare of personal antipathy, and more than political hatred. On neither side was the contest such as can do any credit to the splendid, and perhaps equal, though differing talents, of the parties engaged in it. Their studied altercations, their incessant attacks, were more like the furious onsets of prize-fighters at a boxing-match, than the differences of the two leading members of a liberal pro-

fession, advocating, in the senate of their country, the opposite sides of an important political question. It is difficult, and it may be impossible at this time, to discover who was the original aggressor; but so little did they either of them observe towards each other the conduct of gentlemen, that a duel became, in the language and on the principles of the world, inevitable; though they both of them escaped from it unhurt. The political services of the one soon placed him, however, in a situation in which he had it in his power materially to injure the interests of an opponent, whose political rectitude alone prevented his elevation to a station where he would have been out of the reach of his malice, could it have survived the change of sentiment that had first engendered it. Unhappily for his reputation, he had not magnanimity enough to resist such a temptation; but giving way to his antipathy, his marked dislike and inattention to Mr. Curran, drove that celebrated advocate out of the Court of Chancery whilst he presided in it, and deprived him of business to the amount, it is said, of thirty thousand pounds. His antagonist was not, however, of a mettle tamely to submit to such treatment; and watching his opportunity, he took advantage of being employed in an argument before the Privy Council, at which Lord Clare presided, to draw so faithful, yet so severe a picture of the weak side of that able but too partial judge, as completely to revenge himself for the injuries he had done him. The singular scene exhibited on that memorable occasion is too long to be extracted; but such of our readers as are not familiar with it, will find it very ably sketched in Mr. Curran's life of his father, and will be much gratified by referring to it.

It was in the beginning of that stormy period in Ireland's melancholy history which issued in the extinction of her independence as a nation, that Mr. Curran attained to the summit of his forensic reputation. The year 1794 witnessed the delivery from his lips, of one of the most masterly speeches ever pronounced within the walls of a modern court of justice, in his celebrated defence of Hamilton Rowan, with which we cannot but suppose our readers too intimately acquainted, to require our pointing out either its beauties or its defects. In the midst of much imagery, whose vigour and boldness will barely atone for the loathsome pictures which it needlessly presents to the imagination; we may be allowed, however, to remark, that its affecting, dignified, but artful exordium; its eloquent and appropriate

eulogium upon the freedom of the British constitution, endangered in the person of the defendant; and the simple but touching majesty of its closing appeal; have never, in our judgment, been excelled by any oration of modern times. It is the most Ciceronian of Curran's speeches, perhaps the most finished in its composition, and avowedly the best reported. To this was soon opposed, in friendly contrast, if not the best, at least the most extraordinary effort of his master genius, in the speech which he delivered in defence of Peter Finnerty, when charged with the publication of a libel on the Irish government. This fine burst of native eloquence was entirely unpremeditated, as his brief was not delivered to him until a few minutes before the trial commenced. We cannot be surprised, therefore, at so astonishing a display of his oratorical powers having been ranked in his own mind above any other of his animated harangues. Nor will there be wanting others to join him in opinion, as they safely may do, without impeachment either to their judgment or their taste; though we ourselves prefer, as more finished specimens of forensic eloquence, the defence of Rowan, and the speech for the plaintiff in the celebrated case of *Massey v. the Marquis of Headfort*. It is worthy also of remark, that the address of Curran which gives rise to these observations, extemporaneously as it was produced and delivered, is, on the whole, more free from those brilliant *extravaganzas*, those erratic flights of a sublime, but unchastened imagination, which verging, even in his hands, upon the borders of the bombastic, have, in those of his puny imitators, sunk floundering to the very abysses of the bathos. This circumstance proves, therefore, that the most glaring defects in the style of Curran's composition, which, with scarce a solitary exception, has given its tone and its colouring to the eloquence of his countrymen, proceeded from a defect in judgment, rather than, as has been erroneously supposed, from want of opportunity to correct them.

These defects are to be traced in the next of his reported speeches which calls for any particular notice, that in defence of Oliver Bond; in which the portrait of the notorious informer, Reynolds, is so grossly overcharged in the vituperativeness of indiscriminating abuse, as considerably to weaken the effect which a simpler exposure of the infamy of his character might have produced. Much of the imagery of that address, as was too generally the practice of its author, is drawn from polluted sources, and creates disgust, where it was intended to awaken pleasurable associations.

Yet there are passages of exquisite beauty in those parts of the speech which are correctly given in the first of the works before us, that may sufficiently atone for faults, which are all that many of the apes of Mr. Curran's style in our days can imitate. The report in the collection of his speeches is evidently given in a most loose and imperfect manner, as is but too much the case, indeed, with the major part of a collection, which he who was most deeply interested in its correctness ineffectually offered five hundred pounds to suppress. His speech in the case of Napper Tandy has happily escaped from the murderous hands of the editor of a work, made, like the razors of the Jew pedlar, but to sell; and as reported in the biographical memoirs of his son, exhibits a very favourable specimen of what, as far as we are judges of the matter, a barrister's address should be; dignified, energetic, eloquent; chastened in its wit, keen in its irony, bold in sentiment, classical in expression; never disgracing the character of the gentleman by the imprudent zeal of the advocate, or sheltering a breach of politeness and the common courtesies of life under the privileges with which, for the benefit of his client, he is invested. In justice, however, to the Irish bar, (in justice at least we fear they will consider it,) we must observe, that whenever, either in the heat of argument or the discharge of their duty, they have given offence to any one, they are abundantly ready to answer in the field, what they have advanced in the court. But would it not be better, we would ask, were not only they, but their brethren in the other parts of the United Kingdom, more careful of offending, than prompt in justifying the offence, and equally studious to prevent the liberty of their profession from degenerating into licentiousness, as, in discharge of its duties, they are officially watchful of such a dangerous perversion of the freedom of the press? In our view of the subject, when an advocate has attacked the character either of a party or a witness, in the fair legitimate discharge of his duty to his client, or from the instructions with which he is furnished,—his sole means of information upon the subject,—the rule of the English bar ought strictly to prevail; and he never should answer out of court, what, under such circumstances, he has said in it. Public convenience requires this concession to the importance, the difficulty, and the delicacy of his office; but then, on the other hand, justice as imperiously demands, on his part, a discreet exercise of the impunity by which he is protected; and if, from wantonness,

or on his own mere motion, he should wound the feelings or hurt the reputation of any one, he ought to be compelled (if he has a right feeling upon the subject he will not need compulsion) to make an apology, as public as was the injury.

The precepts of the Gospel, the duty of a Christian, being put out of the question, Mr. Curran, however, thought otherwise; and claiming no protection from his station, where not to have said what he did say would have been a gross dereliction from his duty to his client, to justice, and humanity, he early in life accepted the challenge of a witness whose testimony he had placed in its proper light; and escaping unhurt from the conflict, afterwards went thrice as a principal to the field, and thrice risked his life, and what was of infinitely more value than his life, in consequence of personal altercations, very unworthy the talents of all parties, and chiefly arising in the Irish House of Commons. But his courage was displayed in other and more honourable ways; if the word honour is to be used in its legitimate, and not in its perverted, though fashionable acceptation. In the disastrous period of 1798, one of the blackest, perhaps, of the black pages that record his country's woes and wrongs, Mr. Curran had as difficult a part to act as ever tried the integrity and firmness, as well as the talents, of any member of the profession to which he always thought it an honour to belong. The spirit of the times had infected the Irish bar; and amongst those whose ardent imaginations caught, from the brilliant dawn of the French revolution, a sanguine hope, that, in the sublimity of its march, the principles of freedom, and the light of knowledge which it professed to pour upon an enslaved and a benighted world, might eventually deliver Ireland from the thralldom of a yoke which the most enlightened of her sons but ill could bear, were several whose talents, whose eloquence, and whose connections, seem to have destined them to a high rank in the profession of their choice. Such were Tone, the Shearses, O'Connor, Emmet; and we cannot be surprised, that when such men were inclined to stake their fortune, reputation, prospects, all that was dear to them in life, upon the event of one grand attempt to reduce their fair, but wild scheme of liberty to practice, though they should lay its foundations in the blood of thousands of their countrymen,—he who had been the friend of many of them; he who had fearlessly denounced the ruinous and impolitic measures that had goaded them on to their destructive work; he who had foreseen, as with a prophet's eye, and foretold with a prophetic tongue, the

result to which these measures, if persisted in, must lead ; should have been an object of hatred and suspicion to a government ; whose failings he had mercilessly exposed ; whose wrath he seemed studiously to have provoked ; whose proffered favours he had indignantly rejected ; and whose vengeance he fearlessly had dared. It was, therefore, a proud station that Curran occupied, when he dauntlessly advanced to the post which his talents, his professional reputation, his political opinions, unitedly called upon him to fill : and when others shrunk dismayed beneath the scowl of authority, or recoiled in affright from the very breath of suspicion that might taint their loyalty, that he cheerfully accepted of the trust reposed in him, as the advocate of the leaders of the insurrection, when placed on their trial for their lives ; believing, as he probably did, that some of them were innocent of the crime laid to their charge, in the full and awful extent of its delinquency ; that improper methods were resorted to, to procure the conviction of others ; or if this was not his real opinion, feeling, as he, and as every advocate should feel, that, guilty or innocent, these men had a right to claim his best exertions in their behalf. And his best exertions they unquestionably had, though made at the expense of his health, and in some cases at the peril of his life ; surrounded as he frequently was by bands of soldiery, incensed beyond measure at his bold denunciations of their lawless conduct, when let loose upon the people in all the riot of martial law, and themselves in a state of insubordination, which their humane commander could only denounce and deplore, but was unable to repress. It was on one of these occasions when he was interrupted at the commencement of his speech by the clash of arms, and some of the military that thronged the court appeared from their looks and gestures about to offer him a personal violence ; fixing his eyes sternly upon them, he exclaimed—" You may assassinate, but you shall not intimidate me."

These certainly were not scenes or times for a calm preparation in the closet, of those animated appeals, those indignant vituperations, on which were suspended not only the lives of the accused, but, in the estimation of many, the liberty of their country. Much, therefore, at once of the vigour and the defects of Mr. Curran's addresses at this eventful period, must be attributed to the enthusiastic excitement of the moment ; and if we find in them, as we shall find, an heterogeneous assemblage of figures, all of them bold and striking, but comparatively few classically correct,

the whole blame for their introduction must not be thrown upon the vitiated taste which, in this particular at least, deformed even the most studied specimens of his masculine eloquence. He loved the marvellous and majestic; his mind was cast in the mould of originality; and, seldom borrowing from others, but forming a range of novel imagery for himself, he was too careless whence it was gathered, if it were but imposing and new; and laid under equal contribution the sublimest and the meanest objects in nature and in art; the most pleasing and the most disgusting associations that could possibly be presented to the imagination of man. Without the least occasion for doing so, he would unveil the loathsomeness of the charnel-house; anatomize the putridity of the grave, and dwell with a lingering delight on the minutiae of the disgusting scene. At other times he would picture to the imagination as needlessly, and, if any sentiments but those of disgust were to be awakened in the mind, as inefficaciously, the deep yawning up its dead, to float in mangled masses on its surface; or chain the heart of the informer at the fire, of the cook. Yet in him these faults might often be accounted for and excused, where, in the servile imitators of the most striking and the worst features of his style, they call for nothing but unmingled reprobation; for in him they were but the foil to a vigour of conception, a force of language, a command of the passions, a tone of feeling but rarely imparted, in their combined effect, to the eloquence of modern, and perhaps seldom exceeded in that of ancient times. We hesitate not, therefore, for a moment, to place Curran in the very foremost rank of the orators of later growth; and we are not quite satisfied that any one has superior pretensions to compete,—if competition in such a case may but be named, with the pride of Greece and of Rome. Yet we doubt whether his example has not been more injurious than beneficial to the country which he loved and adorned, in giving to its rising orators a splendid excuse for faults, to which they are nationally but too prone, without having been able to excite them to the study of excellencies less prominent and glaring, but more worthy of their imitation and applause.

The defects of the Irish school of eloquence, and of the great master of it now before us, have so often been pointed out, as long since to have become stale and trite, as a tale that has thrice been told. We have already said enough upon the subject to convince our readers, that our opinion of them differs but little, if in any thing, from that of most of



our brother critics ; except, perhaps, that we draw a broader line of distinction between Curran and his imitators than some of them have done. Our limits forbid us to trace further the progress of his forensic career ; and indeed it is too well known, and has been brought too nearly to its close to require that we should do it. His elevation to the mastership of the Rolls is known to have brought with it nothing but disappointment and dissatisfaction : in fact, it was a station for which he was very ill fitted, and in which he never felt himself at home. For the attorney-generalship, which he coveted, we think that he was eminently qualified, and that his merits and services to his party entitled him to have had what he desired ; as by a compact, unjustifiably violated, he was warranted to expect it. What he obtained he soon resigned ; pleasing himself, in the few last years of his existence, with the idea of writing a history of his life and times, which he was too idle to begin, and would, in all probability, have been too wedded to the prejudices of a party to have executed with fidelity. A national novel, which he projected, there may, perhaps, be more reason to regret that his aversion to the labour of composition prevented his ever writing.

His political conduct was consistent, and highly honourable to his integrity, when we consider the bribes which were offered him on the one hand, and the intimidations used on the other, to induce him to abandon the course which he had adopted, from a full persuasion that by it alone could the salvation of his country be ensured. In some points he was undoubtedly too pertinacious an opponent of the powers that were ; but then his error was one of the judgment, not of the heart. If the deep tones of his prophetic voice on others were uniformly gloomy and desponding, time has but matured into a dreadful certainty the evils he foresaw, and would have prevented. His parliamentary elocution was very far beneath his forensic efforts ; nor need we be surprised that an advocate, jaded to death in the Courts, should not afterwards rise in the freshness of his vigour in the midnight debates of the Senate. The gross personal invective in which he there indulged, was not the fault of the man, but of the times and the country in which he lived ; and affords a convincing proof, that whatever Ireland may have lost, as many have fancied that she has lost, by her union with Great Britain, her senators have gained much of decorum and of gentlemanly feeling in conducting their debates, by their transplantation to the Imperial Parliament.

Of his private life we wish to say little, because we fear little can be said that is good. He was an excellent companion in his convivial hours, over which decency and discretion were but too seldom the presiding graces. In his friendships he was warm-hearted and sincere; nor was there much implacability in his resentments. His favourite associate, the soother of his death-bed hours, was Godwin, whose baneful principles and practices, as far as they affect some of the strongest and most important bonds of society, were too nearly allied to his own. For the sake of the living, we will say no more of the frailties,—we must go further and add—the vices, of the dead; but thus much we conceived it our duty to say, lest, as is too often the case, the great should be confounded with the good. On one other topic, however, we must briefly touch—the levity with which, both in his speeches and his letters, Mr. Curran was in the habit of making scriptural allusions, and of treating sacred things. In some cases, indeed, the former were made with solemnity and effect, we will even add with propriety; but there was something so mechanical in the frequent recurrence of the habit, that even when the illustration partook not of the ludicrous, as too often it did, the Bible was of necessity reduced to the level of any other book, whence a simile or a passage might be borrowed, to round a period, or adorn a tale. The latter can admit of no palliation, when, to raise a smile upon the countenance of a friend, he makes a jest of the amelioration of his health causing him “to be waited for in heaven longer, perhaps, than they looked for;” and by promising to shew his gratitude for a posthumous care of his reputation, as well as he can, “by saying handsome things of *his friend* to the saints and angels before he came.” We had perhaps said less on this subject, were we not convinced, that, both in public addresses and private correspondence, the practice we are reprobating is a growing evil.

The works that have furnished the materials for this article demand a parting word, though it needs must be brief indeed. That of the younger Mr. Curran is modest, unassuming, impartial, and in every way creditable to the talents of the son of such a father; and will, we are persuaded, give satisfaction to every one whom our recommendation shall induce to read it. What could we say more, were we to devote whole pages to the criticising its merits? Of its two ephemeral, catch-penny, and egotistical precursors, what in justice can we say less, than that their perusal most forcibly reminded us of the concluding lines

of an epigram on the conflicting claims of two rival tragedians of some celebrity in their day :

“ Which is the best is hard to be guess'd,  
But which is the worst is a toss up.”

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*Sermons preached in the Cathedral Church of Worcester, by the late Rev. James Stillingfleet, A. M., Prebendary of Worcester, and formerly Fellow of Merton College, Oxford. London, 1819. Longman. 8vo. pp. 594.*

CONTRARY to the usual practice of our fraternity, we shall begin our notice of the volume before us with a quotation from its pages; both because it will at once furnish the reader with a tolerable notion of the author's general drift and manner of writing, and because it touches on a subject of great importance, upon which we wish, at the outset of our career, to make a few observations.

“ Sacrifices, considered in themselves, are no better than *weak and beggarly elements*. The principles of natural religion, as it is called, or the vain hypothesis of presuming to know and serve God acceptably by the powers of reason and nature, doth not lead us to conceive that we stand in need of the intervention of sacrifice to placate the Deity. But when the law of sacrifice is considered in its true light, as a ‘ shadow of good things, of which Christ is the substance,’ then they serve the purpose of a *schoolmaster*, to bring us to the knowledge of Christ, who, ‘ after he had offered one sacrifice for sins’ upon the altar of his cross, ‘ for ever sat down on the right hand of God,’ as the great ‘ High Priest of our profession after the order of Melchizedec.’ This hath been the Catholic faith of the true church of God from the beginning. The canonical Scriptures of the Old and New Testament throughout speak decidedly to this purpose. And in concurrence therewith, the confessions of the primitive church, of the reformed churches universally, and of our own truly apostolical communion, maintain the same doctrine. Yet notwithstanding all this accumulated evidence, such is the perverseness and obstinacy of man's nature, arising from the innate pride of his heart, that in a spirit of independence and self-sufficiency, instead of submitting to the superior wisdom of God, and giving himself up to be taught of him according to the principles laid down in his word, he is prone to counteract them, to question their veracity, with an insinuation not unlike that of the first tempter, ‘ yea, hath God said so?’ (*Gen. iii. 1.*) and to examine them at the bar of his own reason. This hath been the case from the time of Cain, to the projectors of a new religion at Babel, upon their dispersion after the flood; and in after ages, the

pure confession of faith held in the primitive church was turned into darkness in the Mahometan and Papal apostacy; as it is now opposed and defamed by the Arian, the Socinian, the Unitarian, the Sceptic and Freethinker, and by the reasoning Infidel of the present day. The first account we have of the breaking out of this opposition to the revealed will of God, is in the history of Cain. Cain it is true brought his offering as well as Abel; but there was a difference in the offering; and no less difference in the spirit with which it was offered. Cain brought of 'the fruit of the ground,' Now though the 'bread offering,' and 'flour offering,' with its attendant drink offering, was a part of the law of Moses, and instituted no doubt with a view to prefigure Christ; yet certainly it did not shadow him forth in so full a sense, as the shedding of the blood of an animal. Nor does it appear that faith in a Redeemer, grounded upon the word of promise, was any part of Cain's creed. Now, if Abel is expressly said to have found acceptance with God, and to have been declared *righteous*, because he *offered* his sacrifice *by faith*, it is more than presumable that Cain was destitute of this faith, and that by offering the fruit of the ground, he meant to acknowledge God only as his Creator, but not as his Redeemer and Saviour; which is the very counterpart of the religion of the Deist. In confirmation of what hath been asserted concerning the worship of Cain, and his being rejected of God, let us advert to the stigma with which he is branded by the inspired Apostle St. Jude, in his short but most valuable general epistle. Having made mention of 'certain ungodly men, who denied the only Lord God, and our Lord Jesus Christ,' or, as St. Peter expresses it in a parallel passage in his second epistle, 'denying the Lord that bought them,' which is styled by him to be 'the damnable heresy;' and having noticed some other traits of their character, such as 'despising dominion, and speaking evil of dignities, and of those things which they knew not,' he denounces a 'woe against them,' saying 'that they had gone in the way of Cain,' as if Cain was the original apostate, in whose steps they had trod. Cain had turned aside from, and denied the true religion, instituted immediately upon the fall of man. The heretics of whom St. Jude and St. Peter speak, had done the same in succeeding times. If this be the true state of the case, as it appears to be, may we, both ministers and people, give heed to the exhortation given by St. Jude, that we who are called to the office of the ministry 'contend earnestly for the faith once delivered to the saints;' and that you receive the same without prejudice and cavilling, upon the authentic testimony of God's word, duly considering that 'without faith' in the only Saviour of mankind therein revealed, 'it is impossible' you should know or 'please' God, and that if 'you count the blood of the covenant an unholy or common thing, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.'" [pp. 17—21.]

The preceding passage is from the first discourse, the subject of which is the respective offerings of Cain and Abel. To ascertain the origin of sacrifices in general, and the fundamental peculiarities of those of Cain and Abel in particular, is essential to a just conception of the real nature and true basis of Christianity; for according to the diversities of opinion on this question, mankind will be naturally led to rear a superstructure of theological truth or error; and inasmuch as the principles of our faith are not dormant and inoperative, but diffuse an influence, either beneficial or baneful, over the whole life, modelling the character and guiding the conduct, it must ever be a wise application of time and labour to investigate the characteristics of religion.

The *origin* of sacrifices is a point which has been much litigated. The ancient fathers were generally of opinion, that they may be attributed to the efforts of natural reason and to human choice; but modern divines have adopted another and more just sentiment. A little consideration is sufficient, to shew that they were instituted by an express command of God; for nothing can be more improbable than the supposition, that, independently of any previous appointment, mankind should have imagined a connexion between the collecting of vegetables and the slaying of animals, and the idea of a gift to the invisible Being. A wise and holy man, like Abel, would be more likely to revolt at the destruction of animal life, than to consider it as an act of acceptable worship to the supreme God, unless it had been enjoined. How could it occur to reason, that the forcible extinction of that life which the Creator had bestowed was a probable means of pleasing its Author; that demolishing his works, and staining his creation with blood, could conciliate and gratify a Being of infinite benignity, whose purpose in producing living creatures must, as reason would evidently dictate, be the more extensive diffusion of happiness? Previous to the deluge, animal food was not appropriated to the sustenance of man; and if animals were not directed to be slain in sacrifice, in what way could it occur to mankind that they possessed a *right* over the lives of beasts, or that the slaughter of them would prove an acceptable service to the Deity?

It is, besides, utterly repugnant to Scripture, to suppose that God would concede his sanction to inventions in worship which were of mere human origin. Is not a considerable part of the Divine glory derived from the institutions of worship? and is not "teaching for doctrine the

commandments of *men*" interdicted by the language and the spirit of both Testaments? The *universality* of the practice of sacrificing tends to corroborate the idea of its Divine origination; for how could it become so general, if it were naturally revolting to the feelings, and contrary, in fact, to the suggestions of reason? The philosophers of the heathen world always condemned bloody sacrifices, as impious and unacceptable to the gods; but they surely would not have done so, had they regarded them as any branch of that natural religion which they so ardently extolled.

It is, however, of still greater importance, to trace the peculiar excellence and superiority of Abel's sacrifice, in consequence of which it became so acceptable in the sight of Heaven. This is ascribed in the New Testament to his *faith*; a principle which necessarily presupposes a Divine revelation; for nothing can be represented as done by faith, which is not done by the direction of God. Now, since faith has respect to a testimony, the question in this particular instance would be, to *what* testimony, or to what *object* of testimony does the writer of the Epistle to the Hebrews refer, when delineating the character of Abel, and pointing out the criterion of its pre-eminence? Certainly the terms of the Mosaic narrative must lead us to conclude that there was a direct reference in the act of worship itself, and a joyful anticipation in the antediluvian worshipper himself, to the GREAT SACRIFICE of the CROSS, in which, through some heavenly intimation, he fully confided. To this idea we are conducted, by observing the *nature* of his offering: "he brought of the firstlings of his flock, and of the fat thereof." It is observable, that the offering of a lamb in sacrifice was a service re-enacted by God under the Mosaic dispensation, which, in all its appointed modes of worship, was prefigurative of the Christian dispensation; and that the Saviour of mankind is often described as "the *Lamb*"—"the Lamb slain from the foundation of the world"—the Lamb of God." This coincidence of the descriptive phraseology of Scripture with the first, and afterwards the frequent offerings of that animal in sacrifice, can scarcely be deemed accidental, even by those who are the most reluctant to admit the inferences deducible from the fact.

The offering of Abel is, upon apostolical authority, to be regarded as more *excellent*, (πλείονα θυσίαν "Ἄξιον προσήνεγκες" "a fuller sacrifice") or more *complete*, as well as upon a juster principle. It has been supposed, perhaps with good reason, that the brothers both offered a *mincha* or meat-

offering, as expressive of their gratitude for the general mercies of Providence; but that the acceptable worshipper presented a sacrifice in addition to their united offering, in obedience to a Divine intimation, with which the arrogant spirit of his brother was unwilling to comply, and that with especial reference to the Saviour who was to appear in the end of the world. The act of offering the firstling of his flock was indicative of Abel's faith; for it proved that he believed the promise of God; that he pierced the typical veil, and looked forward to the Christian age. But whatever might have been the general motives of Cain, his conduct must be interpreted as a practical refusal to accept the salvation which God had provided for an apostatized race, by the sacrifice of his Son, and as an evidence of the absence of all those views and feelings by which we may ascertain the existence of a genuine humiliation for *sin*. Abel is therefore to be considered as believing the Divine declarations; as evincing his faith, by practising the prescribed mode of worship, which was typical of the promised seed; and as offering *himself* "a living sacrifice, holy and acceptable to God;" since faith cannot be unaccompanied by repentance and humiliation, and the subsequent devotion of the entire life to God. In the offering of Cain, on the contrary, we find no traces of these principles; it was consequently *defective*, if only an offering of thanksgiving, for it was "without faith;" *erroneous* in its principle; and, as implying a rejection of the great provision of mercy, in which the wisdom and goodness of God were most eminently to be manifested, *insulting* to the Divine Majesty. It may, indeed, seem somewhat surprising that a wicked person, like Cain, should have presented an offering at all, and should not have spared himself the time and trouble of an imperfect and essentially erroneous service; but in this he stands the recorded antitype of millions, who in subsequent periods of time have attempted, and are now attempting, to cover their transgressions, not with the righteousness of another and an accepted Mediator, but with the external ceremony of a heartless worship.

The division of opinion which obtains in the Christian world, upon the litigated points of ecclesiastical discipline and external communion, are, in our view, of infinitely inferior importance to those which respect doctrine and faith, by which we are led to the very fundamentals of religion. Whether the edifice of our faith be visibly the aspiring turret, the Gothic arch, and the fretted dome; or

the less imposing erections of the various orders and subdivisions of secession from the national establishment; whatever individual feeling and prepossession may impute of magnificence in the one case, or of meanness in the other; of apostolical authority, or of human invention; is of far, far less consequence, than the *principle*, the spiritual foundation upon which the system of worship conducted in these respective forms, reposes. But here we find truth and error, religion and irreligion, wonderfully intermingled, and having no direct or exclusive reference to the established or sectarian modes of worship. Under the gown and the cassock, and at the very altars of national devotion, we may too frequently perceive the lurking spirit of an Anti-christian system; while amidst the avowed simplicity and lowly exterior of dissent, who will deny that much of the reality of a scriptural principle is discernible? Error and truth, as we have remarked, are in fact interchangeably blended; and whatever belongs merely to the externals of religion we consider as nothing, compared to the grand and distinguishing features of Christianity: and these are, in reality, of no party and of no sect. Amidst the multiplicity of human forms, we recognise *the doctrine of the atonement* as the fundamental distinction; for it is the belief or rejection of this article which constitutes the true orthodoxy or heterodoxy of our *creed*; and, in consequence of its necessary influence too, of our *lives*, whether within, or without the pale of an establishment. We hail the *truth* upon this subject wherever we find it, and will equally rejoice to see it recognised and asserted in the writings of established dignitaries, or sectarian divines. How the world in general appreciate this doctrine it is easy to perceive, by the epithet *evangelical*, which is sneeringly bestowed alike on the churchman and on the dissenter, if in either case the regular clergyman, or the condemned sectarian, happen to preach or to print what he publicly professes to believe.

Now these observations, however unintentionally extended, are precisely relevant to the case in hand; because we mean to maintain, that it was the belief of this doctrine in the one instance, and its rejection in the other, that constituted the essential difference between the offerings of the two antediluvian and fraternal worshippers we have been contemplating; that the same belief and rejection, under every form of external devotion, constitute in every age, from the patriarchal to the present times, the same grand feature of distinction between the true and false religion; and that



consequently, as the value of *character*, professedly Christian, is to be estimated by the test which this consideration furnishes, so the worth or comparative worthlessness of a *publication*, wearing a theological aspect, or proposing to be the medium of religious instruction, must ever be appreciated by this rule of judgment. We are happy, therefore, to testify, that the posthumous work of Mr. Stillingfleet before us commends itself to the approbation of every real Christian, as avowing, in every page, the great principle to which we have referred, the recognition of which in the articles of the Church of England gives them an undecaying importance, and constitutes the real glory of all articles of faith, wherever they are framed. And we are pleased to be convinced that this doctrine, and the pious influence which it necessarily diffuses, are gaining ground in our country, both in and out of the establishment. May we further be permitted to express our wish, that orthodox Christians of every class would lay aside the weapons of their hostility against each other, and unceasingly combine their energies, and unite their prayers, to promote what is so emphatically denominated by an apostle—"the common salvation." Numerous institutions at home, and benevolent missions abroad, have, indeed, been concentrating into a focus of vigorous action the scattered rays of intelligence and religion in the Christian world; and we doubt not that the predicted age is rapidly advancing, when this holy flame, kindled by the piety of the uniting Christian world, and sustained and increased by the outpouring of the Spirit from on high, will wither the power of Antichrist, and illuminate the darkest regions of superstition and error. If our efforts can contribute, even in the slightest degree, to this end, we shall rejoice that we have not "laboured in vain." Our purpose is simply to uphold religion; to discountenance error; to exhibit truth, fearlessly, but in the spirit of meekness: and we have seized this opportunity, of a first Review in the theological department of our Work, to intimate the principles we design to maintain, and the strictly *antisectarian* temper of our literature and theology.

A brief enumeration of the subjects which compose this volume, will furnish our readers with a general idea of its tendency and design; for the preacher and the author will always evince the general bias of their minds by the very nature of the themes they select for discussion: so that we might almost venture to predict the theological sentiments of any publication in the form of Sermons or Essays by the

very titles they wear. By the way though, we have no titles, strictly speaking, to any of these discourses, which we cannot but lament, as a defect. The texts only are given, and relate to the following subjects:—The offerings of Cain and Abel; Noah's preparation of the ark for the salvation of his house; the Saviour becoming a blessing to all the families of the earth; a spiritual sight of the invisible God, by faith; the promise, "I will never leave thee nor forsake thee; the character of Christians, as strangers and pilgrims on the earth; the necessity of being faithful to death, in order to acquire the immortal crown; the penitent's request for mercy; Jesus Christ the foundation; repentance and faith; on looking to the Messiah for salvation; Jesus the way; Jesus the truth; on keeping the passover by faith; on being born of water and of the Spirit; Christ feeding his flock like a shepherd; on our being the Divine workmanship; the refuge set before us; on faith, hope, and charity, and the superiority of the latter; on so numbering our days as to apply our hearts unto wisdom.

The first eight or nine of these discourses are peculiarly informal. There is no annunciation even of the principal sentiments the preacher wishes to impress; and the consequence, as we apprehend, is, that the hearer is likely to lose considerable advantages, supposing these discourses to have been *delivered*, and for this purpose they were evidently composed, and probably were produced in the course of Mr. Stillingfleet's ordinary ministrations. The reader too, now that they are published, would, we feel persuaded, have been obliged by the insertion of a few general divisions and subdivisions, which might serve, like mile-stones on the road, to remind him of his progress. These generally occur in the latter half of the volume, and are what divisions should be, clearly expressed; few in number; and appropriate to the topic proposed for discussion.

The fifteenth Sermon, on "I am truth," has, for instance, these several divisions. I. He is the truth of all the purposes and counsels of God, in his dealings and dispensations with the children of men. II. He is the truth of all the prophecies. III. He is the truth of all the types. IV. He is the truth of all God's promises. The seventeenth Discourse refers chiefly to the subject of baptism; and whatever diversity of opinion may prevail respecting that ordinance, many who widely differ from each other as to its incidental or circumstantial peculiarities will agree in thinking that such sentiments as the following are worthy of extensive circulation.

“The sacrament of baptism consists of two parts, the outward and visible sign, and the inward, spiritual grace. The outward part is water; and the inward part, or thing signified, is ‘a death unto sin, and a new birth unto righteousness.’ Without the baptism of the Spirit, the baptism of water is ineffectual as to the design and intent of its institution. And yet, as the Jews gloried in the observance of the outward rite of circumcision, while they continued ‘stiff-necked and uncircumcised in heart,’ (*Acts*, vii. 51.) so is it no less evident, that multitudes of professing Christians value themselves upon their having been baptized in their infancy, who plainly shew, by the tempers of their hearts, and the whole tenor of their lives and conversations, that they never were baptized with the influence of the Holy Ghost. The appellation of Christian, it is true, is indiscriminately given to all, in general, who have been baptized into the name of Christ. Hence we abound with baptized scoffers and contemners of God’s word and commandments, baptized sabbath-breakers, and baptized swearers and profaners of God’s holy name; and with baptized lovers of pleasure, more than lovers of God; and innumerable others, who, while they retain ‘a form of godliness, deny the power thereof.’ But we have scriptural authority for asserting, that notwithstanding what any man may outwardly profess, or whatever outward privilege he may enjoy, yet, ‘if any man have not the Spirit of Christ, he is none of his.’ (*Rom.* viii. 9.) Wherefore we must needs come to the same conclusion with respect to professing Christians, which the Apostle Paul draws with respect to the Jews, that, as ‘he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart in the spirit and not in the letter:’ (*Rom.* ii. 28, 29.) So we may by parity of circumstances say, that he is not a Christian, who is one outwardly, neither is that baptism, which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the Spirit; to which we may add in the words immediately following, that ‘the praise thereof is not of men, but of God.’ Upon the whole, then, we see that ‘in Christ Jesus neither circumcision availeth any thing nor uncircumcision;’ but a new creature, or rather a new creation, which is only another word for regeneration, or the renewing of the mind after the image of God, in righteousness and true holiness.” [pp. 444—447.]

The *perspicuity* which runs through the whole of these discourses sometimes reminds us of Archbishop Tillotson; and this is combined, as in that eminent writer, with great composure and steady tranquillity. We have no enthusiastic flights of oratory, and none of the minor graces of composition. The stream of thought flows on smoothly in the channel of truth; it never rushes into a torrent; never

ascends in foam, and never precipitates as in a cataract. We very much approve the practice, which is so frequent here, of intermingling an abundance of scriptural quotations with the ordinary language of the preacher, especially, as in this case, where the passages are appropriate to the subject, distinctly marked, and correctly quoted. Most of these sermons too, *close* with a text from the Holy Writings. This method is calculated to leave a salutary impression on the minds of the hearers, incomparably superior to any that can be produced by the finest strokes of human eloquence, or the most elegantly finished period. The very desirable habit too, of introducing a short prayer between the introduction and the general body of the discourse, is no deduction from the merit of these sermons, and we are persuaded, in no way calculated to divert the attention of the hearer, or to diminish the impression which the preacher is solicitous of producing. We fancy that this excellent method is far less regarded among the Dissenters, than among the divines of the Church of England; and we recommend it to them as conducive to excite, and if excited, to fan the flame of devotion. No means should be neglected in conducting public worship which can accomplish the high purpose of cherishing religious feeling, or recalling the wayward mind from its erratic and unholy movements.

Mr. Stillingfleet was born in September, 1729, and was the son of James Stillingfleet, of Doctors' Commons, Registrar of the diocese of Worcester; grandson of James Stillingfleet, Dean of Worcester; and great grandson of Doctor Edward Stillingfleet, Bishop of that see, whose descent was lineal from John Stillingfleet, of Stillingfleet, in Yorkshire, brother of Cuthbert Stillingfleet, the last Abbot of York. He was educated under Dr. Nichol, at Westminster School; and after pursuing his studies at Oxford, was elected a fellow of Merton College. He was distinguished from his youth by piety, sobriety, purity, and benevolence. He became at the University a proficient in the Hebrew language, and throughout his life daily perused the Scriptures in their original form. His chosen associates were persons of exalted piety and profound learning; and through the influence of some of them, with whom he was most intimate, he imbibed the principles of the Hutchinsonian system of philosophy, which do not, however, make their appearance in any decided shape in this publication. Under the patronage of the good Earl of Dartmouth, he was promoted, in 1772, to a prebendal stall in the cathedral church of Worcester, which he occupied till the period of his decease; and while prebendary, he held, at

different times, the livings of St. Martin's, in that city, and of St. John's, in its vicinity, and was for many years Rector of Knightwick and Doddenham. In each situation he is said to have exercised his ministry with exemplary zeal and diligence. Three single Sermons, and an Account of the Life and Ministry of the Rev. Samuel Walker, Curate of Truro, in Cornwall, which is prefixed to that author's Lectures on the Church Catechism, and a valuable introduction to Mr. Adams's "Private Thoughts," seem to have comprised the whole of his publications, to which this posthumous volume, selected from a considerable number of manuscript sermons, is added. During his final illness he evinced an unshaken faith and hope, retaining to the last both his senses and his composure. A short time previous to his dissolution, which occurred on the 6th of July, 1817, in the 88th year of his age, he repeatedly laid his hand on a Bible which had been placed upon his bed, as a significant intimation of his veneration and love for that volume, which is our only certain guide through the perplexities of life, and which, we may cheerfully anticipate, will diffuse its consoling rays along "the dark valley of the shadow of death."

*Specimens of the British Poets; with Biographical and Critical Notices, and an Essay on English Poetry.* By Thomas Campbell. In 7 vols. small 8vo. Murray, London. 1819. pp. 337, 405, 432, 496, 407, 464, 451.

POETRY is the nurse of elevated sentiment; the source of some of the most refined pleasures of a cultivated mind; the brightener of our gloomy hours; the charm of our weary ones. Almost every one, at some period of his life, has recourse to its soothing or exalting power; traverses its pleasant fields; lingers at its fountains; and returns refreshed from some languor, or lightened of some care. We are attached to it by a kind of intellectual sympathy; for it speaks to the affections—the imaginations—the associations of men;—to all which the heart cherishes most intimately in its secret cabinet as the ore of its existence;—its hopes, its fears, its regrets of the past, its visions of the future; its joys, its griefs; the sunshine and the storms of its being; and not unfrequently to those high aspirations after immortality which is its happiest birthright, and the proof of its divine nature. It can hardly be called a vain fable of the Greeks that the Muses were the daughters of the father of the gods,—that

their abode was on earth—o’ergazing mountains which looked to the stars, and in the eyes of the worshippers below approximated towards heaven. There is every reason to believe that language was the immediate gift of the Divinity to man, the prompting of the Mind of Wisdom; and poetry is the life and the soul of language; its delineations are powerfully responded to by our sensibilities; we are naturally delighted with an art which appeals to our dearest sensations, and becomes the channel through which our excited feelings may overflow; and its triumph is the greatest, when it touches the master-chord of the heart, and leads the mind up to the great source of all that is beautiful and sublime, attractive and majestic, in Nature and in intellect. But it is upon the minds of the young that poetry exerts its strongest influence. Youth is itself the poetry of life: in youth we see every thing through the imagination; we colour all things with delight; we fly to every object that promises to realize the type of ideal beauty and enjoyment, which is nowhere to be found, but which our spirit creates to itself; and we form an intimate acquaintance with the power that can so agreeably fill the ear with pleasing concords, and harmonize in its creations with the pleasant pictures of our fancy. Nor can it be denied that poetry has a great, and often a beneficial effect upon such. Although the earliest search of the mind leads to the gratification of its palate, in proportion as the glow of youth fades away, and its splendid day-dreams melt, in proportion as the spirit which animated, and the glory which adorned all objects dissipate, and leave naked the substantial forms of things—its appetite seeks a fruit more healthy, and its contemplations dwell amid objects accordant with its newly-acquired perceptions. It is then that the *moral* Muse strikes *her* lyre, and the heart is exalted at the sound. It is then that its energies awake—it is then that Hope welcomes her words as the intimations of a perspective suited to all that she feels within,—and it is then that Sorrow clings to her garments, dwells upon her melancholy voice; and finds in that sadness so responsive to its own, the relief for which it pants. Who, that is surrounded by the autumnal shadows of life, does not remember with complacency those seasons of his youth, when his mind caught a moral enthusiasm from the blameless pages of his country’s poets: and who is there in its summer that does not now and then recur to those beautiful sentiments and happy pictures with which he early stored his memory; and confess their power in elevating him above the petty cares and passions in the

turmoil of which his existence runs? Poetry is, without doubt, an angel of light; and if her gifts have been perverted, and her treasures sullied, the debasement rests not in her own high essence, but with those who have enjoyed her communications but to disobey her precepts.

Britain, pre-eminent over other nations of the earth in her civil polity and domestic institutions;—Britain, who, in some periods of her history, has realized the freedom for which the Greeks thirsted, and the masculine independence of character which distinguished the Romans, may look with little less pride upon her literary career, and view with complacency the list of writers who have cultivated her field of letters—her sages—her historians—and, above all, her poets—many of whom have inherited the versatility, the fire, the tenderness, and the chasteness of the Grecian Muse, together with the stateliness, the dignity, and the nerve of the Roman. At a time, and in an age, when our poetry is enriched with many splendid compositions, poured forth with unsparing liberality by living genius; bearing, in their daring originality and fiery fancy, the impress of her seal; borrowing a tone and a colour from the intelligence, the stirring incident, the polish, and perhaps the ornament and luxury of the age; and giving a finish, highly beautiful and unique, to the varied architecture of the building of their predecessors;—it is a grateful task to take a comprehensive view of the magnificent temple which they have reared to the Muse, as well as to mark the different gradations of improvement in the national taste, from the rude Anglo-Saxon portal, to the florid Gothic arch, and the light Italian column. Mr. Campbell has enabled us to do this in the valuable work before us; and in the Essay which precedes his Specimens and Biographical notices of our country's poets, he has himself traced, in a spirited, elegant, and impressive manner, the History of Poetical Composition in England, from the earliest existent reliques to the time of Pope; developing all along, very philosophically, the influence of the varying ages upon its varying spirit, and illustrating his subject with much that is elegant in idea and valuable in criticism.

We consider it a subject of just congratulation, that this gentleman should have undertaken the task of exhibiting a faithful chronicle and picture of native talent, and of our body of poetry. To no one could that task more suitably have fallen. Himself a poet of the first rank, gifted by Nature with ardent sensibilities, a spirit of benevolence and liberality, as well to the whole brotherhood of man, as to

his tuneful fraternity; and a high enthusiasm, that kindles into the admiration of whatever is noble and beautiful; led by Education through the walks of classical knowledge, conducted by Taste to the secret recesses of her sparry grotto, and fitted by long exercise of the tuneful art for the development of every latent grace and blemish in the subjects of its inspiration: we seem to behold in him the very one whom the common consent of its votaries would have made choice of to criticise and to judge of the talents and labours of their favoured race. There is another quality in the exercise of which he gains our affections, and engages our personal esteem. He is the champion of virtue, and never fails with a generous indignation to censure those who sully the gift with which they are indulged. A brilliant thought, a felicitous expression, cannot atone with him for grossness and immorality; but even here the natural benevolence of his character breaks forth, and though he blames fearlessly, it is with reluctance that he blames at all. We remember also to have remarked that, as a poet, he is not ashamed to shew his attachment to religion. Many of his finest similes, or illustrations, in the "*Pleasures of Hope*," are taken from Scripture subjects—the car of Elijah—the overwhelming of Pharaoh—the fiery pillar of the Israelites—the grief of David over his slaughtered son—the rod of Moses, and the fear of the

——“ Hebrew, when he trod  
The roaring waves, and called upon his God.”

These give him a grateful commendation to our notice, though we merely introduce the circumstance here to observe, that poetry can lose none of its charms in becoming the hand-maid of religion; and that the example of this master of the lyre might very happily be the object of imitation to others whom Providence has blessed with the fire divine.

The “*Introductory Essay*,” with which Mr. Campbell opens his work, is divided into three parts: the first comprises the history of poetical composition from the period when the language of our Saxon ancestors blended with that of their Norman invaders, to the rise of Chaucer, in the 15th century, who may be considered, in truth, as the morning star of British poetry; the second carries forward the refinement of the language to the Elizabethan age; and the third conducts us to the polished smoothness and harmonious versification of Pope.

Through the dark age of Saxon and Norman composition, rendered obscure by its remoteness, and uncertain by its few



existent records, Mr. Campbell treads with a buoyant and elastic step, collecting and condensing into one focus all the scattered fragments of light which tend to illustrate his subject. And whilst this object leads him to dwell for a time upon the monkish legends, rude romances, and dry chronicles of the period, he yet manages, by the charm of his language, and the philosophy of his deductions, to give interest to his narrative.

"The influence of the Norman conquest," observes our author, "upon the language of England, was like that of a great inundation, which at first buries the face of the landscape under its waters, but which at last subsiding, leaves behind it the elements of new beauty and fertility. Its first effect was to degrade the Anglo-Saxon tongue to the exclusive use of the inferior orders, and by the transference of estates, ecclesiastical benefices, and civil dignities, to Norman possessors, to give the French language, which had begun to prevail at court from the time of Edward the Confessor, a more complete predominance among the higher classes of society. For a long time after the Conquest, the native minstrelsy, though it probably was never altogether extinct, may be supposed to have sunk to the lowest ebb. No human pursuit is more sensible than poetry to national pride or mortification; and a race of peasants, like the Saxons, struggling for bare subsistence, under all the dependence, and without the protection, of the feudal system, were in a state the most ungenial to feelings of poetical enthusiasm. On the other hand, we received from the Normans the first germs of romantic poetry, and our language was ultimately indebted to them for a wealth and compass of expression, which it is probable it would not have otherwise possessed. No people had a better right to be the founders of chivalrous poetry than the Normans. They were the most energetic generation of modern men. Their leader, by the conquest of England in the eleventh century, consolidated the feudal system upon a broader basis than it ever had before possessed. Before the end of the same century, chivalry rose to its full growth as an institution, by the circumstance of martial zeal being enlisted under the banners of superstition. The crusades, though they certainly did not give birth to jousts and tournaments, must have imparted to them a new spirit and interest, as the preparatory images of a consecrated warfare. And those spectacles constituted a source of description to the romancers, to which no exact counterpart is to be found in the heroic poetry of antiquity. But the growth of what may properly be called romantic poetry was not instantaneous after the Conquest; and it was not till 'English Richard ploughed the deep,' that the crusaders seem to have found a place among the heroes of romance." [Vol. i. pp. 3, 4, 16, 24-26.]

Attached to the service or the honour of the Norman barons, were the Norman *trouveurs*, who, like the troubadours of Provence, eagerly sought for and seized upon the romantic achievements of their country's warriors to celebrate upon their harps in hall and bower. Wandering in their habits, like the knight-errants of an after time, they followed in the train of the Conquest, and met with consideration and liberal patronage at the palace of the new dynasty, and the castles of the nobles, its retainers. The subject of their songs would naturally be the wild and lawless deeds of their patrons, the seizure of "some fair Saxon bride with all her lands and towers," or the triumph in battle of their lords over the valour of some Saxon chief; whilst their writers would seek to embody, in a kind of rythmical chronicle, the historical events of the day. From these sources arose the metrical romance, desultory and irregular in its conduct, but tinged with some of the fire and chivalry of the period, and betraying, in the fictions with which it was occasionally intermingled, a twilight of that invention and excursiveness of fancy which afterwards characterized the Gothic lyre of Chaucer. In proportion, however, as the Saxons and Normans lost sight of their hereditary feuds, and mingled in reconciliation; as knowledge and industry spread, and the people caught a reflection of the same glow of freedom which instigated the English barons to demand the great charter, the feudal system declined; chivalry itself, from inventions which weakened the effect of personal prowess, and from other causes, not long afterwards suffered a similar decline; and poetry was turned into a different channel. Theology and law sometimes consented to call in to their aid the adornments of verse; the strings of the harp or gittern were now devoted in an hour of revelry to the feats of the Sherwood Forester, and now to the licenses perpetrated under the shadow of the cowl. At length, in the reign of Edward III., the genius of the English nation took an ampler range. The national spirit of bold inquiry, and of rough, determined revolt against the corruptions of the papal episcopacy, commenced its agitations, and the popular ebullition was yet farther quickened by the satire and the genius of Geoffrey Chaucer.

"Chaucer," observes Campbell, in his biographical notice of this poet, "has a double claim to rank as the founder of English poetry, from having been the first to make it the vehicle of spirited representations of life and native manners, and from having been the first great architect of our versification, in giving our language the ten syllable, or heroic measure, which, though it may some-

times be found among the lines of more ancient versifiers, evidently comes in only by accident. It was in his green old age that Chaucer put forth, in the 'Canterbury Tales,' the full variety of his genius; and the pathos and romance, as well as the playfulness of fiction. The design of the whole work is from 'Boccaccio's Decamerone,' but exceedingly improved. While the action of the poem is an event too simple to divert the attention altogether from the pilgrim's stories, the pilgrimage itself is an occasion sufficiently important to draw together almost all the varieties of existing society, from the knight to the artisan, who, agreeably to the old simple manners, assemble in the same room of the hostellerie. If any age or state of society be more favourable than another to the uses of the poet, that in which Chaucer lived must have been peculiarly picturesque; an age in which the differences of rank and profession were so strongly distinguished, and in which the broken masses of society gave out their deepest shadows and strongest colouring by the morning light of civilization.

"Chaucer's forte," he skilfully observes, "is description; much of his moral reflection is superfluous; none of his characteristic painting. His men and women are not mere ladies and gentlemen, like those who furnish apologies for Boccaccio's stories. They rise before us minutely traced, profusely varied, and strongly discriminated. Their features and casual manners seem to have an amusing congruity with their moral characters. He notices minute circumstances as if by chance, but every touch has its effect to our conception so distinctly, that we seem to live and travel with his personages throughout the journey.

"What an intimate scene of English life in the fourteenth century do we enjoy in those tales, beyond what history displays by glimpses, through the stormy atmosphere of her scenes, or the antiquarian can discover by the cold light of his researches! Our ancestors are restored to us, not as phantoms from the field of battle, or the scaffold, but in the full enjoyment of their social existence. After four hundred years have closed over the mirthful features which formed the living originals of the poet's descriptions, his pages impress the fancy with the momentary credence that they are still alive; as if Time had rebuilt his ruins, and were reacting the lost scenes of existence." [Vol. ii. pp. 15, 19—21.]

The specimen affixed to the biography of Chaucer is the Prologue to his "Canterbury Tales," which, without doubt, furnishes us with a varied and spirited picture of the manners and characters of the times, finished with a Flemish minuteness, and exhibiting the essence of his talent for portraiture. But there are other departments in which his genius excels, which should not we think have been without illustration. There is often a fiery sublimity of thought, and a fine sensibility to the beauty of material nature, spending themselves

in descriptions that produce occasionally the same effect upon us as that which we derive from the contemplation of a statue, sculptured out in skin and naked majesty, or of ivy leaves wrought on a golden vase, wreathing it abruptly around. Among such may be classed the studied magnificence with which he has adorned the several temples to Mars, Venus, and Diana, in "the Knight's Tale," and the vivid delicacy of ornament which embellishes the allegory of "the Flower and the Leaf." Both of these have been modernized by Dryden in his happiest manner; yet, as exhibiting a specimen of the progress of the language, and of that power to which we have alluded, they will amply repay the trouble of perusing them in their original form. We, however, have room but for the splendid consummation of the description of the Temple of Mars, which, in our estimation, excels the savage grandeur of its commencement.

"The praier stint of Arcite the strong,  
The ringes on the temple dore they rong,  
And eke the dores clatten full fast,  
Of which Arcite somewhat him agast.  
The fires brennen upon the auter bright,  
That it gan all the temple light;  
A swete smel anon the ground up yafe,  
And Arcite anon his hond up hafe,  
And more ensence into the fire he cast,  
With other rites mo, and at the last  
*The statu of Mars began his hauberke ring,  
And with that sound he herd a murmuring  
Full low and dym, that saied, 'Victory!'*"

The poetry of Chaucer, as well from its internal merits, as his own elevated station, must have had a great effect upon the literary spirit of his country. He was munificently patronized by King Edward the Third, and John of Gaunt: he married one of the maids of honour to Queen Philippa: he was one of the three envoys who were appointed to repair to France to treat of a marriage between Richard, Prince of Wales, and the daughter of the French king: more than once did he hold office under the crown; and, though in the disturbances which followed the death of his royal patron, during the minority of his successor, and, as some infer, from the personal enmity of the turbulent Duke of Gloucester, he was awhile imprisoned, the return of John of Gaunt from Spain, and his renovated influence at the English court, soon secured to the poet his freedom, the restoration of his offices, and even the enjoyment of new ones; so that if the cultiva-

tion of the art made but a slight progress in the times immediately succeeding his death, in 1400, it is to be attributed alone to the troubles and civil conflicts of the fifteenth century, which, during five reigns, occupy so distinct a character in the pages of our domestic history. In the latter part of the reign of Henry the Seventh there occur few names of much celebrity. Scotland had produced the original romance of "Sir Tristrem," before any similar existent specimen had made its appearance in England. James the First, of Scotland, a romantic and patriotic king, who was living at the time of Chaucer's death, cultivated the muse, and Campbell quotes some elegant specimens of the fruits of his poetical hours. Gawain Douglas translated Virgil; and his countryman Dunbar in the province of allegory has some strong and picturesque delineations. Sir David Lyndsay is another name which serves to fill up the space between Chaucer and Surrey.

In the middle of the fifteenth century Constantinople was taken by the Turks; and the Greeks, seeking shelter from their oriental conquerors in Italy, imported, together with their elegant language, a tincture of their science, their poetry, and their eloquence. The last years of the century were distinguished by the discovery of America, which led to the enlargement of commerce and navigation, and opened to the imagination of the poet a new world of imagery. The condition of the people had received great improvement from the depression of the nobles, who had so long exercised over them all the sovereignty, or rather the tyranny, to which their many privileges entitled them. The esteem for literature was not confined to a single nation, but extended gradually over all Europe; the invention of printing about this time circulated information amongst all ranks in society; and these concurring circumstances—this stir in the affairs of men—paved the way for the march of liberal opinion, and for that revolution in religion, which shook from England the robe of papal superstition, and mightily agitated other states and kingdoms.

Sir Thomas Wyatt, who "sung and played the lute with remarkable sweetness," and Lord Surrey, were the grace of the court, as of the age of Henry the Eighth. Wyatt's "Adieu to his Lute," quoted in the "Specimens," is a beautiful composition; and as shewing the refinement and melody which had been now introduced into the language, we should be disposed to quote it ourselves, were we not under the spell of a mightier master, the "patriarch of an

order," and within hearing of the fairy harp of Spenser. This is its melancholy and musical commencement: —

" My lute, adieu! perform the last  
Labour that thou and I shall waste,  
And end that I have now begun;  
For when this song is sung and past,  
My lute, be still, for I have done." [Vol. ii. p. 109.]

The name of Lord Surrey awakens other and more interesting associations. His romantic attachment to the Lady Geraldine, his chivalry, his sensibility, the grace and elegance of his genius, and, more than all these, his early and cruel death, at the mandate of an ungrateful tyrant; his innocence, his sorrows, his misfortunes — all appeal to our admiration and sympathy; and we think of him with the tender memories of one whom we have known and loved, and whose image we cherish as a sacred thing.

" The reformation," says Campbell, " though ultimately beneficial to literature, like all abrupt changes in society, brought its evil with its good. Its commencement, under Henry the Eighth, however promising at first, was too soon rendered frightful, by bearing the stamp of a tyrant's character; who, instead of opening the temple of religious peace, established a Janus-faced persecution against both the old and new opinions. On the other hand, Henry's power, opulence, and ostentation, gave some encouragement to the arts. His masques and pageants assembled the beauty and nobility of the land, and prompted a gallant spirit of courtesy. The cultivation of musical talents among his courtiers fostered our early lyrical poetry. Our intercourse with Italy was renewed from more enlightened motives than superstition; and under the influence of Lord Surrey, Italian poetry became once more, as in the days of Chaucer, a source of refinement and regeneration to our own. But without undervaluing the elegant talents of Lord Surrey, I think we cannot consider the national genius as completely emancipated from oppressive circumstances till the time of Elizabeth. The commencement of our poetry, under Henry the Eighth, was a fine but feeble one. English genius seems then to have come forth, but half assured that her day of emancipation was at hand. There is something melancholy even in Lord Surrey's strains of gallantry." [Vol. i. pp. 111—113.]

Sackville, Earl of Dorset, the earlier Harrington, the accomplished and generous Sydney, Marlowe, and Southwell, are the lights that conduct us to the auspicious age of Elizabeth, and the luxuriant creations of Edmund Spenser. The merits of Lord Sackville, and the tinge of gloom which his compositions borrowed from the calamitous reign of

Queen Mary, are ably given in the essay : and there is in this part a great deal of very beautiful and elegant writing. The grace, the brightness, the bloom of Mr. Campbell's diction ; the energy and discriminating fidelity of his sentiments to the subject of his illustrations, are peculiarly visible in this masterly critique of Spenser : —

“ Spenser brought to the subject of the ‘ Fairy Queen ’ a new and enlarged structure of stanza, elaborate and intricate, but well contrived for sustaining the attention of the ear, and concluding with a majestic cadence. In the other poets of Spenser's age, we chiefly admire their language when it seems casually to advance into modern polish and succinctness. But the antiquity of Spenser's style has a peculiar charm. The mistaken opinion that Ben Jonson censured the antiquity of the diction in the ‘ Fairy Queen,’ has been corrected by Mr. Malone, who pronounces it to be exactly that of his contemporaries. His authority is weighty : still, however, without reviving the exploded error, respecting Jonson's censure, one might imagine the difference of Spenser's style from that of Shakspeare's, whom he so shortly preceded, to indicate that his Gothic subject and story made him lean towards words of the elder time. At all events, much of his expression is now become antiquated, though it is beautiful in its antiquity ; and, like the moss and ivy on some majestic building, covers the fabric of his language with romantic and venerable associations.

“ His command of imagery is wide, easy, and luxuriant. He threw the soul of harmony into our verse, and made it more warmly, tenderly, and magnificently descriptive, than it ever was before, or, with a few exceptions, than it has ever been since. It must certainly be owned, that in description he exhibits nothing of the brief strokes and robust power which characterize the very greatest poets ; but we shall nowhere find more airy and expansive images of visionary things, a sweeter tone of sentiment, or a finer flush in the colours of language, than in this Rubens of English poetry. His fancy teems exuberantly in minuteness of circumstance, like a fertile soil sending bloom and verdure through the utmost extremities of the foliage which it nourishes. On a comprehensive view of the whole work, we certainly miss the charm of strength, symmetry, and rapid and interesting progress ; for, though the plan which the poet designed is not completed, it is easy to see that no additional cantos could have rendered it less perplexed. But still there is a richness in his materials, even where their coherence is loose, and their disposition confused. The clouds of his allegory may seem to spread into shapeless forms, but they are still the clouds of a glowing atmosphere. Though his story grows desultory, the sweetness and grace of his manner still abide by him. He is like a speaker who continues to be pleasing, though he may speak too long ; or like a painter who

makes us forget the defect of his design by the magic of his colouring. We always rise from perusing him with melody in the mind's ear, and with pictures of romantic beauty impressed on the imagination.

"Upon the whole, if I may presume to measure the imperfections of so great and venerable a genius, I think we may say, that if his popularity be less than universal and complete, it is not so much owing to his obsolete language, nor to degeneracy of modern taste, nor to his choice of allegory as a subject, as to the want of that consolidating and crowning strength, which alone can establish works of fiction in the favour of all readers and of all ages. This want of strength, it is but justice to say, is either solely or chiefly apparent when we examine the entire structure of his poem, or so large a portion of it as to feel that it does not impel or sustain our curiosity in proportion to its length. To the beauty of insulated passages who can be blind? The sublime description of '*Him who with the Night durst ride*,' 'the House of Riches,' 'the Canto of Jealousy,' 'the Masque of Cupid,' and other parts, too many to enumerate, are so splendid, that after reading them, we feel it for the moment invidious to ask if they are symmetrically united into a whole. Succeeding generations have acknowledged the pathos and richness of his strains, and the new contour and enlarged dimensions of grace which he gave to English poetry. He is the poetical father of a Milton and a Thomson. Gray habitually read him when he wished to frame his thoughts for composition, and there are few eminent poets in the language who have not been essentially indebted to him.

'Hither, as to their fountain, other stars  
Repair, and in their golden urns draw light.' [Vol. i. p. 124—133.]

At the time of Spenser's death, Shakspeare was in his thirty-fifth year. Upon Shakspeare a thousand eulogists, critics, and commentators, have spent their talent and their genius. His stern, as well as his beautiful delineations of character and passion; his sagacity in detecting the most secret workings and mysteries of the human heart — through every masque which fondness, folly, cunning, ambition, or humour, cause it to assume; his satire; his lessons of practical wisdom; his freaks of fancy and of wit; his fire; his fiction; his pathos; his invention; his sublimity; and simplicity; and his exquisite developments of Nature in all her moods and mutations; his romance and his magic; the lightnings and the thunders which he brandishes, have all been exhibited, illustrated, appreciated.

———— "ILLI centumque Sabæo  
Thure calent aræ, sertisque recentibus halant."

What, then, had Mr. Campbell to do; or rather, what has



he done? He has acted an obviously natural part. He has given no studiously elaborate dissertation; there is no biographical notice of our great dramatist in these volumes, and but one or two specimens of his smaller pieces. This his absence does but the more powerfully remind us of him, and awaken in our minds the livelier regret, that talents super-eminent as his give their most powerful and their most dangerous attractions to the too fascinating amusements of the stage. Others have written volumes upon his merits and peculiarities, whilst Mr. Campbell concisely gives a character of him, which our view of the general tendency of his writings, counterbalancing our high admiration of his exalted genius, and of the justice of Mr. Campbell's critical view of it, forbids us to quote. Of the other great masters of the drama—would that they had been masters of a more innocent and more profitable art—of Jonson and Massinger; of Beaumont and Fletcher; of Ford, Middleton, and Shirley, he speaks more at length, though the principles of our work will not allow us to follow him through all his criticisms upon their merits. In justice, however, to him, we must observe, that they shew a delicate tact of observation; a great skill in tracing out their several peculiarities of character; as well as spirit in sustaining the delineation. Occasionally, too, he winds up his dissertation with a beautiful coruscation of fancy, which gives to his graphic descriptions all the force of picture. Such, when speaking of Shirley, is the following:—

“ From a general impression of his works, I should not paint his muse with the haughty form and features of inspiration, but with a countenance, in its happy moments, arch, lovely, and interesting both in smiles and in tears; crowned with flowers, and not indebted to ornament, but wearing the drapery and chaplet, with a claim to them from natural beauty.” [Vol. i. p. 228.]

Before we quit the age of Elizabeth, it gives us pleasure to notice the religious tone which had begun to distinguish the character of some writers of it. Notwithstanding the revival of letters, and the encouragement which literature received from the taste or ambition of the queen herself, who translated Boethius, it cannot be denied that the poetry of the time was often disfigured by sickly affectations, forced conceit, and the fopperies of that chivalrous period. From such exhibitions of heartless sentiment and tortured fancy, it is refreshing to turn to the sincerity and seriousness, to say nothing of the rhythmical beauty, apparent in a “Meditation” of Sir Henry Wotton; who, it will be remembered, was

secretary to the unfortunate Earl of Essex, and afterwards ambassador to the court of Venice; but who, in the evening of his days, left the uncertain splendours of the court for the peaceful sanctuaries of religion. His "Farewell to the Vanities of the World" is more generally known than this little composition.

- " O, thou great power, in whom we move,  
 By whom we live, to whom we die,  
 Behold me through thy beams of love,  
 Whilst on this couch of tears I lie,  
 And cleanse my sordid soul within  
 By thy Christ's blood, the bath of sin.
- " No hallowed oils, no gums I need,  
 No new-born drams of purging fire,  
 One rosy drop from David's seed  
 Was worlds of seas to quench thine ire :  
 O, precious ransom ! which, once paid,  
 That *Consummatum est* was said.
- " And said by him, that said no more,  
 But sealed it with his sacred breath :  
 Thou, then, that hast dispurged our score,  
 And dying wert the death of death,  
 Be now, whilst on thy name we call,  
 Our life, our strength, our joy, our all !" [Vol. iii. p. 201.]

Cowley and Denham illuminate the reign of Charles I. Donne was "the patriarch of the metaphysical generation," and Cowley seems to tread in his footsteps with a filial reverence. Through the mist of his long allegories, distorted allusions, and elaborate conceits, a ray of beauty and of tenderness breaks. His vigour of thought somewhat compensates for the ruggedness of his verse, and in his Anacreontic there is much sprightliness and gaiety of fancy. In his "Cooper's Hill," Sir John Denham incorporated a spirit of strength and loftiness with the heroic measure, which it had never known before. After them followed England's evil days of civil conflict, when learning and taste left the walks of the academy, and, as inclination, duty, or love of liberty predominated, swelled the ranks of opposite factions, and tasked themselves to sterner quittance in the mighty strife which agitated all hearts, and occupied all heads. Fairfax, of the family of the spirited translator of Tasso, obeyed the call to the field, and Waller charmed with his eloquence the senate. But whilst, in the strong stir of passions which the storms of the age excited, eloquence and

the arts of composition arose in fairer proportions, the Muses languished in their bowers — the lute and the lyre were alike forsaken. Such periods have ever been unfavourable to the growth of poetry; for if the harp sound, who is there to listen? the world is occupied with loftier interests. It was in the throes, however, of this convulsion, that the sublimest of all poets had his literary birth. It seems as if Nature had for him reversed her custom, and produced a genius at such a time, that he might be nurtured with the elements of magnificence and terror, and find in the struggle of the powers of the earth an excitement to the daring thoughts which should arm in war the embattled seraphim of heaven.

“Milton,” says our author, “stood alone and aloof above his times, the bard of immortal subjects; and, as far as there is perpetuity in language, of immortal fame. The very choice of those subjects bespoke a contempt for any species of excellence that was attainable by other men. There is something that overawes the mind in conceiving his long deliberated selection of that theme — his attempting it when his eyes were shut upon the face of Nature — his dependence, we might almost say, on supernatural inspiration, and in the calm air of strength with which he opens *Paradise Lost*, beginning a mighty performance without the appearance of an effort. Taking the subject all in all, his powers could no where else have enjoyed the same scope. It was only from the height of this great argument that he could look back upon eternity past, and forward upon eternity to come; that he could survey the abyss of infernal darkness, open visions of paradise, or ascend to heaven, and breathe empyreal air.” [Vol. i. pp. 238, 239.]

There follows much splendid criticism on the management and nature of his subject. Of his diction, Campbell observes,

“If we call diction the garb of thought, Milton, in his style, may be said to wear the costume of sovereignty. The idioms even of foreign languages contributed to adorn it. He was the most learned of poets; yet his learning interferes not with his substantial English purity. His simplicity is unimpaired by glowing ornament, like the bush in the sacred flame, which burnt, but ‘was not consumed.’” [Vol. i. p. 245.]

The conscientious and patriotic Marvell was Milton’s assistant in the office of Latin secretary to Cromwell. We fully agree with his biographer in the sentiment, that the few poetical pieces which he has left come from the heart warm, pure, and affectionate. How delicate in thought, and how tender in feeling and in fancy, is the nymph’s “complaint for the death of her fawn!”

“ The wanton troopers riding by  
Have shot my fawn, and it will die.  
Ungentle men! they cannot thrive  
Who killed thee. Thou ne’er didst alive  
Them any harm; alas! nor could  
Thy death to them do any good.  
I’m sure I never wished them ill;  
Nor do I for all this; nor will:  
But, if my simple prayers may yet  
Prevail with heaven to forget  
Thy murder, I will join my tears,  
Rather than fail. But, O my fears!  
It cannot die so. Heaven’s King  
Keeps register of every thing,  
And nothing may we use in vain;  
Ev’n beasts must be with justice slain.

I have a garden of my own,  
But so with roses overgrown,  
And lilies, that you would it guess  
To be a little wilderness,  
And all the spring-time of the year  
It only loved to be there.  
Among the beds of lilies I  
Have sought it oft where it should lie,  
Yet could not, till itself would rise,  
Find it, although before mine eyes;  
For in the flaxen lilies’ shade  
It like a bank of lilies laid;  
Upon the roses it would feed  
Until its lips e’en seemed to bleed:  
And then to me ’twould boldly trip,  
And print those roses on my lip.  
But all its chief delight was still  
On roses thus itself to fill,  
And its pure virgin-limbs to fold  
In whitest sheets of lilies cold.” [Vol. iv. p. 197—199.]

The Restoration, however favourable it might be to philosophy and science, without affording encouragement to poetry, corrupted its taste, and depraved its tone. From the austerity of that fanaticism which under the Protectorate proscribed all the productions of learning, gaiety, and wit, the age passed at once into the opposite extreme; the licentious manners of the court gave a deadly tinge to the compositions of the writers who flourished under its cold regard, and the manliest mind could not resist the contagion. Dryden, with his vigorous genius, richness of expression, and the

pomp and variety of his numbers, has notoriously perverted his powerful talents, and wedded his Muse with the demon of immortality. Wycherley, and even the pathetic Otway, charged as he is with sensibility and fine emotion, darkened, in their happiest flights, the fair landscape below with their wild and wanton wings. Strange perversity, that spirits gifted with the brightest endowments should convert into disgrace what Nature designed as their decoration; and found, as is to be feared too many did, their claim to a perpetuity of honour upon that very perversion! The characters of Dryden and of Pope conclude the dissertation.

"Dryden," we are told, "is a writer of manly and elastic character. His strong judgment gave force, as well as direction, to a flexible fancy; and his harmony is generally the echo of solid thoughts. But he was not gifted with intense or lofty sensibility; on the contrary, the grosser any idea is, the happier he seems to expatiate upon it. The transports of the heart, and the deep and varied delineations of the passions, are strangers to his poetry. He could describe character in the abstract, but could not embody it in the drama; for he entered into character more from clear perception than fervid sympathy. This great high priest of the Nine was not a confessor to the finer secrets of the human breast. Had the subject of Eloisa fallen into his hands, he would have left but a coarse draught of her passion.

"Dryden died in the last year of the seventeenth century. In the intervening period between his death and the meridian of Pope's reputation, we may be kept in good humour with the archness of Prior and the wit of Swift. Parnell was the most elegant rhymist of Pope's early contemporaries; and Rowe, if he did not bring back the full fire of the drama, at least preserved its vestal spark from being wholly extinguished.

"Pope gave our heroic couplet its strictest melody and tersest expression:

‘D'un mot mis en sa place il enseigne le pouvoir.’

"If his contemporaries forgot other poets in admiring him, let him not be robbed of his just fame on pretence that a part of it was superfluous. The public ear was long fatigued with repetitions of his manner: but if we place ourselves in the situation of those to whom his brilliancy, succinctness, and animation, were wholly new, we cannot wonder at their being captivated to the fondest admiration. In order to do justice to Pope, we should forget his imitators, if that were possible; but it is easier to remember than to forget by an effort—to acquire associations than to shake them off. Every one may recollect how often the most beautiful air has palled upon his ear, and grown insipid from being played or sung by vulgar musicians. It is the same thing with regard to Pope's

versification. That his peculiar rhythm and manner are the very best in the whole range of our poetry, need not be asserted. He has a gracefully peculiar manner, though it is not calculated to be an universal one; and where, indeed, shall we find the style of poetry that could be pronounced an exclusive model for every composer? His pauses have little variety, and his phrases are too much weighed in the balance of antithesis. But let us look to the spirit that points his antithesis, and to the rapid precision of his thoughts, and we shall forgive him for being too antithetic and sententious. In moral eloquence he is for ever *densus et instans sibi*. The vindictive personality of his satire is a fault of the man, and not of the poet. But his wit is not all his charm. He glows with passion in the Epistle of Eloisa, and displays a lofty feeling much above that of the satirist and the man of the world, in his prologue to Cato and his Epistle to Lord Oxford. I know not how to designate the possessor of such gifts, but by the name of a genuine poet —

——— ‘qualem vix repperit unum  
 Millibus in multis hominum consultus Apollo.—AUSONIUS.’”  
 [Vol. i. pp. 257—262, 270, 271.]

Into the controversy which has sprung out of Mr. Campbell's concluding remarks with Mr. Bowles, we have little desire to enter. To us the combatants resemble the two knights errant, who admired the shield erected to Victory; but who, as on one side it was plated with silver, and on the reverse with gold, as they approached it in different directions, and viewed the same object under different appearances, challenged each other to a tilt, to settle the question of its material. A benevolent Druid composed their difference, by pointing to both sides of the shield. We would wish to act the part of the benevolent Druid here.

Although the “Essay on Poetry” concludes with Pope, the criticisms are carried forward in the biographical notices which precede Mr. Campbell's selections of the writers who have flourished since that master of melody. We think the criticisms upon Young, Akenside, and Gray, are particularly acute and sensible; and that he has *fixed* the poetical value and the merits of their compositions at the just par; although he may have somewhat offended the favouritism of their devotees, by the severity of his assay. Each has had, and has his coterie of excessive admirers. We are apt to look upon great names through the optics of their partisans, because their voice is raised the loudest in their praise: the judgment of such an one as Campbell, will, however, in these cases, not fail to be regarded by the generality of men as a lively oracle. The summaries which he gives also of

the characters of Thomson, Collins, Thomas Warton, Goldsmith, and of his countrymen, Burns and Allan Ramsay, will be referred to with delight. Of Collins, it has ever been regretted that he wrote so little. It is a fact, not perhaps generally known, that many of his MSS. were burnt after his death by his sister, who said, as she gave them to the flames, that they had been the cause of her brother's malady, and that she was resolved the mischief should extend no farther. What treasures of thought may not have been lost in them! Our regret for their destruction will be shared by posterity.

In the casual glance which we have herein cast at our more modern poets, there is one that we have not yet named, who, beyond all others, has considered, with the eye of a Christian moralist, the legitimate uses of Poetry, and has exhibited her in the endearing light of a celestial monitress, speaking to us of immortal interests; strewing our path of duty upon earth as with the roses of heaven; and bearing in her hand a golden key, which opens to our sight the ever-during gates of eternity, whilst she points with her finger to the brightness that breaks beyond. Of him we cannot think but with sympathy, gratitude, and that veneration which the heart ever accords to the example of the wise and good. A man of the acutest sensibility, with a mind cultivated by taste, a heart tutored by piety, and softened by sorrow to bear a part in the sufferings of suffering humanity, he flew to the lyre as a solace and a friend; it soothed him, it inspired him; it exalted him; and its sound to others is like the fall of waters in a desert, breathing of peace and refreshment from the midst of solitude and pain. But we cannot, we fear, speak of William Cowper with strict impartiality; nor, indeed, need any one speak in his praise, now that Campbell has summed up his merits.

“The nature of Cowper's works makes us peculiarly identify the poet and the man in perusing them. As an individual, he was retired and weaned from the vanities of the world; and, as an original writer, he left the ambitious and luxuriant subjects of fiction and passion for those of real life and simple nature, and for the development of his own earnest feelings in behalf of moral and religious truth. His language has such a masculine idiomatic strength, and his manner, whether he rises into grace or falls into negligence, has so much plain and familiar freedom, that we read no poetry with a deeper conviction of its sentiments having come from the author's heart; and of the enthusiasm, in whatever he describes, having been unfeigned and unexaggerated. He im-

presses us with the idea of a being, whose fine spirit had been long enough in the mixed society of the world to be polished by its intercourse, and yet withdrawn so soon as to retain an unworldly degree of purity and simplicity. He was advanced in years before he became an author, but his compositions display a tenderness of feeling so youthfully preserved, and even a vein of humour so far from being extinguished by his ascetic habits, that we can scarcely regret his not having written them at an earlier period of life. For he blends the determination of age with an exquisite and ingenuous sensibility; and though he sports very much with his subjects, yet, when he is in earnest, there is a gravity of long-felt conviction in his sentiments, which gives an uncommon ripeness of character to his poetry.

"It is due to Cowper to fix our regard on this unaffectedness and authenticity of his works, considered as representations of himself, because he forms a striking instance of genius writing the history of its own secluded feelings, reflections, and enjoyments, in a shape so interesting as to engage the imagination like a work of fiction. He has invented no character in fable nor in the drama; but he has left a record of his own character, which forms not only an object of deep sympathy, but a subject for the study of human nature. His verse, it is true, considered as such a record, abounds with opposite traits of severity and gentleness, of playfulness and superstition\*, of solemnity and mirth, which appear almost anomalous; and there is, undoubtedly, sometimes an air of moody sensibility in the extreme contrasts of his feelings. But looking to his poetry as an entire structure, it has a massive air of sincerity. It is founded in steadfast principles of belief; and, if we may prolong the architectural metaphor, though its arches may be sometimes gloomy, its tracery sportive, and its lights and shadows grotesquely crossed, yet altogether it still forms a vast, various, and interesting monument of the builder's mind. Young's works are as devout, as satirical, sometimes as merry, as those of Cowper; and, undoubtedly, more witty. But the melancholy and wit of Young do not make up to us the idea of a conceivable or natural being. He has sketched in his pages the ingenious, but incongruous form of a fictitious mind—Cowper's soul speaks from his volumes."—[Vol. vii. pp. 350—352.]

We have been so liberal in our extracts from these volumes, that we have scarcely allowed ourselves room to speak farther of the author of them. That he has rendered the public an essential service will be denied by no one who has appreciated the merit of many detached pieces of many authors that glitter like gems amongst a mass of literary rubbish, and which he may now see separated, and strung

\* Vide his story of *Misagathus*.



together, as the Persian poet says, "like orient pearls," each deriving from each the sparkling lustre which Collins attributes to those of wit,

" Whose jewels in his crisped hair  
Are placed each other's beams to share."

But this is only slight praise. He has developed the genius of our principal poets in a spirit of pure and generous criticism, without partiality and without prejudice—a praise which can by no means be awarded to the critical Leviathan of the last century; and he has thrown over his composition the enthusiasm of a beautiful and harmonious mind. The whole body of British poetry, under the illustration of such a master, becomes both better understood, and more highly valued. Laborious research, patient investigation, nice judgment, fine imagination, and correct taste, are here united. Of the former qualities we may form some estimate from the fact, that in the prosecution of his work, the author has either read or consulted 2000 volumes. We are not prepared to say that it is without faults: we object to the space allotted to the poetry of some writers to the exclusion of others. When Mr. Campbell quotes the whole of "the Castle of Indolence," we can forgive him, because an exquisite poetical spirit runs through the whole, though the second canto is decidedly inferior to the first,<sup>2</sup> when he introduces the Bacchanal production of an unknown tavern-keeper, we can smile at the singular union, and let it pass; but when he devotes forty pages to quotations from "Hudibras," we can neither account for the admiration a gentleman of his delicate taste can give to the coarseness of that production, nor conceive what advantage can arise, either to his readers or to the language, from its being brought forward with such peculiar prominence. Innocent wit and quick satire will ever be relished; but when coupled with offensive vulgarity, it seems to us not very dissimilar to the relish of the fabled Goul over the banquet which he tears from the cemetery. Three or four grammatical inaccuracies have escaped Mr. Campbell's keen eye, but as we failed to note them down at the time, we cannot now refer to them; whilst, in the midst of his diligence as a biographer, we cannot but be surprised that he should treat the celebrated Dr. Timothy Dwight, the late lamented president of Yale College, as so obscure a being in the literary world, that neither America nor England could furnish aught of his history but his name. We wish too that his taste and his liberality had induced him to give a

place in his selections to Henry Kirke White's productions, whose sweet, though melancholy muse, was at least as worthy of this distinction as those of Darwin and Anstey, the latter of whom died a year after the intensity of his application had prematurely closed the young poet's brief, but bright career.

Successful as he has been in this work, and gratified as every reader must be in rising from its perusal, we believe there are few, if any, who would not prefer to meet with him in the walks of his native Parnassus, to receive some fresh poetical emanation from his classical and vigorous mind. Why, we are frequently asked, should his fine and magnificent spirit abandon the lyre that he loves, whose strings, though struck but in negligence or idleness, have a melody and sweetness more touching than the finished sweep of others? Let him but grasp the talisman which he possesses with a fuller consciousness of its powers, and his name will be ranked among the first of those choice and celebrated spirits, to whom belong

“ The tears and praises of all time.”

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*Moral Sketches of Prevailing Opinions and Manners, Foreign and Domestic: with Reflections on Prayer.* By Hannah More. 8vo. London, 1819. Cadell and Davies. pp. 551.

WE sat down to read this volume with expectations which have not been disappointed; and we tender the result of our examination with sincere pleasure. We find no gratification in exposing the demerits of a work, and are certain that the generous reader would feel no sympathy with us, were we to indulge a spirit so hostile to sound criticism. Those persons pay, indeed, an ill compliment to the public taste and temper, who imagine that no strictures will be read, but such as are written in the gall of bitterness, and who mistake indiscriminate abuse for critical acumen. To censure, will but too frequently be the duty of a faithful critic; but it will also prove a painful duty, which he will most reluctantly discharge. We trust that we shall never be found wanting in this duty to the public, when a task so irksome is imposed upon us; but we feel confident that we shall never scatter unmerited praise, or undeserved censures. Justice, truth, and impartiality, the motto of fair and honourable criticism, will be the rule of our conduct—a rule, which if truly applied, will, induce the critic, laying aside every party and personal

feeling and interest, on every occasion, to know neither friend nor enemy in the publications which pass under his scrutiny. Sincerely influenced by these principles, it became a pleasing occupation to us to take up a production of this veteran champion for whatever is good in itself, and advantageous to the morals and the comforts of mankind. We have never regarded Mrs. More as a perfect, but as an excellent writer. We have always considered her as judicious, rather than profound; distinguished, not so much for depth of thought, as for discriminating observation; exhibiting a fund of general information arising from the best of principles acting upon the experience of a long life and an extensive acquaintance with society; and for the still more valuable knowledge of the human heart, consecrated to the furtherance of religion and to the benefit of mankind. She also possesses the happy art of conveying the stores of her own mind to others in an easy, chaste, and attractive style, which is correct without formality, classical without pedantry, and beautiful without labour. We hailed, therefore, with delight, another effort to serve the cause of truth and order, from the well-known and long-tried friend of virtue and of her country; whose consolation, at the advanced age in which she has again appeared before the public, it must be, that the close of her labours accords with the tenor of her literary career; and that, having finished her course as an author, it can be said of her with truth, that she never wrote a line "which dying she could wish to blot." These are her excellencies, as a writer; these are associated with our earliest recollections, and have been confirmed by the successive productions of her pen: we take leave of her, then, with unfeigned reluctance;—the only painful feeling with which we closed the volume (and we confess that it was a *very* painful one) was, that *it is the last*. This circumstance is distinctly noted in the preface; it compels the reader to enter upon the work with emotions of solemnity even amounting to awe; the writer is evidently herself intent upon it throughout, and the feeling is therefore kept up constantly, but not painfully; while the impression which is made upon us as we advance, and which remains with us when we shut the book, is, that we have been reading the legacy of a great and good mind to a world she is quitting for ever. The style corresponds with this prevailing sentiment; there is less of antithesis, and more of energy, than is to be found in her other productions. She is evidently intent upon her subject, and absorbed in it—less careful of expression than earnest in her pursuit—mainly

and unceasingly anxious that she may approve herself to the conscience. But for this, it had been superfluous to remark upon the volume as a composition. Mrs. More is a writer of established celebrity, too well known to require the comments of a periodical work like this; and criticism has too thoroughly sifted her powers to demand from us additional investigation. Whatever of merit or defect may attach to her style and manner, has been long since understood and appreciated; but there is a peculiarity, as it strikes us, visible in this last production, arising from the predominance of feelings which cannot be so well explained as in her own words.

“ At her advanced age the writer has little to hope from praise, or little to fear from censure, except as her views may have been in a right or a wrong direction. She has felt that a renewed attention to growing errors is a duty on those who have the good of mankind at heart. The more nearly her time approaches for her leaving the world, there is a sense in which she feels herself more strongly interested in it; she means in an increasing anxiety for its improvement; for its advance in all that is right in principle and virtuous in action. And as the events and experience of every day convince her, that there is no true virtue which is not founded in religion, and no true religion which is not maintained by prayer, she hopes to be forgiven if, with declining years and faculties, yet with increasing earnestness, from increasing conviction of its value, she once more ventures to impress this last important topic on their attention.”—[Pref. p. xvii.]

We are prepared to agree with her in the bold sentiment with which she sets out, that “ religion has made, and is making,” a considerable progress among us; “ especially,” as she adds, “ in the higher, and even the highest, ranks of society.” We call this a bold statement, because the mere advancement of religious knowledge will not absolutely decide a correspondent diffusion of religious principle; and because some recent facts have appeared to indicate a disposition hostile alike to the civil institutions of society and to the perfect system of Christianity. But it would be as irrational as uncharitable, to suppose that the aggregate of those unparalleled exertions which have of late years been made to disseminate the Scriptures, did not spring from a sincere desire to promote the Divine glory, and to ameliorate the moral condition of mankind, originating in an unfeigned conviction that these grand ends can be secured alone by the influence of the word of God. The writer before us affirms, that this is “ a period abounding and advancing in almost

every kind of religious improvement;" nor can the contrary be fairly inferred from that opposite spirit of infidelity which is abroad in the world, and which aims especially at seducing the lower classes of society. With the opponents of revelation, religion is too much a matter of indifference to disturb their repose, or rouse them from the indolence of their philosophical speculations, unless they are in danger of being beaten from their retreats by the arms of the enemy carried into their own territories. They now gird on their armour; not merely because their foes are at hand, but because they are every where victorious; because the army of the living God is advancing in the fulness of its strength, having laid aside those party animosities and internal divisions which weakened it; and because the triumph of the cross is no longer problematical. While bigotry has been shocked at the alliance of different Christian sects, agreeing in principle, without compromising conscience in their particular convictions, as indicating laxity of discipline, and endangering party pretensions, infidelity has taken the alarm upon better grounds; it has calculated justly that union is strength, and that union only was necessary to complete the conquests of religion: and now that Christians are rallying around their common standard as a band of brothers, it trembles for the falsification of the threats of Voltaire, and the establishment of the predictions of Jesus Christ. The renewed efforts to prop a bad cause, which some consider as the evidences of decaying religion, appear to us rather as the convulsive struggles of a dying opposition, conscious of the strength and predominance of Christianity, the power and prevalence of which is too victorious to allow any man to remain neutral. Under these impressions, we cordially join in the satisfaction of this distinguished writer, at the progress which religion has made, and is certainly making, in the present day.

It has ever been a leading excellence in the writings of Mrs. Hannah More, that, beyond their intrinsic worth, they have been well-timed. She has been the guardian of public morals, without ostentation and without presumption, by sounding an alarm whenever they have been endangered, and by giving them a mild and scriptural direction when they continued to flow on uninterruptedly. The transition from a state of protracted warfare to one of profound tranquillity, could not but produce an extraordinary effect upon the public mind; and it was natural to anticipate an eager disposition to visit the Continent, after it had been so long looked against our countrymen. Speculative evils were to be ex-

pected; but one object of this publication is to expose such as are real, and have actually taken place, and to guard against greater mischiefs which may yet be apprehended by too close a contact with those habits and sentiments so uncongenial with Christianity, and so unlike our native and educational principles.

The first part of the volume consists of Foreign Sketches, and deserves to be read with deep and serious attention. Three extracts alone can we indulge in; and indeed it is difficult to make selections from a volume abounding in truth, beauty, and pathos. The first relates to the purchase of articles of foreign manufacture.

“When tempted to make the alluring purchase by the superior beauty, real or imaginary, of the article, might we not presume to recommend to every lady to put some such questions as the following to herself:—‘By this gratification, illicitly obtained, I not only offend against human laws, but against humanity itself; by this purchase I am perhaps starving some unfortunate young creature of my own sex, who gained her daily bread by weaving her lace or braiding her straw. I am driving her to that extremity of want which may make her yield to the next temptation to vice, which may drive her to the first sinful means that may offer of procuring a scanty, precarious, and miserable support. It is in vain that I may have perhaps subscribed for her being taught better principles at school, that I have perhaps assisted in paying for her acquisition of her little trade, if by crushing that trade I now drive her to despair, if I throw her on a temptation which may overcome those better principles she acquired through my means. Shall I not then make this paltry—this no sacrifice? Shall I not obtain a victory over this petty allurements, whose consequences when I first gave way to it I did not perceive?’

“The distress here described is not a picture drawn by the imagination, a touch of sentimentalism, to exhibit feeling, and to excite it. It is a plain and simple representation of the state of multitudes of young women, who, having been bred to no other means of gaining their support, will probably, if these fail, throw themselves into the very jaws of destruction. Think, then, with tenderness, on these thousands of young persons of your own sex, whom a little self-denial on your part might restore to comfort—might snatch from ruin. Many ladies, who make these unlawful purchases, do not want feeling, they only want consideration. Consider, then, we once more beseech you, consider, that it is not merely their bread, but their virtue, of which you may be unintentionally depriving them; and you will find, that your error is by no means so inconsiderable as it may hitherto have appeared to you.”—[pp. 14—16.]

The second is a proper and necessary exposition of the views of the writer in remarks upon French manners and morals, which might otherwise appear unnecessarily severe, if not censorious.

"What has been said here and elsewhere of France, and of the religion of France, has been said 'more in sorrow than in anger,' and with the single view of caution to our own country. However we deprecate the past, we still cherish the hope, that having witnessed the horrors of a political, we may one day hail the dawn of a moral revolution. A virtuous king, and an improving government, leave us not without hope that this fair part of the globe may yet rise in those essentials without which a country can never be *truly* great. May they eventually improve in 'that righteousness which alone exalteth a nation!'"—[p. 90.]

The third bears upon the principle of false honour, to which so many have sacrificed conscience, family, and life. It is hardly to be expected that the pleadings of the moralist can eradicate an evil of such magnitude and inveteracy; but we hope the *duellist* will, at least, contemplate his moral portrait as delineated by this faithful and masterly hand; and especially, that it will be considered by those to whom the education of young men of family is entrusted.

"Boys well born, and accustomed to well-bred society, have a sort of instinctive notion of *honour*, which is strengthened by the conversation to which they are sometimes exposed. Seize upon this spirit, whether instinctive or contracted, but seize it with a view to convert it to higher purposes. This popular notion of honour may seem to give dignity to the tone of his conversation, while it is inflating his heart with arrogance. It may indeed set him above doing an act which some fashionable men may agree to call base, but it will not preserve him from a duel, which these same men agree to call honourable. But whatever acquittal a jury of the world's men of honour may pronounce on such a transaction, it will, by that awful decision from which there lies no appeal, by the definitive sentence of the great Judge of quick and dead, be pronounced murder;—murder of one of the combatants in the act, of both in the intention; murder as criminal as that which brings its vulgar perpetrator on the highway to his ignominious catastrophe. There is not, perhaps, a more hopeless crime than the last act of the duellist: he seeks out his own executioner, precipitates himself uncalled into the presence of his Judge; and not only the last desire of his heart, but the last effort of his hand, is revenge."—[pp. 99, 100.]

Although we have more freely indulged ourselves in extracts from this part of the subject than is prudent, in con-

nexion with those branches which remain, and with our prescribed limits, we cannot forbear avowing that we have exercised some self-denial in having passed over many others, which we had marked as we read, and which would have richly adorned our pages. In page 39, for instance, is a fine contrast between the precepts of Lord Chesterfield and those of St. Paul, on the subject of *politeness*; in which it is admirably remarked, that "the essence of the worldly code of ethics is selfishness, that of the Christian is disinterestedness." A triumphant contrast is drawn between the fortitude of some British Christian heroines, and that not merely of the female patriots and martyrs of the French revolution, but of the noblest characters of all antiquity. This fine picture closes with Rachel Lady Russel; and he must be something more or less than human who can contemplate it without emotion. After comparing her with the most renowned examples of Roman fortitude, especially with Portia and Arria, she says, "These heroic instances of conjugal affection, which have been the admiration of ages, are surpassed by the conduct of Lady Russel: *they* died a voluntary death rather than outlive their husbands; Christianity imposed on *her* the severer duty of surviving hers, of living to suffer calamities scarcely less trying, and to perform duties scarcely less heroic." But it is when accompanied by the animated description of the sufferings and courage of this extraordinary woman, that the force of this just and striking observation can alone be duly felt.

We now enter upon the second part of the volume, which consists of Domestic Sketches, still more interesting, if possible, than those which related to foreign manners and seductions. These open with "soundness in judgment, and consistency in conduct;" in which we are reminded, that "the formation of a Christian character is not the work of a day; not only are the views to be changed, but the habits to be new-moulded; not only is the heart to be convinced of sin, but its propensities are to be bent into a contrary direction." And it is truly observed, that "the deepest humility is generally connected with the soundest judgment;" and that "the judicious Christian is watchful against speculative errors, as well as against errors in conduct." Again: "Some Christians of the primitive ages were not then, perhaps many of the present age are not now, aware, that he who overleaps the truth errs as widely as he who falls short of it; nay, the danger is even greater, as it is more difficult to recede than to advance." We are, however, aware, that the production of such detached and isolated sentences, selected from a



matchless train of reasoning and reflection upon "novel opinions in religion," can convey no adequate impression to the reader of the surpassing interest and importance of the discussion; and most reluctantly do we present him with a taste, where we should be most happy to place before him a banquet. One paragraph we cannot refrain from extracting.

"We want more simplicity in the exercise of our religion; we want to be reformed by it, and not to reform it; we have need to be sent back to our first rudiments. We should imitate the plainness and uncomplicated method of the New Testament, where the doctrines are few, but of importance inestimable, infinite, eternal! We should examine the grounds of our faith by this unerring guide, and not by the pullulations of our own visionary fancies."—[p. 160.]

These general considerations lead to a judicious examination of the "ill effects of the late secession;" and, after some just and powerful strictures upon the spirit manifested in it, and an impressive statement of the arrogance to which that spirit has given rise, on the part of some of the disciples of this new system, it is truly observed: "If this spiritual vanity should flourish, we shall soon have none left to learn; all will be teachers."

"Thus the raw and rash Christian confidently jumps over all the intermediate steps between the inquirer and the instructor, and despising the old gradual approach to the sacred temple, despising the study of books, of men, and of himself, starts up at once a full-grown divine;—the novice seizes the professor's chair, erects himself into a scholar without literature, and a theologian without theology. On the strength of a few texts, ill understood and worse applied, he undertakes to give his young neighbours new views of the bible, and without eyes himself, sets up for a guide of the blind."—[pp. 172, 173.]

"On the exertions of pious ladies" a fine and delicate caution is given, and so given, that offence cannot be taken at it, while Christian females will, we earnestly hope, make it the subject of serious meditation, and, if need be, of self-correction.

"May not those large portions of time, and strength, and spirits, so generously spent abroad by zealous Christians, in the most noble exertions of religious charity, be sometimes suffered to entrench, in some measure, upon the imperious calls of domestic life, upon those pleasing and sacred duties for which HOME is a name so dear? May they not be so exhausted by external concerns, that they may be in danger of entering with diminished interest on the retired exercises of the closet? All business, even religious business, is apt to produce a hurry

and bustle in the mind, and an agitation in the spirits, which the most serious persons lament, as being attended with some disqualification for personal improvement.—‘My mother’s children gave me their vineyards to keep, but mine own vineyard have I not kept,’ was the pathetic lamentation of the ancient church. They had engaged her in labours and difficulties, which she feared had, in some measure, impeded the progress of her own spiritual concerns. It was in her own house, at Bethany, that Mary sat at the feet of Jesus.”—[pp. 194, 195.]

This is written by a friend, and not by an enemy to female exertion, as she most amply proves in the contrast which she draws between the uncensured publicity of the daughters of dissipation, and the unassuming deportment of those ladies who take part in the public institutions of religion and of humanity.

“Compare, now, these inoffensive and quiet auditors with the gay multitudes of their own sex which crowd the resorts of pleasure. Here, they are the peaceful listeners; there, they are the busy performers. The others are not, as here, passive recipients of entertainment, but the entertainers, but the exhibitors. Yet who, among the worldly, censures one of these classes?—who, among the prejudiced, does not censure the other?”

“Compare, then, the few hours in the day, and the very few days in the year, given up by the one to these serious pleasures, with the uncounted hours of the countless nights, spent by the other in the *anti-social* crowds of turbulent pleasure—spent, we will not say in the *midnight* parties, for that would give a false impression of the season of those amusements. The midnight hour was heretofore used proverbially to express *late* revelling. But from the present inversion of hours, that would give an idea not only of dulness but vulgarity, for it would rather designate the hour when company met than when they parted. Midnight was once the time which *closed* the scene of dissipation; it is now that of *commencing* it. And it is scarcely extravagant to say, that the morning frequenters of the charitable meetings join them not many hours after the others return from the scene of their unquiet pleasures. In the one case, no neighbourhood is kept awake by unseasonable noise and knockings, no servants are exposed to corruptions abroad, nor robbed of quiet rest at home.”—[pp. 204—206.]

In this connexion, Mrs. Fry, “the female Howard,” and her benevolent coadjutors, are eulogized with equal truth and propriety. These remarks are followed by strictures “on high profession and negligent practice;” on some “pious frauds” of certain young ladies, willing, for certain purposes, to be thought worse than they really are, which the author censures under the title of “auricular confessions;” on “un-

profitable reading;" a department of the work, of great value and importance; and on worldly compliances, mingled with partial professions of religion, under the singular but expressive epithet of "the borderers;" from which we quote the following remarks:—

"Perhaps you have just religion enough to render you occasionally uneasy. The struggle between the claims of the world and your casual convictions, is far from being a happy state. The flattery which delights, misleads: the diversions which amuse, will not console: the prospect which promises, disappoints. Continue not, then, 'working in the fire for very vanity.' Labour not to reconcile two interests, which, spite of your endeavours, will ever remain irreconcilable. The single eye cannot be fixed on two objects at once."—[p. 271.]

The third and most important part of the work consists of "Reflections on Prayer, and on the Errors which may prevent its Efficacy," of which we can only present a syllabus.

"On the Corruption of Human Nature.—False Notions of the Dignity of Man, shewn from his Helplessness and Dependence.—The Obligation of Prayer Universal.—Regular Seasons to be observed.—The Sceptic and the Sensualist reject Prayer.—Errors in Prayer, which may hinder its being answered.—The proud Man's Prayer.—The patient Christian.—False Excuses under the Pretence of Inability.—God our Father.—Our Unwillingness to please Him.—Forms of Prayer.—Great and little Sins.—All Sin an Offence against God.—Benefit of habitual Prayer.—The Doctrine of imputed Sanctification, newly adopted.—The old one of progressive Sanctification, newly rejected.—The adoption of the one and the rejection of the other hostile to Prayer.—St. Paul's Character.—Character of those who expect Salvation for their good Works.—Of those who depend on a careless nominal Faith.—Both these Characters unfavourable to Prayer.—Christianity, a Religion of Love, which disposes to Prayer, exhibited in a third Character.—Prayer.—The Condition of its attendant Blessings.—Useless Contention about Terms.—Vain Excuses for the Neglect of Prayer.—The Man of Business.—Case of Nehemiah.—Prayer against the Fear of Death.—Characters to whom this Prayer is recommended.—The Consolations of Prayer.—Its perpetual Obligation.—On intercessory Prayer.—The Praying Christian in the World.—The Promise of Rest to the Christian.—The Lord's Prayer, a Model both for our Devotion and our Practice.—It teaches the Duty of promoting Schemes to advance the Glory of God."—[Contents, pp. xxii. xxiii.]

We had marked many paragraphs, but dare not transcribe them. The mere reader of this review will think that

we have already given too many. The reader of the volume, (and we trust that all our readers will be such,) will be surprised that we have been so sparing. We indulge only in one more, which contains, in conclusion, a sublime appeal on the worth of the soul.

“ The awful ruins of imperial Rome, the still more defaced vestiges of learned Athens, present a deeply touching spectacle of departed glory. Still more affecting is it to contemplate in the volume of history the destruction of Carthage, of Babylon, of Memphis, whose very ruins are no longer to be found! How affecting to meditate on ancient Troy, whose very site can no longer be determined! Yet here no wonder mixes with our solemn feelings. All these noble monuments of human grandeur were made of destructible materials; they could not, from their very nature, last for ever. But, to a deeply reflecting mind, what is the ruin of temples, towers, palaces, and cities; what is the ruin of ‘ the great globe itself,’ compared with the destruction of one soul meant for immortality—a soul furnished by its bountiful Creator with all the means for its instruction, sanctification, redemption, and eternal bliss? And what presents the most mournful picture to us, and is in itself the most dreadful aggravation, is, that its consciousness cannot be extinguished; the thought of what he might have been, will magnify the misery of what he is—a reflection which will accompany and torment the inextinguishable memory through a miserable eternity.”—[pp. 511—513.]

We now bid this interesting writer farewell. She has been associated with the first impressions of our childhood in her “ Sacred Dramas.” She has been our monitor and companion in all the subsequent scenes of our lives, as parents, as Christians, as men of the world. She forms a link with departed intellectual greatness, with the Johnsons, the Cumberlands, the Cowpers, of other days. She has left us, as a legacy, this last treasure, which proves not only all her mental faculties unimpaired, but her Christian charity burning brighter as the evening shadows thicken around her. We watch her departing steps with unceasing interest; and shall mourn for ourselves, but not for her, when the chariot of immortality shall descend to bear her out of our sight. Then she will “ cease from her labours,” and “ enter on her rest;” but neither will her memory nor her usefulness perish with her in the grave. She has devoted to the best purposes the talents with which she has been gifted: and her works will do more than follow her to the land of spirits; for they will be instrumental in training for its enjoyments many a probationer, who has yet, and ages hence will still have to enter on his journey through this vale of tears.

*The Life of Andrew Melville; containing Illustrations of the Ecclesiastical and Literary History of Scotland, during the latter Part of the Sixteenth and Beginning of the Seventeenth Century: with an Appendix, consisting of Original Papers.* By Thomas M'Crie, D.D., Minister of the Gospel, Edinburgh. 2 vols. 8vo. Edinburgh. 1819. pp. 501, 549. Blackwood.

THE era of the Reformation is one of the most interesting in the page of history. The change which then took place in religious opinions was the necessary result of various concurring causes, which gradually developed themselves as mankind advanced in knowledge. The effects which it produced were almost instantaneously felt in every country of Europe, and still continue to maintain a sensible influence upon the religion, the policy, the literature, and the science of many nations.

At that era new energies were excited in the human mind; and a spirit of inquiry, and in general an independence of character was elicited, to which the history of the species affords no parallel. This elevation of sentiment was not confined to a few individuals, to one district of country, or to one nation. In Germany, in France, in England, and even in Scotland, a similar tone of temper and the same fervid zeal almost simultaneously appeared; and the united power of the ecclesiastical and civil authorities was unable to repress them.

Dr. M'Crie's labours, in illustrating the origin and progress of the Reformation in Scotland, have already received no ordinary share of approbation; and we are informed by him, that "the life of Melville may be viewed as a continuation of the account of ecclesiastical transactions in Scotland which he some years ago laid before the public in the life of John Knox." Every person who reads the work with attention, and who is acquainted with the author's former publication, must admit that it forms a very interesting continuation of the history of a period, in which events of the utmost importance to the happiness, the prosperity, and the most momentous concerns of the Scottish nation are unfolded. Nor must it be conceived that the narration of these events can afford pleasure or instruction but to the inhabitants of the country where the transactions actually happened, or to the descendants of those who acted a part in the drama: on the contrary,

the Christian and the philosopher, the man of enlarged and comprehensive views, will contemplate such authentic memorials of affairs, though relating to a country comparatively obscure, as valuable documents, by which the history of man is illustrated, and from which the most instructive lessons of wisdom may be derived.

Though the Reformation, whose history this author has so ably detailed, was not attended with such splendid circumstances, nor conducted upon so extensive a scale, as that of several of the other European states, yet the moving power was the same with that which actuated the whole body. It was the struggle of reason against long established prejudices; of liberty against tyranny; of religion against a haughty, tyrannical, and superstitious priesthood.

One of the most distinguished of Knox's successors in this warfare, was Mr. Andrew Melville. He was born on the 1st of August, 1545, at Baldovv, about a mile from the town of Montrose, in the county of Forfar. He was the youngest of nine sons, all of whom arrived at the state of manhood, and appear to have been distinguished by a more than ordinary share of talent. Young Melville was, at a very tender age, deprived of both his parents. His father fell at the battle of Pinkie, in 1547; and his mother died in the course of the same year. The want of these natural guardians was, however, amply supplied by the kindness and affectionate regard of his eldest brother, who treated him as one of his own family—a labour of love in which he was warmly seconded by his wife, who vied with him in cherishing the young orphan thus committed to their care.

Melville was of a delicate constitution; but he very early discovered a taste for learning, which his brother resolved to gratify. He was accordingly sent to the grammar school of Montrose, and placed under the care of Thomas Anderson, who instructed him in the principles of the Latin language; and, if we are to judge of the ability of the teacher from the proficiency of the scholar, we may infer that he was well fitted for his office. The study of Greek had not as yet been generally introduced into Scotland, and there were few professors in the universities who possessed even a tolerable acquaintance with it. By means of the liberality and public spirit of John Erskine, of Dun, a Greek school had, however, been established at Montrose, and Pierre de Marsilliers, a native of France, was the teacher. When Melville had finished his course of Latin at the grammar school, instead of repairing to the university, he remained

under the care of this learned Frenchman for two years. The French language was at this time generally taught in Scotland along with the Latin. Melville, who had already acquired some knowledge of French, had an excellent opportunity of improvement under Marsilliers, of which he eagerly availed himself.

Thus grounded in the rudiments of Latin, Greek, and French, Melville, at the age of fourteen, was sent to the University of St. Andrew's, and entered the College of St. Mary, or, as it was sometimes called, the New College.

The method of teaching, as well as the books which were then taught in the European seminaries, are well known. Though Dr. M'Crie has not mentioned the circumstance, it does not admit of a doubt, that the Scottish universities closely imitated the university of Paris. The text book was Aristotle; and, enthusiastic as their admiration of the Stagyrte might be, it appears that the professors at St. Andrew's were incapable of perusing his works in the original, and were therefore obliged to be contented with a Latin translation. The superiority of Melville's acquirements in Grecian literature above his teachers could not fail to be felt by them. We are informed, however, that it excited no mean jealousies; but that, on the contrary, they held out to him every encouragement to prosecute his studies. In consequence of his industry and talents, it may be conjectured that he was distinguished for his early proficiency in learning. He accordingly left St. Andrew's, with the character of being "the best philosopher, poet, and Grecian, of any young master in the land." About this time, he was patronized by Buchanan, to whom he addressed a copy of verses. An intimacy was contracted between these two eminent men, which continued uninterrupted till they were separated by death. Their taste for classical literature was similar; their independence of character and many other circumstances constituted a bond of union, which both have recorded in a manner that leaves no doubt of their sincerity.

In 1564, Melville, with the consent of his brothers, set out for Paris, and entered himself a member of its celebrated university. Here he applied, with his usual ardour, to the study of the Greek language, under the celebrated Turnebus; and also attended the lectures of Mercerus and Quinquarboreus, who were conjunct royal professors of Hebrew and Chaldee. He had no opportunity of obtaining an acquaintance with these languages in his native country. It was at Paris, therefore, that his taste for oriental literature was

formed, and he ever after prosecuted it with much zeal and success. Peter Ramus, the avowed opponent of Aristotle, was professor of Roman eloquence, and in the zenith of his reputation. The eloquence of his lectures, the boldness and energy of his declamation against the Aristotelian philosophy, made converts of the most distinguished scholars of the age; and Melville, his passionate admirer, afterwards introduced his system of philosophy into the universities of Scotland.

There was as yet no professorship of civil law in the university of Paris; and Melville, whose thirst for general knowledge seems to have been excessive, determined to repair to Poitiers, and study Roman jurisprudence there. Upon his arrival in that city, so great reputation had he already acquired, although only twenty-one years of age, that he was made a regent in the College of St. Marceon. The renewal of the civil war in 1567, interrupted, however, his labours in this capacity; and in 1568, when Poitiers was besieged, he became tutor to the son of a counsellor of the parliament, a promising youth, unfortunately killed by a cannon ball during the siege. The unsettled state of France, together with the high reputation of the academy of Geneva, made him resolve to undertake a journey thither. That small republic was at this time the centre of attraction to the whole Protestant world. Here the most celebrated champions of the new faith resided; and here their admirers could enjoy that liberty of conscience and personal freedom which were denied to them in almost every other European state.

Our young literary adventurer had procured in France letters of introduction to Beza, who was so pleased with him at their first interview, that, after being examined on Virgil and Homer, he was, with the concurrence of his colleagues, admitted professor of humanity. His acquaintance with the learned languages, it may be supposed, was already very considerable, but he did not on that account relax his diligence. He considered it no degradation to the station which he held in the academy, to enrol himself as a pupil under some of his celebrated associates. He studied Hebrew and Syriac under that great oriental scholar, Bertram, the author of the work "*De Republica Ebræorum*," and Greek under Franciscus Portus, a native of the island of Candia, and the master of Isaac Casaubon, the first Greek scholar of the age. The literary society with which he mixed at Geneva, afforded many charms to one of his taste and



genius. The luxury of enjoying the conversation and instructions of such men as Beza, Scrimger, Joseph Scaliger, Hottoman, Bonnefoy, and many other eminent scholars, was properly appreciated by him, and seems to have made him for a season almost to forget his native country. At last, however, he complied with the earnest requests of his relations and friends, and returned to Scotland in 1574, after an absence of ten years.

Those who were zealous in promoting the cause of literature in Scotland received the wanderer with open arms; and as Buchanan's literary and political influence was then very great, he, accompanied with some others, waited on Melville, and offered him the appointment of domestic instructor to the Regent Morton. This he prudently declined, and repaired to Baldovv. He was not permitted, however, to remain long in his retirement. Beza's letter to the general assembly had mentioned Melville in so flattering terms, that those who had the chief influence in ecclesiastical affairs were anxious to have the benefit of his advice and co-operation in conducting the business of the church, whose situation was critical, and required delicate management. St. Mary's College, St. Andrew's, and the University of Glasgow, were both eager to profit by his labours; but after mature deliberation, he accepted the office of principal of the latter seminary. He immediately repaired to the sphere of exertion he had chosen, and on his road was introduced to the young king, (then only nine years old,) at Stirling, and found Buchanan engaged in superintending his majesty's education, and busily occupied in the composition of his history of Scotland.

The University of Glasgow was founded in the year 1450, for the study of "theology, canon and civil law, the arts, and every other useful faculty." When Melville assumed the superintendence of it, he soon discovered its ruined state, both in regard to funds and to the mode in which the system of education had been conducted. He entered upon his task with alacrity, and, after incredible labour and address, succeeded in accomplishing what he had projected. He laid down a new plan of study, introduced the text books of Ramus, and caused his philosophy to be taught, whilst he himself took the charge of the theological department. The University, therefore, that had formerly been deserted, was now in a short time resorted to by students from all quarters. He paid the strictest attention to the discipline of the college, and on several occasions shewed an intrepidity in maintaining its authority which few could have been

capable of exerting. The plan which he adopted, besides conferring the most essential benefits upon the seminary over which he presided, was of advantage to the nation in general; for it was by means of his exertions that the most difficult Greek authors were read and explained at Glasgow, and the Hebrew language taught. The example which he gave was imitated by the other Scottish universities, so that his being appointed principal at Glasgow may be esteemed a new era in Scottish literature. Though his chief inducement for returning to Scotland was to lend his assistance in promoting the cause of literature, yet his whole time was not engrossed even by these laudable endeavours. He possessed an uncommon degree of activity of mind; and it was impossible for him to be an indifferent or an idle spectator of the important events which, in rapid succession, passed before his view. Ecclesiastical and civil affairs were then intimately blended together; and such was the consequence of the late reformation, that whatever affected the one had a direct influence upon the other. The controversies between the episcopalians and the presbyterians were carried on with great rancour. This was increased in consequence of the invasions that had been made upon the property of the church; and the most bitter recriminations were exchanged between the hostile parties. Melville was, from principle, a presbyterian, and had borrowed his form of church government chiefly from Geneva. He sat in the general assembly held at Edinburgh, in March 1575, and took an active part in its debates. This he also did in the subsequent assemblies; and in that which met in 1578, when the second book of discipline was completed, containing a distinct outline of the presbyterian form of church government; he was chosen moderator. From the active part which he took in this business, episcopal writers have ascribed the establishment of presbytery in Scotland to his sole exertions. But this is a mistake. He had many able coadjutors, who were equally zealous in the cause. The Regent Morton was, however, well aware of the importance of gaining over Melville. When he found that he could produce no impression by soothing him, he tried to overawe him by authority; but he was not to be intimidated by his threats: and in a private conference, when Morton, much irritated at Melville's defending the measures of the assembly, which was then sitting, exclaimed —

“ There will never be quietness in this country till half a dozen of you be hanged, or banished the country;” he dauntlessly

replied: 'Tush, sir; threaten your courtiers after that manner. It is the same to me whether I rot in the air or in the ground. The earth is the Lord's. *Patria est ubicunque est bene*. I have been ready to give my life where it would not have been half so well wared\*, at the pleasure of God. I have lived out of your country ten years as well as in it. Let God be glorified: it will not be in your power to hang or exile his truth†.'—[Vol. i. p. 195].

The man who could express himself thus, shewed how akin his spirit was to that of his predecessor, Knox.

Notwithstanding the perpetual ferment in which the general assembly was kept by the opposition of the court, the interests of learning and the reformation of the universities were not neglected. In consequence of the zealous exertions of the Jesuits on the Continent, many of the Scottish youth repaired to their seminaries. As an antidote to this unpatriotic practice, it was proposed to convert one of the colleges of St. Andrew's into a school for divinity. This was accordingly done; and of such importance was the institution esteemed, that, after various negotiations, Melville was induced to leave Glasgow, and remove to St. Andrew's. Dr. M'Crie has appropriated the fifth chapter of his work to an account of the erection and history of the latter University. Aware that it was not necessarily connected with his subject, he apologizes for its insertion; but there was no occasion for his doing so. It contains a great deal of curious and interesting matter, and will, we are satisfied, be perused with pleasure by his readers. It is so condensed, however, that it is incapable of being abridged. We must therefore refer to the work itself.

In the month of December, 1580, Melville was installed principal of the New College of St. Andrew's, and immediately commenced his course of theology. *Calvin's Institutes* was his text book. He also gave lessons on the Hebrew, Chaldee, and Syriac; and his uncommon merit in all of these departments is acknowledged even by his greatest enemies. He was placed in a delicate situation, and, as he himself had conjectured, very soon met with opposition. The professors who had been removed previous to his admission were dissatisfied, and imputed the whole blame to Melville. His contempt of the Aristotelian logic, and the introduction

\* Expended, or bestowed.

† Melville's Diary, p. 52. Referring to Morton's threats against him, his nephew says: — 'Manie siclyk hes he hard, and far ma reported in mair forfoll form, bot for all never jarged a jot ather from the substance of the cause, or forme of proceeding tharin.'

of the philosophy of Ramus, created opposition from another quarter; but he was enabled to overcome all these difficulties. What occasioned greater trouble to him was the ascendancy which Lennox and Arran had attained over the king, who was now about fifteen years of age. Their object was to re-establish popery, and the influence of the court of France in Scotland. The whole Protestant interest in the country was roused. Lennox had publicly renounced popery; but letters from Rome were intercepted, which granted a dispensation to the Roman Catholics to profess the Protestant tenets for a time. This was the immediate occasion of swearing the *national covenant*. It was subscribed by the king, his household, and all ranks of the community. The subscription of the court to this bond was, however, a mere pretence. They had determined to follow, and actually did follow, the most arbitrary measures. The general assembly, of which Melville was moderator, drew up a remonstrance to the king and council. This was presented by some of its members at Perth. Dr. M'Crie gives the following interesting account of this transaction, which would furnish an admirable subject for the historical painter:—

“The favourites expressed high displeasure at hearing of this deputation; and the rumour ran that the commissioners would be massacred, if they ventured to approach the court. When they reached Perth, Sir James Melville, of Halhill, waited on James Melville, and besought him to persuade his uncle not to appear, as Lennox and Arran were particularly incensed against him for the active part which he had taken in defeating their measures. When the message was brought to him, and his nephew began to urge him not to despise the friendly advice of their kinsman, Melville replied, ‘I am not afraid, thank God! nor feeble-spirited in the cause and message of Christ; come what God pleases to send, our commission shall be executed.’ Having obtained access to the king in council, the commissioners presented their remonstrance. When it had been read, Arran, looking round the assembly with a threatening countenance, exclaimed, ‘Who dares subscribe these treasonable articles?’—‘WE DARE,’ replied Melville; and advancing to the table, took the pen from the clerk and subscribed. The other commissioners immediately followed his example. Presumptuous and daring as he was, Arran felt abashed and awed for the moment; Lennox addressed the commissioners in a mild tone; and they were peaceably dismissed. Certain Englishmen, who happened to be present, expressed their astonishment at the bold carriage of the ministers, and could scarcely be persuaded that they had not an armed force at hand to support them. They *might* be surprised; for more than forty years elapsed after that period,

before any of their countrymen were able to meet the frown of an arbitrary court with such firmness and intrepidity \*."—Vol. i. pp. 272, 273.

The tyranny of Lennox and Arran rendered them very obnoxious to the nobility. The former was compelled to leave the kingdom, and the latter was confined to his own house. But Arran soon regained his influence: and as Melville, from his station, abilities, and character, was more the object of hatred than any of the other ministers, it was determined that he should be the first victim. He was accordingly summoned before the privy council, to answer for seditious and treasonable practices. After a kind of mock trial, and receiving sentence to be confined to Blackness Castle, he deemed it expedient to flee to England. In a short time after, "a parliament was held, by which presbytery was overthrown, and the liberties of the church and nation laid at the feet of the king." Many noblemen and ministers fled, and others were imprisoned. The brutality of Arran's administration effected its own ruin. The nation, the nobles, and even James himself, felt disgusted at his arrogance. With the permission of Elizabeth, the exiles entered Scotland—the people flocked to their standard: and having marched to Stirling, Arran fled, and the nobles were admitted to favour and power. Melville accompanied them from London, and returned to Scotland after an absence of twenty months.

Having consecrated his labours to the defence of the church, he immediately exerted himself to recover its liberties. He found, however, that the noblemen with whom he had returned were not actuated by the purest motives. Provided they got their own grievances redressed, they were indifferent as to the interests of the church; and dissension prevailed even among the ministers themselves. They had several interviews with the king, in the course of which some very unpleasant expressions were made use of by both parties. At last, in consequence of the active, and it must be admitted somewhat vindictive part, which Melville took in prosecuting Archbishop Adamson to excommunication in the general assembly, for having taken upon himself the office of a bishop, and used its usurped authority for the destruction of presbyterianism, he was ordered to remove beyond the river Tay; but he was soon restored to favour, in a way not

\* Buik of the Univ. Kirk, ff. 125—127. Melville's Diary, p. 96. Cold. MS. vol. iii. pp. 123—9. Petrie, part 3, p. 431."

very creditable to his majesty, who, for the renewal of a lease by the university to one of their tenants, a friend of his master of the hawks, liberated and restored to them their principal.

In 1587, Melville was again chosen Moderator of the General Assembly; and as the report of a Spanish invasion had excited great alarm throughout the country, he called an extraordinary meeting of its members, to concert measures to resist the Armada. The dissension between the court and the church began to subside, and in process of time the establishment of presbytery was ratified by parliament, which afforded Melville and his friends the most sincere pleasure. At the coronation of James's Queen he recited a Latin poem, called *Stephaniskion*, which was printed on the subsequent day. For some years nothing very particular occurred in his history. He continued to discharge his duties in the college with his usual ability, contributed more than any other person to its prosperity, and upon the death of Principal Wilkie, was elected rector of the university.

The history of Scotland at this time presents a melancholy picture of the state of society in that kingdom. The weakness and unsteadiness of the king, the turbulence of the nobles, and the dissensions which prevailed in regard to religion, kept the nation in a perpetual ferment. The popish lords made a vigorous effort to restore popery, and had entrusted George Ker, brother of Lord Newbattle, with letters to Spain, which contained a plan for the invasion of Scotland and England at the same time. This, however, was happily frustrated, the messenger being seized when on the eve of setting sail. Through the timidity or bad faith of the king, only one of the conspirators was executed, and he the most innocent. The rest either escaped from prison, or suffered the slight punishment of being discharged from appearing in some of the principal towns of the kingdom. The church, however, was not to be intimidated by the example of James. The popish lords were excommunicated, but the attempt to bring them to a trial was under various pretences defeated. It was not long ere they broke out into open rebellion;—by act of parliament their estates were forfeited, and they left the kingdom, but speedily returned; by which means both church and state were thrown into confusion. Dr. M'Crie gives a minute and distinct account of the various negotiations which were entered into upon this occasion, and in the course of which Melville bore so distinguished a part. [Vol. ii. from p. 61 to p. 87.]

The king and the court seized every opportunity of thwarting the measures of the clergy. In consequence of a tumult which had taken place in Edinburgh, but attended with no serious consequences, James was exasperated against them to a very high degree; and this was made the pretext for subverting the liberties of the church. Insidious plans were adopted to inveigle the ministers, and among others the king proposed fifty-five questions, and called a general assembly to meet at Perth to consider them. Melville was not present at their discussion, being detained by some business connected with his duty, as rector of the university. The next assembly was to be held at Dundee; and sensible that his absence from Perth was one chief cause of the advantages which had been obtained, means were devised to prevent, if possible, his attending there. For this purpose a royal visitation of the University of St. Andrew's was projected. A rigid scrutiny was instituted into Melville's conduct; but when they could fix upon nothing censurable, they deprived him of his rectorship. Doctors and regents of philosophy were discharged, under the pain of deprivation and rebellion, from sitting in sessions, presbyteries, synods, or general assemblies. Several other restrictions were imposed, all of them intended to prevent Melville's admission into the church courts, and thus to get rid of his formidable opposition. Wallace and Black, the two ministers of St. Andrew's, were removed; and when every necessary preparation was supposed to be made, prelacy was declared to be the third estate of the kingdom, and ministers were allowed a vote in parliament. Previous, however, to this being carried into execution, the subject was debated in a conference in the presence of the king; when Melville plainly declared his sentiments; but upon presenting his commission to the general assembly at Dundee, the king would not permit him to speak, and commanded him to leave the town. Neither was he permitted to sit as a member in the subsequent assembly at Montrose; but being allowed to remain on the spot, he was of great use to his brethren in giving them advice.

Dr. M'Crie seizes every opportunity to illustrate the literary and civil history of Scotland. The impression which his narrative is calculated to give of King James, is not very favourable either to his morals or to his talents, which certainly have been greatly overrated. The account of his works, however, in the ninth chapter, particularly of "The Law of free Monarchies," and of "The Basilicon Doron," is interesting, and drawn up with candour. In the same chapter

is inserted a detail of the circumstances of the appointment of an anniversary to be observed of the king's deliverance from Gowrie's conspiracy, of a proposal for a new translation of the Bible, and the measures which were taken to communicate religious instruction to the Highlands and the isles of Scotland.

The king and his advisers deemed it expedient to spread a report that another Spanish invasion was intended; but Melville, imagining that this was merely designed to withdraw the clergy from the important subjects which now occupied their attention, ridiculed the idea, and, in a discourse delivered at the weekly lecture at St. Andrew's, animadverted severely on the unfaithfulness and secular spirit which had become common among ministers. His conduct was reported to the king, who, having come to St. Andrew's, issued a *lettre de cachet*, without consulting the privy council, confining him within the precincts of his college. On the accession of James to the throne of England, he was allowed, however, the liberty of six miles round St. Andrew's. The removal of Scotland's pedant king to a more powerful throne and a superior inheritance, did not divert him from executing his intention of entirely new-modelling the constitution of the church of his native country. It rather gave him additional confidence; and enabled him to accomplish what he had projected in a more undisguised manner. The general assembly, by opposing his measures, was particularly obnoxious to him; he had, therefore, resolved to prevent its meeting in future. Meanwhile the admirers of the ecclesiastical constitution of Scotland were determined to assert their rights, and they, accordingly, held an assembly at Aberdeen, which so irritated James, that the ministers were imprisoned, and convicted of high treason. Though Melville was not implicated in this transaction, he yet beheld with regret the precipitate and tyrannical measures which the king had adopted. He repaired to Perth, and protested in parliament against episcopacy. This was the last public appearance he was permitted to make in his native country; for in the end of May, he and seven other ministers were commanded by the king to be in London before the 15th of September;—a requisition with which they complied. The treatment they experienced there was at once the most foolish and tyrannical that can be imagined. They appeared before the privy council; sermons were preached for the express purpose of converting them to episcopacy; and spies were placed about them to watch all their motions. Melville had been long in the practice of



occasionally amusing himself by writing Latin epigrams; and unfortunately he had written one on the royal altar, which, having been stolen by some of his attendants, was shewn to the king. He was sent to the Tower, and his associates were also put in confinement. Here he was treated with the utmost rigour, and in the meantime was deprived of his office of principal. By the interest, however, of the Duke de Bouillon, he regained his liberty, after having been imprisoned four years. He then repaired to Sedan, in France, and in this place he spent the last eleven years of his life, dying in the course of the year 1622, at the advanced age of seventy-seven years.

The character of Andrew Melville was undoubtedly one of the most remarkable of the age in which he lived. A pretty tolerable idea may be formed of him from the analysis we have given of Dr. M'Crie's interesting and instructive work. He possessed every opportunity of improvement which the most celebrated European schools could afford. By quickness of parts, great ardour in the pursuit of knowledge, and indefatigable industry, his attainments were of the first order. His talents were also exceedingly practical. This gave him a decided superiority over his literary and political antagonists, and inclined those of his own party to concede to him the post of honour as well as of danger. His moral character was pure and unsullied; and one cannot help regretting that a man of so very varied and distinguished excellencies should have been so cruelly treated by those who ought to have formed a better estimate of his real value. We heartily agree with Dr. M'Crie, that there are few individuals to whom Scotland is under greater obligations than to him.

From the nature of the work, and not from the sense which we entertain of its merits, our extracts have been so few, that we gladly give place to the author's candid summary of the chief excellencies and defects of his hero's character.

"Melville possessed great intrepidity, invincible fortitude, and unextinguishable ardour of mind. His spirit was independent, high, fiery, and incapable of being tamed by threats or violence; but he was at the same time open, candid, generous, affectionate, faithful. The whole tenor of his life shews that his mind was deeply impressed with a sense of religion; and that he felt passionately attached to civil liberty. The spirit of his piety was strikingly contrasted with that compound of indifference and selfishness which is so often lauded under the names of moderation

and charity. 'Thou canst not bear them that are evil, and thou hast tried them that say they are apostles and are not, and hast found them liars,' was the commendation which he coveted, and which he merited. Possessing, in a high degree, the *perferendum ingenium* of his countrymen, sudden and impetuous in his feelings, as well as prompt and vivacious in his conceptions, he poured out a torrent of vigorous, vehement, regardless, resistless indignation, mingled with defiance and scorn, on those who incurred his displeasure. But his anger, even when it rose to its greatest height, was altogether different from the ebullitions of a splenetic, irritable, or rancorous mind. On no occasion was it ever displayed in consequence of any personal injury or provocation which he had received. It was called forth by a strong feeling of the impropriety of the conduct which he resented, and of its tendency to injure those public interests to which he was devoted. And there was always about it an honesty, an elevation, a freedom from personal hate, malice, or revenge, which made it respected even by those who censured its violence, or who smarted under its severity. If his religious and patriotic zeal was sometimes intemperate, it was always disinterested: if, by giving himself up to its influence, he was occasionally carried beyond the bounds of virtuous moderation and prudence, it is also true that he was borne above every sordid and mercenary aim, and escaped from the atmosphere of selfishness, in which so many who have set out well in a public career have had their zeal cooled and their progress arrested.

"Notwithstanding the heat and vehemence displayed in his public conduct, he was an agreeable companion in private. Provided those who were about him could bear with his 'wholesome and friendly anger,' and allow him freely to censure what he thought wrong in their conduct, he assumed no arrogant airs of superiority, exacted no humiliating marks of submission, but lived with them as a brother among brethren. His heart was susceptible of all the humane and social affections. Though he spent the greater part of his life in a college, he was no ascetic or morose recluse; and though 'his book was his bride, and his study his bride-chamber\*,' yet he felt as tender a sympathy with his friends in all their domestic concerns as if he had been himself a husband and a father. The gay, good-humoured, hearty pleasantry which appears in his familiar letters, evinces a cheerfulness and kindliness of disposition which continued, to the latest period of his life, unsoured by the harsh treatment which he met with, and uninjured by the fretting infirmities of old age." [Vol. ii. p. 462—464.]

In regard to the manner in which his biographer has executed his task, there can be but one opinion. The *Life of Melville* possesses all the excellencies of the *Life of John Knox*. The same uncommon diligence of research—the

\* An expression applied to Archbishop Grindal, who never married."

same candid, but independent tone of thinking—pervades them both. The accuracy of reference to authorities, in support of every fact which is brought forward, forms a striking contrast to the careless negligence of some authors, who do not seem to consider such minuteness of research as at all necessary to render their narratives authentic. Access to public records was most readily granted, and the ample use made of this liberty will be admitted by every one who peruses the work. Upon the whole, the Life of Andrew Melville does great credit to Dr. M'Crie's industry, talents, and character, as a minister of the Gospel; and we entertain no doubt that the fruit of his labours will meet with that encouragement from the public to which his meritorious exertions so well entitle him.

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## AMERICAN LITERATURE AND INTELLIGENCE.

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*"Why strive ye together, are ye not brethren?"*

THE short text prefixed by way of motto to this article, expresses better than any terms which we can employ, the spirit that will ever characterize this novel and important department of our work. There is, we fear, but too much truth in the complaint which we are about to quote from the writings of an ingenious American, now resident in London; with one of whose lucubrations we gladly enrich our pages; not only on account of its great literary merit; of the excellency of its sentiments; their coincidence with our own; and the important advice which it gives alike to the Englishman and the American; but that we may seize the very earliest opportunity of strongly recommending the entire work to the attentive perusal of our readers, now that the parts, which were put into our hands as they successively appeared in America, have been published by their author on this side of the Atlantic.

The work to which we allude is "The Sketch Book of Geoffrey Crayon, gent.," the *nom de guerre*, *pro hac vice*, of Mr. Washington Irvine, a writer who has long been most deservedly popular in his native country, though seldom, if ever, appearing before the public in his own proper name and

character. The period has, however, we trust, arrived, when this popularity will not be confined to the new world; but when all who can read the common language of America and the parent country whence she sprung, will gladly pay that tribute to his talents, which, in our judgment, few writers in the lighter style, which he has here adopted, have more justly earned, since the days of Addison, and the best of the essayists who trod in his footsteps, and varied and improved upon his plan. We shall rejoice, therefore, if the following extract, selected from its adaptation to the work of conciliation, and the cultivation of the kindest dispositions between two important members of the same family—nations of the same generous race—scions of one common stock, which it is our determined purpose to pursue, shall induce any of our countrymen to make themselves better acquainted with the productions of this elegant and most interesting writer.

“It is with feelings of deep regret,” says our author, in one of his sketches, very ably written, and in a higher style of composition than that which he has usually chosen to adopt for the expression of sentiments in which we most cordially participate,—

“It is with feelings of deep regret that I observe the literary animosity daily growing up between England and America. Great curiosity has been awakened of late with respect to the United States, and the London press has teemed with volumes of travels through the republic; but they seem intended to diffuse error rather than knowledge; and so successful have they been, that, notwithstanding the constant intercourse between the nations, there is no people concerning whom the great mass of the British public have less pure information, or entertain more numerous prejudices. English travellers are the best and the worst in the world. Where no motives of pride or interest intervene, none can equal them for profound and philosophical views of society, or faithful and graphical descriptions of external objects; but when either the interest or reputation of their own country comes in collision with that of another, they go to the opposite extreme, and forget their usual probity and candour, in the indulgence of spleen, and an illiberal spirit of ridicule. Hence, their travels are more honest and accurate, the more remote the country described. I would place implicit confidence in an Englishman's description of the regions beyond the cataracts of the Nile; of unknown islands in the Yellow Sea; of the interior of India; or of any other tract which other travellers might be apt to picture out with the illusions of their fancies; but I would cautiously receive his account of his immediate neighbours, and of those nations with which he is in habits of most frequent intercourse. How-

ever I might be disposed to trust his probity, I dare not trust his prejudices.

"It has also been the peculiar lot of our country to be visited by the worst kind of English travellers. While men of philosophical spirit and cultivated minds have been envoys from England to ransack the poles, to penetrate the deserts, and to study the manners and customs of barbarous nations, with which she can have no permanent intercourse of profit or pleasure; it has been left to the broken down tradesman, the scheming adventurer, the wandering mechanic, the Manchester and Birmingham agent, to be her oracles respecting America. From such sources she is content to receive her information respecting a country in a singular state of moral and physical development: a country in which one of the greatest political experiments in the history of the world is now performing, and which presents the most profound and momentous studies to the statesman and the philosopher. That such men should give prejudiced accounts of America is not a matter of surprise. The themes it offers for contemplation are too vast and elevated for their capacities. The national character is yet in a state of fermentation; it may have its frothiness and sediment, but its ingredients are sound and wholesome; it has already given proofs of powerful and generous qualities; and the whole promises to settle down into something substantially excellent. But the causes which are operating to strengthen and ennoble it, and its daily indications of admirable properties, are all lost upon these purblind observers, who are only affected by the little asperities incident to its present situation. They are capable of judging only of the surface of things; of those matters which come in contact with their private interests and personal gratifications. They miss some of the snug conveniences and petty comforts which belong to an old, highly-finished, and over-populous state of society; where the ranks of useful labour are crowded, and many earn a painful and servile subsistence, by studying the very caprices of appetite and self-indulgence. These minor comforts, however, are all-important in the estimation of narrow minds; which either do not perceive, or will not acknowledge, that they are more than counterbalanced among us, by great and generally diffused blessings." [pp. 97—101.]

"One would suppose that information coming from such sources, on a subject where the truth is so desirable, would be received with caution by the censors of the press. That the motives of these men, their veracity, their opportunities of inquiry and observation, and their capacities for judging correctly, would be rigorously scrutinized, before their evidence was admitted, in such sweeping extent, against a kindred nation. The very reverse, however, is the case, and it furnishes a striking instance of human inconsistency. Nothing can surpass the vigilance with which English critics will examine the credibility of the traveller who publishes an account of some distant, and comparatively unimportant, country.

How warily will they compare the measurements of a pyramid, or the descriptions of a ruin, and how sternly will they censure any inaccuracy in these contributions of merely curious knowledge; while they will receive, with eagerness and unhesitating faith, the gross misrepresentations of coarse and obscure writers, concerning a country with which their own is placed in the most important and delicate relations. Nay, they will even make these apocryphal volumes text-books, on which to enlarge, with a zeal and an ability worthy of a more generous cause. I shall not, however, dwell on this irksome and hackneyed topic; nor should I have adverted to it, but for the undue interest apparently taken in it by my countrymen, and certain injurious effects which I apprehended it might produce upon the national feeling. We attach too much consequence to these attacks. They cannot do us any essential injury. The tissue of misrepresentations attempted to be woven round us, are like cobwebs woven round the limbs of an infant giant. Our country continually outgrows them. One falsehood after another falls off of itself. We have but to live on, and every day we live a whole volume of refutation. All the writers of England united, if we could for a moment suppose their great minds stooping to so unworthy a combination, could not conceal our rapidly growing importance and matchless prosperity. They could not conceal that these are owing, not merely to physical and local, but also to moral causes. To the political liberty, the general diffusion of knowledge, the prevalence of sound moral and religious principles, which give force and sustained energy to the character of a people; and in fact, have been the acknowledged and wonderful supporters of their own national power and glory.

“But why are we so exquisitely alive to the aspersions of England? Why do we suffer ourselves to be so affected by the contumely she has endeavoured to cast upon us? It is not in the opinion of England alone that honour lives, and reputation has its being. The world at large is the arbiter of a nation's fame: with its thousand eyes it witnesses a nation's deeds, and from their collective testimony is national glory or national disgrace established.

“For ourselves, therefore, it is comparatively of but little importance whether England does us justice or not; it is, perhaps, of far more importance to herself. She is instilling anger and resentment into the bosom of a youthful nation, to grow with its growth, and strengthen with its strength. If in America, as some of her writers are labouring to convince her, she is hereafter to find an invidious rival, and a gigantic foe, she may thank those very writers for having provoked rivalry, and irritated hostility. Every one knows the all-pervading influence of literature at the present day, and how much the opinions and passions of mankind are under its control. The mere contests of the sword are temporary; their wounds are but in the flesh, and it is the pride of the generous to forgive and forget them; but the slanders of the pen pierce to

the heart; they rankle longest in the noblest spirits; they dwell ever present in the mind, and render it morbidly sensitive to the most trifling collision. It is but seldom that any one overt act produces hostilities between two nations; there exists, most commonly, a previous jealousy and ill will; a predisposition to take offence. Trace these to their cause, and how often will they be found to originate in the mischievous effusions of mercenary writers, who, secure in their closets, and for ignominious bread, concoct and circulate the venom that is to inflame the generous and the brave.

"I am not laying too much stress upon this point; for it applies most emphatically to our particular case. Over no nation does the press hold a more absolute control than over the people of America; for the universal education of the poorest classes makes every individual a reader. There is nothing published in England on the subject of our country, that does not circulate through every part of it. There is not a calumny dropt from an English pen, nor an unworthy sarcasm uttered by an English statesman, that does not go to blight good will, and add to the mass of latent resentment. Possessing, then, as England does, the fountain head from whence the literature of the language flows, how completely is it in her power, and how truly is it her duty, to make it the medium of amiable and magnanimous feeling—a stream where the two nations might meet together, and drink in peace and kindness. [pp. 103—108.]

"There is a general impression in England, that the people of the United States are inimical to the parent country. It is one of the errors which have been diligently propagated by designing writers. There is, doubtless, considerable political hostility, and a general soreness at the illiberality of the English press; but, collectively speaking, the prepossessions of the people are strongly in favour of England. Indeed, at one time they amounted, in many parts of the union, to an absurd degree of bigotry. The bare name of Englishman was a passport to the confidence and hospitality of every family, and often gave a transient currency to the worthless and the ungrateful. Throughout the country there was something of enthusiasm connected with the idea of England. We looked to it with a hallowed feeling of tenderness and veneration, as the land of our forefathers—the august repository of the monuments and antiquities of our race—the birth-place and mausoleum of the sages and heroes of our paternal history. After our own country, there was none in whose glory we more delighted—none whose good opinion we were more anxious to possess—none toward which our hearts yearned with such throbbings of warm consanguinity. Even during the late war, whenever there was the least opportunity for kind feelings to spring forth, it was the delight of the generous spirits of our country to shew that, in the midst of hostilities, they still kept alive the sparks of future friend-

ship. Is all this to be at an end? Is this golden band of kindred sympathies, so rare between nations, to be broken for ever? — Perhaps it is for the best — it may dispel an illusion which might have kept us in mental vassalage, interfered occasionally with our true interests, and prevented the growth of proper national pride. But it is hard to give up the kindred tie! and there are feelings dearer than interest — closer to the heart than pride — that will still make us cast back a look of regret, as we wander farther and farther from the paternal roof, and lament the waywardness of the parent, that would repel the affections of the child.

“ Short-sighted and injudicious, however, as the conduct of England may be in this system of aspersion, recrimination on our part would be equally ill-judged. I speak not of a prompt and spirited vindication of our country, or the keenest castigation of her slanderers — but I allude to a disposition to retaliate in kind, to retort sarcasm and inspire prejudice, which seems to be spreading widely among our writers. Let us guard particularly against such a temper, for it would double the evil, instead of redressing the wrong. Nothing is so easy and inviting as the retort of abuse and sarcasm; but it is a paltry and unprofitable contest. It is the alternative of a morbid mind, fretted into petulance, rather than warmed into indignation. If England is willing to permit the mean jealousies of trade, or the rancorous animosities of politics, to deprave the integrity of her press, and poison the fountain of public opinion, let us beware of her example. Our retorts are never republished in England; they fall short, therefore, of their aim; but they foster a querulous and peevish temper among our writers; they sour the sweet flow of our early literature, and sow thorns and brambles among its blossoms. What is still worse, they circulate through our own country, and, as far as they have effect, excite virulent national prejudices. This last is the evil most especially to be deprecated. Governed, as we are, entirely by public opinion, the utmost care should be taken to preserve the purity of the public mind. Knowledge is power, and truth is knowledge; whoever, therefore, knowingly propagates a prejudice, wilfully saps the foundation of his country's strength. From the peculiar nature of our relations with England, we must have more frequent questions of a difficult and delicate character with her, than with any other nation; questions that affect the most acute and excitable feelings: and as, in the adjusting of these, our national measures must ultimately be determined by popular sentiment, we cannot be too anxiously attentive to purify it from all latent passion or prepossession. Opening too, as we do, an asylum for strangers from every portion of the earth, we should receive all with impartiality. It should be our pride to exhibit an example of one nation at least, destitute of national antipathies, and exercising, not merely the overt acts of hospitality, but those more rare and noble courtesies which spring from liberality of opinion. What have we to do with



national prejudices? They are the inveterate diseases of old countries, contracted in rude and ignorant ages, when nations knew but little of each other, and looked beyond their own boundaries with distrust and hostility. We, on the contrary, have sprung into national existence in an enlightened and philosophic age, when the different parts of the habitable world, and the various branches of the human family, have been indefatigably studied and made known to each other; and we forego the advantages of our birth, if we do not shake off the national prejudices, as we would the local superstitions of the old world. But, above all, let us not be influenced by any angry feelings, so far as to shut our eyes to the perception of what is really excellent and amiable in the English character. We are a young people, necessarily an imitative one, and must take our examples and models, in a great degree, from the existing nations of Europe. There is no country more worthy of our study than England. The spirit of her constitution is most analogous to ours. The manners of her people — their intellectual activity — their freedom of opinion — their habits of thinking on those subjects which concern the dearest interests and most sacred charities of private life, are all congenial to the American character; and, in fact, are all intrinsically excellent; for it is in the moral feeling of the people that the deep foundations of British prosperity are laid: and however the superstructure may be time-worn, or overrun by abuses, there must be something solid in the basis, admirable in the materials, and stable in the structure of an edifice, that so long has towered unshaken amidst the tempests of the world. Let it be the pride of our writers, therefore, discarding all feelings of irritation, and disdaining to retaliate the illiberality of British authors, to speak of the English nation without prejudice, and with determined candour. While they rebuke the indiscriminating bigotry with which some of our countrymen admire and imitate every thing English, merely because it is English, let them frankly point out what is really worthy of approbation. We may thus place England before us as a perpetual volume of reference, wherein are recorded sound deductions from ages of experience; and while we avoid the errors and absurdities which may have crept into the page, we may draw thence golden maxims of practical wisdom, wherewith to strengthen and to embellish our national character." [pp. 109—116.]

Such is the judicious admonition given by Mr. Irvine to his countrymen, such the merited reproof administered more in kindness than in wrath to ours. Whilst we call upon the liberal and unprejudiced part of both communities, especially of our own, to strive that the lesson shall not be read in vain for the uprooting of national prejudices, the bane of national improvement, we ourselves would gladly set them an example by commending to their imitation and adoption a new and

important plan of Christian benevolence, originating in a country whence but too many of our highly favoured countrymen are apt, in the spirit of real or fancied pre-eminence, mentally to ask themselves if any good thing can come? Ours, however, will be the more pleasing and more useful employment of presenting, from time to time, to the notice and emulation of our countrymen, those schemes for the amelioration of the condition of the human race, as it respects alike their present interest and their immortal destiny, which are now carrying on in America, on a scale which ought to excite us to renewed exertions in the only rivalry that should subsist between us; and which subsists, perhaps, amongst the inhabitants of another and a better world, of who best shall promote the glory of God in the highest, and on earth peace and good will to men.

In this view it is with sincere pleasure that we announce a republication in this country of the major part of an admirable Report, presented about three years since, at a quarterly prayer meeting of the "Female Missionary Society for the Poor of the City of New York and its Vicinity," by Ward Stafford, A. M. the most active of its agents. Nor do we feel a doubt that the excellence and importance of this interesting document will amply apologize to our readers for our giving to it a precedence over other intelligence of more recent date, to which we have been led by an anxious desire to call the attention of the inhabitants of our large cities, towns, and sea-ports, to the wide field of useful exertions which it opens before them. We proceed then, without further remark, to give it as it has reached our hands from its benevolent author, without further abridgment than the omission of some minute statements of a more local nature.

"In compliance with the wishes of the board of managers and others, I have drawn up, and shall now lay before you, an account of my labours, accompanied with such observations as the nature and the importance of the subject seem to require.

"It is about nine months since I first engaged in the service of the Society. Having had some previous knowledge of the state of the poor, and being fully persuaded, that hundreds of families were destitute of the Bible, as well as of all other means of religious instruction, I determined to devote a considerable part of my time to exploring sections of the city, for the purpose of obtaining further information concerning them, of distributing Bibles and Tracts, and of promoting their spiritual welfare in other ways. By this means, I have had opportunity to address, on the most important subjects of religion, thousands, who had never before seen a mi-

nister within their dwellings, and many of whom had never seen one in the house of God. As, in visiting families in connexion, it was impossible not to call on some of every denomination, I thought it my duty to address them exclusively on those great truths in which all real Christians are supposed to agree; such as the necessity of a change of heart, of repentance, of an interest in Christ; the importance of observing the Sabbath, of setting a holy example before their children, and of training them up in the fear of God. To avoid the pain, and the unhappy influence on their minds, of inquiring directly whether they observed the Sabbath, I have usually asked them what church they attended? If it appeared that they belonged to any denomination, I have invariably urged upon them the necessity of being real Christians, of having their hearts right in the sight of God; reminding them, at the same time, that the inquiry at the day of judgment would not be, whether they belonged to a particular sect, but whether they were members of the 'household of faith.' Such has been my situation, that it has appeared to be my duty scrupulously to avoid speaking against or in favour of any denomination of Christians whatever. Whenever the persons, whom I have visited, have ascertained to what denomination I belonged, which has rarely been the case, they have manifested towards me, though bearing a different name, a charity, an affection which has been as gratifying as it has been singular and unexpected. In addition to distributing Bibles, I have distributed several thousand religious tracts. Particular pains has been taken to select such as were free from sectarian views, and which exhibited the great principles of the Gospel of Christ.

"It was early discovered, that to prosecute the mission with success, a house for public worship would be indispensable. The board of managers, therefore, determined to attempt the erection of a house, which should be free and open to all who were disposed to attend. While a committee of gentlemen were requested to select a suitable place for the building, and superintend the erection of it, the business of raising the necessary funds was principally entrusted to me. A subscription was opened as soon as the necessary arrangements could be made, and the success was much greater than had, on the whole, been expected. After some progress had been made, it was thought advisable, for reasons which I will not occupy your time to mention, to postpone further solicitation. The subject has recently been taken up again, and we are warranted in the assertion, that the Christian public will not suffer this undertaking to fail of success.

"Since I have been in the service of the Society, I have preached as much as the state of my health would permit. During most of the time I have preached once on the Sabbath to a collection of from 400 to 600 children belonging to the Sabbath Schools. They have been collected for this purpose at the Free

Schools, No. 2, in Henry Street; a part of the city to which my attention has been more particularly directed. Numbers of poor people, who have not been accustomed to go elsewhere to worship, have usually attended at this place. During the summer, I preached at the ship-yards on Manhattan Island, in a room kindly furnished by the Messrs. Browns. At that exercise, it is believed, there were usually about 300 present. It was impossible, employed as I was, not to observe a large number of seamen. By associating with them, and appointing some evening lectures in the neighbourhood of their lodgings, it was discovered that they were deplorably destitute of religious instruction, and that it would be easy to give them that instruction, provided proper measures were adopted. This determined me to open a place of worship for them as soon as circumstances would permit. This has accordingly been done since the last quarterly meeting. What has been the success of this undertaking will be made known in a subsequent part of the report. The Sabbath evening lecture, which was opened some time ago, I have recently been obliged to relinquish, finding it impossible for me to preach three times on the Sabbath without materially injuring my health. The number who attended that exercise was not large, but evidently owing to the want of other labour in the neighbourhood, such as holding evening meetings, visiting, and preaching from house to house. In addition to preaching on the Sabbath, I have usually had several lectures during the week at private houses and other places. These have been well attended. No small part of my time has been occupied in visiting the sick and dying, in attending funerals, and visiting Sabbath schools. When I have attended a funeral, I have usually appointed, at the house of mourning, an evening lecture, as soon after as I could make it convenient.

“ My labours have been of such a nature, that their effects will remain in a great measure unknown till the great day of account. It is enough for us that we obey the command of God. The event we may safely leave with him. He is, however, pleased to grant us some tokens of his special favour. We are assured that we have not laboured altogether in vain. As an individual and as a society we have had trials. You and I have felt them. Let them, however, be remembered only to excite emotions of gratitude to Him who has supported us under them, and caused them, as we believe, to work for our best good. Let their recollection make us feel more deeply our dependence on God, and our need of the Holy Spirit to direct and quicken us in all our duty. Though one breach after another should be made, though one difficulty after another should rise—let us persevere in the way of well-doing; knowing, that ‘ we shall reap in due season, if we faint not.’ It will be gratifying to you to learn, that, although nothing has been published, the object of your society has attracted the notice of Christians in other places. Since its establishment, similar

societies have been formed in Philadelphia, Charleston, S. C. Boston, and Charlestown, Mass, and probably, before this, in one or two other sea-ports.

“ Having given this general statement respecting my labours, some may think I ought to be silent. But as a considerable part of my time has been occupied in exploring destitute sections of the city, as a new missionary field has opened to my view, I shall be excused if I vary from the ordinary form of such reports, and attempt to shew the extent and situation of that field; to point out some of the ways in which it is to be cultivated; and to state some of the reasons why great and persevering efforts should be made.

“ When we consider, that our large cities constitute the centre of exertions for the salvation of the heathen; that in them are thousands of Christians, by whose means Bibles and Missionaries are conveyed to every part of the world, it will be thought almost incredible, that in the midst of them there should be immense multitudes who are entirely destitute of religious instruction, and of all the ordinary means of grace. That such is the state of many of our large cities, and particularly of the city of New York, the following facts most clearly shew.

“ We will first view the state of the city as it respects a preached Gospel. If we allow the population to have increased in the same proportion for the last seven years as it did for the ten years preceding, it will now exceed 125,000. Several gentlemen have given it as their opinion, that the average increase has been greater. That we may, however, be sure of being within bounds, we will estimate the present population at 120,000. So far as I can ascertain, there are not more than 52 congregations of Christians in the city of all denominations. There may be some small collections of persons, who worship in retired places, that are not included in this estimate. If we allow one minister to a congregation, there will be 52 ministers who stately labour in the city. As some of the congregations, however, have more than one minister, and as there are one or two not connected with any congregation, we will suppose the number of ministers to be 60. Allowing that one minister ought not to have the immediate charge of more than a thousand souls, there will be 60,000 people destitute of the stated ministry of the Gospel, or of proper religious instruction. That there may be one minister and one church to a thousand people, there must be 60 additional ministers, and 68 new churches. It is the opinion of several clergymen and others, who may be supposed qualified to judge on the subject, that the number of regular worshippers does not, on an average, exceed 600 to a church. It will be recollected, that while a few of the churches are large and well filled, there are many which are small, and some of them but partially filled. Allowing 600 to a church, the number who regularly attend public worship will be 31,200, leaving about 89,000 who do not attend. A considerable number

must be allowed for children, invalids, and others, necessarily detained. Will it be said, that our churches are sufficiently capacious to hold a much larger number than actually attend? This we readily admit. But it does not in the least alter the case as it respects those who are destitute of seats. The seats in the Presbyterian, and in most of the other churches, are owned or hired by private persons. One pew is usually allotted to one family, and must therefore be at the disposal of that family, though but a small part of it should be occupied at one time. In most of our churches there is but a small number of pews which are free, and but a small number of the others which do not rent so high as effectually to exclude the poor. To the class who do not attend public worship, we must add almost all our seamen, of whom there are in the city several thousands every Sabbath in the year. In 1815, the port of New York owned 278,868 tons of shipping. Allowing the same number of men to a 100 tons as is allowed in England, there were about 14,000 seamen employed by this port. Several gentlemen have given it as their opinion, that there are constantly in this city not less than 6 or 7000. No documents are in my possession by which to determine how many seamen visit the city during the whole year.

“Let it not be imagined, that New York is more destitute of the stated ordinances of the Gospel than other cities, or that Christians here are more inattentive to this subject than they are in other parts of Christendom. The town of Boston contains, it is supposed, about 36,000 inhabitants, and only 23 churches; and, at the present time, a less number of established ministers of the Gospel. Allowing one house of worship to a thousand people, and one minister to a house of worship, there will remain 13,000 destitute. Allowing 800 to a congregation, there will be about 18,000 destitute. The town of Boston is but about two-thirds as well supplied with houses of public worship and ministers, as the rest of the State of Massachusetts. New Haven, containing, it is supposed, not less than 7,000 people, has only four congregations and four ministers, independently of the College, leaving 3,000 destitute. In the State of Connecticut, there is one minister to a thousand people: in New Haven there is one minister to 1,750. Hartford is in nearly the same condition. As we go south of New York, we find populous places in no better condition. In Philadelphia and its suburbs there were, in 1810, 35 churches, and 92,000 people, leaving 57,000 destitute. At the present time; the population, it is believed, exceeds 120,000. According to information recently obtained, there are 42 churches. If we allow one minister to a thousand people, there are nearly 80,000 destitute. Baltimore, with a population of 55 or 60,000, has 23 churches, leaving between 30 and 40,000 destitute. Washington, in 1810, contained 8,208 inhabitants, and four churches, leaving more than one half unsupplied, without taking into the account

the increase of population during the session of Congress. Newbern, with a population of 2,467 in 1800, has but one church at the present time. Richmond, in 1810, with 9,735 inhabitants, had only one church. Charleston, S. C., had in 1810, 15 churches and 24,711 inhabitants, leaving about 10,000 destitute. The moral state of Savannah appears to be somewhat better than that of any of the places mentioned above. In 1810, it contained 5,215 inhabitants, and six churches. New Orleans, containing, according to Messrs. Mills and Smith's report, 30,000 inhabitants, has but a single Protestant minister. Most other populous places, it will be found from examination, are more destitute than the surrounding country.

"If we cross the Atlantic, and view the cities in Great Britain, and other parts of Christendom, we shall find them in a similar state, as it respects the preaching of the Gospel. Even in London, from which so many thousand Bibles and so many missionaries have been sent to all parts of the world; where are men who have wept and prayed over the heathen, and over the destitute in their own land, and who have made vigorous and successful efforts for their salvation, there are many thousands destitute of the stated ministry of the Gospel. The population of London, in 1811, was 1,039,000; and at the present time is not less than 1,150,000. The number of houses of worship, of all descriptions, in 1811, was 407. If we allow one minister to a place of worship, and one place of worship to a thousand people, there were in London, in 1811; 632,000 people destitute of proper religious instruction; or it required 632 additional ministers, and the same number of churches, that there might be one minister and one church to a thousand people\*. When we consider the increase of population, and the fact that many of the churches are very small, we believe we shall not exceed the truth, when we say, that there are in London between 700,000 and 800,000 souls destitute of a preached Gospel. Liverpool contains in the winter 110,000, and in the summer 130,000 souls, and not over 35 churches, leaving during a part of the year 75,000, and during the other part 95,000 destitute. It will be found from examination, that most other cities † in Great Britain and on the Continent are in no better, while many of them are in a much worse condition.

\* "It has been ascertained, by a committee appointed for the purpose by the House of Commons, that there are now in London, notwithstanding the establishment of Sunday and other schools, between 80 and 90,000 uneducated children."

† Our author has here fallen into a trifling error, very excusable in an American, unaccustomed to consider the see of a bishop as the general line of distinction between a town and a city. Hence the largest port in Great Britain, after the metropolis, is naturally termed a city; though in fact it is but a town more than a hundred times as large as many places on which the mitre of the prelate has conferred the more honourable appellation.—EDIT.

"Such is the state of this and other large cities, with respect to a preached Gospel. It may be thought, however, that as those people who neglect to attend public worship live in the midst of Christians, ministers, and churches, they are in a condition very different from that of the inhabitants of remote parts of the country, where they are necessarily excluded from Christian society and all the ordinances of the Gospel; that if they do not hear the Gospel preached, they at least have the Bible in their houses, are enlightened by human knowledge, and are free from gross immoralities. This comparatively delightful hope we are not permitted to indulge. The simple fact, that people do not attend public worship when circumstances will permit, is conclusive evidence that they do not possess the Bible, or do not peruse it in a profitable manner. Of the truth of this declaration, those who have attended our quarterly and other meetings will not doubt. Let the subject should be forgotten, however, or lest there should be those who believe, as most Christians among us did a year ago, that there are no families in this city destitute of the Bible, a few facts will be repeated in this place.

"Within a few months I have distributed from 600 to 700 Bibles. Most of these Bibles have been given, not to destitute individuals, but families. It is presumed, that these are but a small portion of the Bibles which have been distributed in the city during that time. The Female Bible Society, which was formed the last spring, has directed its attention almost exclusively to the destitute in this city. But to be more particular. It has been ascertained, by personal examination, that in one section of the city, out of 20 families adjoining each other, 16 were destitute of the Bible; in another, out of 115 families, adjoining each other, 70 were destitute; in another, out of 32, 21 were destitute; in another, out of 30, 27 were destitute. Were it necessary, we might extend this enumeration through many pages. Taking the accounts, however, of the different sections which have been examined, or of the seventh ward, and parts of the fourth, sixth, and tenth wards, it appears that not less than one third, and probably not less than one half, of the families are now destitute of the Bible, notwithstanding the hundreds which have, within a short time, been distributed. Families which are destitute of the Bible cannot be supposed to possess other books of a religious nature, or to have gained much religious knowledge from any other source. Accordingly we have found the people deplorably ignorant as it respects the subject of religion. It is impossible, however, to enter into a particular description of their character: a few prominent facts must serve as a general index.

"Since the establishment of Sabbath Schools, there have been admitted to them between 5 and 6000 adults and children, most of whom were not only unable to read, but ignorant of the first principles of natural and revealed religion. A short time since, a



girl 15 years of age, a native of the city, came to one of the Sabbath Schools, who had never been within a church, had never heard of a Bible or a Saviour, knew not that she had a soul, and supposed that when she died it would be the end of her existence. This was not a person of colour. Happy would it be if this were a solitary instance of heathenism in a Christian country, in an enlightened and highly privileged city! But there are not only multitudes of children and youth in a similar condition, but large numbers of people who have arrived to middle, and some even to old age, in a condition but little better. There came to one of the schools a few Sabbaths ago a woman of 30 years of age, who was ignorant that she had a soul! Several other cases of a similar nature have recently been found.

"The people of colour, it is known, have been greatly neglected, and generally suffered to grow up in the most absolute ignorance of religion. Let it not be supposed, however, that all who are thus ignorant are either people of colour or foreigners: no small proportion of them are white people, who were born and have lived all their days in the city. It is the opinion of those who are best acquainted with the moral state of the city, that not one fourth part of the adults and children who need to be instructed in Sabbath Schools have yet been collected. Would the limits of this Report permit, a multitude of facts might be stated of the same general nature. One more, however, as a proof of the superstition, as well as ignorance of many of the people, must suffice. Hundreds of families attempt to exclude, it is presumed; evil spirits from their dwellings, by the ridiculous means of nailing horse-shoes at the bottom of their doors\*. Any one who walks the streets in certain parts of the city may notice them, though they are more generally concealed from public view. What must be the state of a people who imagine that evil spirits may be bribed or frightened in this frivolous manner? What the state of a people, where persons may live twenty, or thirty, or forty years, without being conscious that they have souls to be saved or lost; without having any idea of a Redeemer, or of a future state? Surely of some parts of the city it may with truth be said, 'Darkness covers the earth, and gross darkness the people.' We are not permitted to stop here: the same reasons which impelled to further examination impel to a further disclosure. Ignorance is not the mother of devotion: we have passed the threshold, and instead of finding a habitation whose neatness, elegance, and beauty were concealed, we have found it a 'whited sepulchre full of dead men's bones, and all uncleanness:' instead of the mist which conceals the most splendid cities from the view of the distant beholder, and which becomes transparent as he approaches,

\* This is a popular superstition, far from being extinct as a badge of ignorance, amongst the lower classes of our own country.—*EDIT.*

we have found the obscurity which we beheld at a distance, the cloud that issues from the bottomless pit. This colouring may be thought of too deep a hue: let us proceed to the exhibition of facts, which will speak and paint for themselves.

"A great proportion of the people are crowded together, from four to twelve families in a house, often two or three in a room, and those of all colours; are deplorably ignorant, and destitute of all the means of grace, and consequently are not under the restraining influence of religion. Such is the natural corruption of the human heart, such the ease with which the vile passions are kindled into a flame, and the whole course of nature set on fire of hell, that the simple fact that people live together in the manner described, and without the restraints of religion, is strong evidence that they are immoral. But we have other evidence of this painful, this humiliating truth; a mass of evidence, but a small portion of which can be exhibited in this place. Among the vices which are most prevalent, which have the most pernicious influence on society, and which are most effectual in destroying the souls of men, is that at which we have already hinted, the PROFANATION OF THE SABBATH. By that great body of people who do not attend public worship, the Sabbath is wholly disregarded, or rather it is observed as a day of recreation, of idleness, and drunkenness. In some parts of the city it is impossible for Christians to go from the closet and the family altar to the house of God, without being discomposed and pained by the sight of multitudes of the high and the low, the rich and the poor, lounging in their windows\* or about their houses, strolling the streets, and passing, when the season will permit, into the adjacent country†. But we must confine our attention more particularly to that class of people whose poverty is exceeded only by their vices. Many of them during the week are scattered throughout the city, and to some extent are employed in various kinds of business. On the Sabbath they are at home, and have nothing to do. While others are assembling for public worship, it is no uncommon thing to find them at breakfast or in bed. On the Sabbath they calculate to have better food and more liquor than on other days; to associate together, and to make of this blessed day, which to the Christian is better than a thousand, a day of mirth and rioting. It is easier to conceive than to describe the scene, which people of such a character, and in such circumstances, must exhibit. Happy would

\* In some of the largest towns in the north of England, to the disgrace at once of their police and their Christianity, the Sabbath morning lounge of the rich is their news-rooms and public libraries, which are open as on other days; a practice which is not suffered, and would not be tolerated, in the metropolis.—EDIT.

† It is estimated by those who live in the immediate vicinity of the place, that 2 or 3000 frequently pass on the Sabbath over the ferry at Corlaer's Hook, to Long Island."

it be for society were this iniquity concealed from public view. This, however, is not the case. As I was the last summer going to a place of worship on Sabbath morning, I observed a large number of tippling and fruit shops which were open; I began to count them, and in passing a short distance counted twenty-six\*. In most, if not all of them, ardent spirits were kept for sale, and in many of them persons were assembled. This is a specimen of what has often been seen, and what we fear will often be seen again. Who that has frequently walked the streets in certain sections of the city on the Sabbath, has not seen persons intoxicated even in the early part of the day? Toward the close of the day, those houses which are filled with this class of people become too narrow to contain them. In certain streets hundreds have often been seen engaged in various kinds of iniquity.

"INTEMPERANCE is another vice which is making havoc of the best interests of society, and of the present and eternal welfare of thousands. Intemperance, with its attendant vices, is the principal cause of that suffering, which has recently called forth the benevolent exertions of many of the citizens. We are perfectly astonished at the immense number of licensed tippling shops in this city. It appears from a particular examination of the records, that there are 1,489 persons licensed to sell ardent spirits by the small quantity. In the seventh ward, where the greater proportion of the people are poor beyond description, there are between 2 and 300. Though there are a few respectable and some pious grocers, it is known that most of those who retail ardent spirits are of the lowest and most vicious character. We are no longer surprised that whole families and whole neighbourhoods are reduced to beggary, wretchedness, and death."

Such is a part, yet not the blackest part, of a sketch of the state of religion and morality in America, drawn by one of its native ministers. In our next number we hope to complete it, and to accompany the faithful though disgusting detail of vice and wretchedness by some of the remedies which Christian benevolence has suggested and applied—remedies as useful, at the least, in Europe as beyond the waves of the Atlantic, since the diseases they are destined with the Divine blessing to remove, are not the growth of America alone, pervade not, taint not, contaminate not, the teeming population of any particular country of the globe, but are the indisputable proof of that universal depravity and corruption which the fall has entailed upon the whole race of man. These, and not any ill-founded notions of national

\* This number would easily be equalled, and even exceeded in London, or any other of our large cities or towns.—EDIT.

virtue or partial exceptions to a rule that is not only general but universal, must be the foundation of any effort for the mitigation of moral evil, or the spread of religious truth; and such views, we rejoice to know, have long actuated, and are still most powerfully actuating, thousands of our American brethren. Since we commenced our labours, one who took the lead in these honourable exertions has, however, ceased from his labours, and entered on his rest. From Dr. Kollock, of Savannah, we were expecting important assistance in a work in which his principles, his liberality, his attachment to England, his ardent wish to promote a good understanding between her and America, would have led him most cordially to engage, when we received the unwelcome tidings of his death, the particulars of which we hope to communicate in our next number, together with some account of the life and character of an individual who to be loved need but to be known. We have been favoured with the following particulars of this event from a highly esteemed friend of the deceased, and it is with great pleasure that we give insertion to so valuable a tribute to his merit.

“ His health, for some time past, was sensibly affected by the extensive labours peculiar to his situation; and, in the spring of 1817, he visited England. He derived so much benefit from the voyage, that sanguine hopes were entertained of his perfect restoration; but it was soon evident that a relapse had taken place, and an alarming alteration was too visible. During the last summer great mortality prevailed at Savannah among emigrants from Europe, numbers of whom arrived there at that fatal season. At such a time, however, he was more than commonly diligent in his attention to the sick; nor could any considerations of personal safety deter him from the discharge of these arduous duties. He often attended either funerals or the sick bed every hour of the day, nor was his rest scarcely more free from these calls. Those who have witnessed his visits on these occasions will never forget the tenderness, the affection, the piety with which his whole soul seemed to enter into the feelings of those around him. Notwithstanding this great degree of physical and mental exertion thus constantly called into action for weeks and months together, he was never laid wholly aside from his delightful work. By this long course of assiduous and affectionate concern for the temporal and eternal welfare of his fellow-creatures, he had gained a degree of love from most, and esteem and reverence seldom equalled from all.

“ His ministry was remarkably blessed, and many hundreds were added through his instrumentality to the church. He was attended and admired by all ranks and characters; so that the

place, though large, had long been found insufficient to accommodate the people. A large one, on a most magnificent scale, was therefore built for him; and a year has not elapsed since he opened it. On this solemn and interesting occasion the President of the United States, then on a visit to Savannah, attended, and expressed himself highly pleased with the eloquent sermon he heard. Nothing could now present a more pleasing prospect than his church did, but its great Head has been pleased to call it to pass through the cloud, and has suddenly turned it into a house of mourning. On Sabbath morning, Dec. 26th, after delivering a sermon on behalf of the Orphan Asylum, which produced a collection of £120, he was attacked as he entered his own door by a paralytic stroke, which nearly at once deprived him of speech; and which, at length, extinguished this bright luminary of the western world, on the evening of the 29th, and dismissed his happy spirit from its labours to its rest. The afflicting event was announced in all the papers, which were put in mourning, on the following day, and I cannot better shew their feelings than in their own words: 'How shall we suitably describe the universal sorrow which this event has produced among our inhabitants! His endearing and affectionate manners, the blameless simplicity of his life, and his exalted character as a divine, in which extensive learning and the charms of literature were blended with the mild graces of the Christian, constituted a character whose loss is irreparable. To those who enjoyed the happiness of his familiar acquaintance, we resign the task of delineating more minutely the virtues of this interesting man; but we cannot omit the pleasing information, for the satisfaction of his remote friends, that he displayed in the closing scenes of life an eminent example of the truth of those precepts which he so powerfully inculcated.' The editor of another paper says: 'In announcing the decease of this eminent Christian and divine, we cannot restrain the tribute of a tear, and we mingle our sorrow in common with the grief of every citizen. It is not alone the public teacher of the Christian religion, the coruscations of whose luminous mind shed light on the sacred page — it is not alone the public orator, whose holy and fervid eloquence, binding like a charm the attention of his hearers, awakening the infidel from his delusive dream, and bringing back the sinner to the remembrance of his God — it is not alone the man of genius or of learning that we deplore, but him who in the hour of mortal suffering kindly bent over the couch of distress and pain; and in the hovel of the poor, or the prison of guilt, poured the balm of our holy religion into the wounded spirit, and taught the sufferer, afflicted with the agonies of this world, where to look for safety and happiness in another. Many are the tears that will water his path to the tomb, and long, long, will his memory be cherished by the community, who yet can hardly believe or appreciate their loss.' The Mayor also issued the following notice:—

“ ‘ The Rev. Dr. Henry Kollock is no more ! He died last night ; and in the final departure of *such* a man a chasm is left in the community of which he has long been a distinguished member which will not be easily supplied. It is due to his exalted character, that no evidence of respect should be omitted ; but, on the contrary, that more than common tokens should be offered. I, therefore, request that the shops and houses may be closed, and all business suspended, that the community may thus evince how sincerely they mourn for a man who was an ornament to society, alike distinguished for talents and for goodness.

‘ T. U. P. CHARLTON, Mayor.’

“ On the 31st, the day of the funeral, all classes sincerely joined in the public tribute of respect. The ships in the harbour displayed their colours half masted. The inhabitants generally were invited by public notice to attend this last scene in which they would be connected with him whom all deplored. An eye-witness says, it surpassed any thing we ever witnessed. The mourning members of his family ; the members of his church ; the mayor, aldermen, and public officers ; the Medical Society, and every society, moral or religious ; the judges and officers of courts ; the Jews, as a distinct body ; all formed a part of the procession to the church and the grave, where his ashes will sleep till raised and fashioned like the Redeemer’s own glorious body. It would be easy and delightful to expatiate on the many excellencies that distinguished and adorned the character of this holy man of God, and it would be pleasing to observe more at large the influence of evangelical principles in the formation of such a character — principles stigmatized by many, but to which alone such effects can be attributed ; but I am forbidden by the short limits of this notice, and it is almost unnecessary after the detail of such circumstances I have already recited — such a public testimony says more than a volume.”

Ere we close this article, we have to perform another melancholy duty in announcing our regret to learn, by a letter from New York, dated March, that the excellent and laborious Dr. Mason is again laid aside from his public ministry, by severe indisposition. We sympathize with his afflicted church, and the religious public in that city, in the anxious solicitude which the declining state of his health must have created ; and with humble submission to that wise, but often mysterious Providence, which cannot err, would fondly cherish the hope that the health and usefulness of that eminent servant of God may be speedily restored, and long continued.

## P O E T R Y.

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### *Fragment of a Version of the Twenty-second Psalm.*

BY HENRY KIRKE WHITE.

MY God, my God — Oh! why dost thou forsake me?  
 Why art thou distant in the hour of fear?  
 To thee, my wonted help, I still betake me,  
 To thee I clamour, but thou dost not hear.  
 The hour of morning witnesses my sighing,  
 The lonely night hour views me weep in vain;  
 Yet thou art holy — and on thee relying,  
 Our fathers were released from grief and pain:  
 To thee they cried, and thou didst hear their wailing;  
 On thee they trusted, and their trust was sure;  
 But I, poor, wretched, undone son of failing,  
 I, without hope, must scorn and hate endure.  
 Me they revile, with many ills molested,  
 They bid me seek from thee, my Lord, redress;  
 On God, they say, his hope and trust he rested,  
 Let God relieve him in his deep distress.  
 To me, Almighty, in thy mercy shining,  
 Life's dark and dangerous portals thou didst ope;  
 And softly on my mother's lap reclining,  
 Breath'd through my breast the lively soul of hope.  
 E'en from the womb, thou art my God, my father;  
 And me, now trouble weighs me to the ground,  
 Me, heavy ills have worn; and faint, and feeble,  
 The bulls of Bashan have beset me round.  
 My heart is melted, and my soul is weary;  
 The wicked ones have pierced my hands and feet:  
 Lord, let thy influence cheer my bosom dreary;  
 My help, my strength, let me thy presence greet.  
 Save me, oh! save me, from the sword dividing;  
 Give me my darling from the jaws of death;  
 Thee will I praise, and, in thy name confiding,  
 Proclaim thy mercies with my latest breath.

## STANZAS.

Oh, Father! unto thee we fly,  
 When earthly raptures lose their zest,  
 When Pleasure shakes her wings on high,  
 In heaven to seek her native nest;  
 When vanished is the cherub guest,  
 And earth cannot the void supply,  
 In thy parental arms to rest,  
 Oh, Father! unto thee we fly.

When young affections are forgot,  
 And Love itself hath ceased to be,  
 Oh! dark indeed would be their lot,  
 If they could not ascend to thee.  
 From grosser love our spirits flee,  
 To share in that which cannot die;  
 From beauty — earthly beauty — free,  
 Oh, Father! unto thee we fly.

When friends on whom the heart reposed,  
 To shed around a guiding ray,  
 In bitterness their souls have closed  
 Upon the light which led the way;  
 When false alluring meteors play,  
 The downward easy paths to try,  
 To walk in thine unclouded day,  
 Oh, Father! unto thee we fly.

The mingled cup we all must share,  
 But there are some to whom the bowl  
 Is doubly drugged — yet these must bear  
 Their lot, and deeply drain the whole.  
 How freshly heaven's sweet waters roll,  
 Their bitter draught to purify;  
 And rests — how calmly rests — the soul,  
 Oh, Father! when to thee they fly.

B. B. W.

## ON THE DEATH OF A CHILD.

*Di me non pranger tu; che miei di fersi,  
 Morendo, eterni.*

Oh, yes! she was dear to us all, and in dying  
 Her love was more tenderly twined in the breast;  
 For she looked like a saint from this cold region flying,  
 To wing her glad way to the walls of the blest.

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We will mourn not or weep, for her pathway of light  
 Through a wearisome world was uncloudedly fair;  
 To her heavenly home hath she taken her flight,  
 And no shadow can sully her purity *there*.

Who can say, had the will of Omnipotence spared  
 Her young years, that their course had been spotlessly trod;  
 E'en the angels of light, when they foolishly dared  
 To repose on themselves, were forsaken of God.

Yes, affection and friendship shall cease to repine  
 At the loss which hath left them benighted and dim;  
 For she dwells in the soul-searching light of his shrine,  
 Offering up, offering up grateful incense to him.

B. B. W.

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### A THEME FOR A POET.

STANZAS, WRITTEN IN THE YEAR 1814, IN CONTEMPLATION  
 OF A POEM, WHICH HAS NEVER BEEN EXECUTED.

*"What shall I do to be for ever known?"*

COWLEY.

THE arrow, that shall lay me low,  
 Was shot from Fate's unerring bow,  
 The hour I first drew breath;  
 And every footstep I proceed,  
 It tracks me with increasing speed;  
 I turn, it meets me; Death  
 Has given such impulse to that dart,  
 It points for ever at my heart.

And soon of me it must be said,  
 That I have lived,—that I am dead:  
 Of all I leave behind  
 A few may weep a little while,  
 Then bless my memory with a smile:  
 What monument of mind  
 Can I bequeath to deathless fame,  
 That after times may love my name?

Let Southey sing of war's alarms,  
 The pride of battle, din of arms,  
 The glory and the guilt  
 Of nations treacherously enslaved,  
 Or realms by patriot-martyrs saved:  
 Of blood insanely spilt,  
 And millions sacrificed to fate,  
 To make one little mortal great,

Let Scott, in wilder strains, delight  
To chant the lady and the knight,  
The tournament, the chase,  
The wizzard's deed without a name,  
Perils by ambush, flood, and flame;  
Or picturesquely trace  
The hills that form a world on high,  
The lake that seems a downward sky.

Let Wordsworth weave, in mystic rhyme,  
Feelings ineffably sublime,  
And sympathies unknown;  
Yet so our yielding breasts enthral,  
*His* soul shall transmigrate through all,  
*His* thoughts become our own;  
And strangely pleased, we smile to find  
Such hidden treasures in *our* mind.

Let Campbell's sweeter numbers flow  
Through every change of joy or woe,  
Hope's morning dreams display,  
The Pennsylvanian cottage wild,  
The frenzy of O'Connor's child,  
Or Linden's dreadful day;  
And still in each new theme appear,  
To every Muse and Grace more dear.

Let Byron, with untrembling hand,  
Impetuous foot, and fiery brand  
Lit at the flames of hell,  
Go down, and search the human heart,  
Till fiends from every corner start,  
Their crimes and plagues to tell;  
Then, let him fling his torch away,  
And sun his soul in heaven's pure day.

Transcendent Masters of the Lyre!  
Not to your honours I aspire,  
Humbler yet higher views  
Have touch'd my spirit into flame;  
The pomp of Fiction I disclaim;  
Fair TRUTH! be thou my Muse;  
Reveal in splendour deeds obscure;  
Abase the proud, exalt the poor.

I sing the men, who left their home,  
Amidst barbarian clans to roam;  
Who land and ocean crossed,  
Led by a star, discerned on high  
By Faith's unseen, all-seeing eye,  
To seek and save the lost;

Where'er the curse on Adam spread,  
To call his children from the dead.

Strong in the great Redeemer's name,  
They bore the cross, despised the shame;

And, like their Master here,  
Wrestled with danger, pain, distress,  
Hunger, and cold, and nakedness,

And every form of fear;  
To taste his love their only joy,  
To tell that love their best employ.

O THOU, of old in Bethlehem born,

A Man of sorrows, and of scorn,

Jesus, the Sinner's Friend!

O THOU, enthroned, in filial right,  
Above all creature power and height;

Whose kingdom shall extend,  
Till earth, like heaven, thy name shall fill,  
And men, like angels, do thy will:

THOU, whom I love, but cannot see;  
My Lord! my God! look down on me,

My low affections raise;

Thy Spirit of life and light impart,  
Enlarge, inspire, inflame my heart;

And while I spread thy praise,  
Shine on my path, in mercy shine,  
Prosper my work, and make it thine.

*Sheffield.*

J. M.

## PHILOSOPHICAL AND LITERARY INTELLIGENCE.

*Alleged Important Invention in Hydraulics.*—A prospectus has lately been circulated in Paris, of a new machine, which, if we may believe its inventors, will entirely overturn the present system of hydraulics. They engage to supply a small portable steam-engine, which will raise water to the height of 60 feet, at the rate of 15 quarts per minute. The machine will, it is said, consume but a pennyworth of coals in an hour, in which time it will raise 900 quarts to the specified height. It is to cost 600 francs (£25), and to last more than a hundred years. No payment is required until the engine has been tried and given satisfaction; until it is fixed and raises the water from the well to the roof of the house, which will thus be secured against the destructive ravages of fire. The proprietors likewise offer, at a progressive advance, machines which will raise double, triple, and decuple

quantities of water, to double, triple, or decuple heights, (i. e. to 120, 180, or 600 feet,) and thus in infinite progression. They at first concealed their names, and this mysterious conduct excited suspicion; they have since, however, made themselves known, and prove to be the Messrs. Croisson, brothers, both of them pupils in the Polytechnic school, and one of them a commandant of artillery, whose talents are said, in the Parisian circles, to inspire the greatest confidence. They keep their discovery a secret, and will not divulge it till they have raised subscriptions for twenty thousand inches of water, according to their mode of calculating.

**Military Rockets.**—Baron de Zuch announces that Capt. Schumaker, brother to the Astronomer Royal at Copenhagen, has invented a rocket superior to Congreve's both in force and in the precision with which they are thrown. A new corps has been formed to use these missiles. They ascend to an immense height, and then exhibit a globe of fire, which may be seen at a distance of seventy miles. Thus has the misdirected ingenuity of man invented another patent engine for the destruction of his species. These are the boasted researches of human reason!

**Saleuble Hot Water.**—Portable reservoirs of hot water for sale have been contrived and brought into use at Paris. The inventor of this singular contrivance, M. Valette, has reduced the consumption of fuel to the least possible quantity required to produce a certain effect. For this purpose he kindles a fire in a stove, surrounded by a great mass of water, and by dexterous management raises this mass to 90 degrees of heat in a few minutes and at a trifling expense. This machine being placed on wheels, the proprietor loses no time; the water boiling as he travels, is soon in a state of ebullition. He offers to contract on the lowest terms with all persons wanting hot water either for scrubbing houses, washing of linen, cooking, brewing, or personal cleanliness. As bathing is much used in Paris, M. Valette carries with him what he calls a *baignière*, made of varnished leather, supported by slight iron bars. His patent has, it is said, been extended to England, where our female readers will be better able to judge of its utility than we possibly can be, however much we may marvel at the ingenuity of its speculative inventor.

**Voyage to Africa in a Steam Boat.**—A royal brig, called *Le Voyageur*, was lately fitted out at L'Orient, for a voyage to Senegal, as a steam packet, it being the first vessel of this construction that has quitted a French port for a distant expedition. Intelligence has been received of her safe arrival at the place of her destination, having performed the passage in 16 days.

**Electric Light.**—Professor Meinacke, of Halle, has just succeeded in producing a brilliant illumination by means of electric light, with the aid of artificial air enclosed in glass tubes. As the electric sparks propagate themselves to infinity, the Professor thinks it will be possible to light up a whole city with a single electrifying machine, and at a very trifling expense, by the adoption and probable improvements of the apparatus which he has already invented.

**The Savage of Java.**—It is stated, in a letter from a traveller in Batavia, that a savage has been found in the woods of the island, who must, it is thought, have lost himself there in the earlier part of his youth. He now seems to be about 30 years of age, yet speaks no articulate language, but bellows like a brute; or rather barks, as his voice is like that of a dog. He runs on all-fours, and as soon as he perceives any human being, he climbs up a tree like a monkey and springs from one branch to another. When he sees either a bird or game, he catches at it, and very seldom misses his prey. As yet, he has not been able to accustom himself to the usual mode of living and food of the human species.

*Eruption of Vesuvius.*—On the 25th of January, the Crown Prince of Denmark ascended Mount Vesuvius, to take a near observation of the eruption of this volcano, which has now continued for some months. He was accompanied by Sir Humphry Davy and Mr. Montruelli, Secretary to the Academy of Sciences. Some experiments made by the former gentleman, shew that the lava issuing from the volcano contains no coal, and that the ashes when thrown into water inflame and form a little volcano. This and several other experiments give reason to hope that we may at last discover something relative to the cause of these volcanos, over which Nature has hitherto thrown an impenetrable veil.

*Discovery of the Oriental Emerald Mines.*—It is very interesting to learn with accuracy the situation of the oriental mines of the emerald, that we may be able to explain where the Greeks and Romans found that mineral, as they could not be acquainted with Peru, the only place in which they are found in our days. We are pleased, therefore, to learn from recent accounts from that part of the world, that M. Caliot, who was sent by the Pacha of Egypt to look for the ancient emerald mines, has been so fortunate as to discover them in the neighbourhood of the Red Sea, which pretty nearly agrees with the account of the site of these treasures as given by ancient authors.

*A new set of Rocks in Iceland.*—Menge, a German mineralogist, has discovered in Iceland an extensive formation of rocks, resembling basalt on the one hand, and cava on the other, and which he proves to have been formed by the agency of hot springs.

*New Improvement in Piano-fortes.*—An invention has recently been perfected for turning over the leaves of music by the foot instead of the hand. The machine used for this purpose consists of five distinct movements. The first of them turns the leaf; the second turns it back when a *da capo* is required; the third secures the second leaf while the first is turned; the fourth shifts the second leaf into the place of the first; and the fifth action is its return of itself to take the second leaf over. The whole apparatus is found within the piano-forte, and is only seen when it is used.

*Monument to the Memory of Burns.*—On Tuesday, Jan. 24, being the anniversary of the natal day of Robert Burns, the poet, the foundation was laid of a monument to his memory, at which several lodges of Freemasons attended. The following is said to be the plan of the intended monument. The substructure or base is to be of a triangular form, having allusion to the three districts of Ayrshire, and to be constructed in such a manner as to admit of a circular apartment of 17 feet in diameter, and to rise to the height of 20 feet. The superstructure is to be a circular temple of nine Corinthian columns 30 feet in height, supporting an entablature and cupola, surmounted by a tripod, one of the distinguishing emblems of Apollo. In a niche in one of the three sides of the basement it is proposed to place either a statue of the poet, or an appropriate subject from his works; and tablets with suitable inscriptions are to occupy the other sides. The whole edifice will be upwards of 60 feet high. The situation is in the south-west corner of Alloa-croft, on the top of the bank, fronting, and about equidistant from the two bridges of Doon and Alloa-kirk, and about a furlong from the cottage where Burns was born. The expense of the monument and its appurtenances is estimated at £1800; nearly the whole of which, we believe, has been subscribed. The architect, who spontaneously and gratuitously tendered his services, is Mr. T. Hamilton, jun. of Edinburgh; and the builder, Mr. Connel, is the superintendent of the county buildings.

*Prize Question of the Dijon Academy.*—The following is proposed by

the Academy of Sciences, Arts, and Belles Lettres at Dijon, as its prize question for the present year:—"What may be the most effectual means of extirpating from the hearts of Frenchmen that moral disease, a remnant of the barbarism of the middle ages; that false point of honour which leads them to shed blood in duels, in defiance of the precepts of religion and the laws of the state?"

*Herculean Manuscripts.*—Sir Humphry Davy has met with his usual success, in unrolling these MSS. the contents of which will in a short time be made known, though it is currently reported that they are in general so much injured by time and so often illegible, as to be of very little value in comparison with the expectations which have been formed of them.

*The Lost Works of Cicero.*—The following letter, addressed to the Pope, contains information of great importance to classical scholars:—

"Most blessed Father, first kissing your sacred foot, I have the honour and satisfaction to inform your Beatitude, that my studies in the Vatican library, in which I preside through your sovereign clemency, have been encouraged by signal success. In two re-written *Codices of the Vatican* I have lately found some lost works of the first Latin classics. In the first of these MSS. I have discovered the lost books "*de Republica*" of Cicero, written in excellent letters of the best time, in 300 pages, each in two columns, and all fortunately legible. The titles of the above noble subject, and of the books, appear in the margin; and the name of Cicero, as author of the work, is distinctly legible. A composition of the middle ages having been again written upon this MS. the original pages have been misplaced, and even mutilated; notwithstanding this, a great part remains. The moral and political philosopher, the legislator, the historian, the antiquary, and the lover of pure Latinity, will naturally expect, with impatience, the publication of this important work of Cicero, so long lamented as lost. I shall lose no time in preparing it for the press, and in submitting it to your Holiness's inspection. The other re-written Codex presents various and almost equally precious works. It is singular that this MS. contains some of the same works which I discovered and published at Milan, and I have here found what was there wanting. I perceived this at first sight, not only from comparing the subjects, but also from the hand-writing, which is precisely the same as that of the Milan MS. The contents are,—1. The correspondence between Fronto and Marcus Aurelius, before and after he was Emperor. This is an instructive, affectionate, and very interesting collection: the first and second books, containing epistles to M. Aurelius, were published from the Milan MS.; that now found in the Vatican contains the third, fourth, and fifth books, as well as the supplement to the second, and some other works by Fronto in Latin and Greek. 2. The fine commentary of the ancient inedited scholiast on Cicero, begun to be published by me at Milan, and now to be increased by five other orations, with the supplements to those already printed at Milan. 3. A fragment of an oration, by Q. Aurelius Symmachus, with the supplements of two, by the same author, already published by me. 4. The supplements to the homily, or Gothico-Ulphilan commentary, a portion of which was also found at Milan, together with an essay of Ulphilas. These valuable works, mixed into two volumes, which were taken for writing parchment in the middle ages, were sent partly to Rome and partly to Milan, from the convent of St. Columbanus at Bobbio. They will now be again united in a Roman edition of them, which I shall lose no time in publishing, I will not now request your attention, most blessed Father, to some

other fragments of these same Codices, though they are worthy of publication. May I be permitted to express my joy, &c. &c. &c.

(Signed)

ANGELO MAI,

First Librarian of the Vatican."

**Belzoni.**—Every friend of science, and especially every lover of antiquarian pursuits, will rejoice to learn that the enterprising traveller Signor Belzoni, whose death, in Egypt, was so currently reported, and so generally believed, is now alive and well in London. He has been absent ten years, five of which he has employed in arduous researches after the curious remains of antiquity in Egypt and Nubia. The famous sarcophagus of alabaster, discovered by him in Thebes, is safely deposited in the hands of the British Consul in Alexandria, waiting its embarkation for England, along with the obelisk, 22 feet long, taken by Mr. Belzoni, from Philæ, above the first cataract of the Nile. The Journal of his discoveries in Egypt and Nubia, and of his journey on the coast of the Red Sea and the Oasis, will be published as soon as possible. The model of the beautiful tomb discovered by him in Thebes will be erected as soon as a convenient place shall be found for its reception.

**Death of Ritchie the African Traveller.**—We regret to state that in this gentleman, another of our countrymen is to be added to the melancholy list of those who have fallen victims to their zeal in prosecuting discoveries into the interior of Africa, under the auspices of our African association. After such repeated admonitions of the folly of the attempt, we hope that the directors of this useful society will abandon the prosecution of their researches in a quarter which has already proved so fatal to European adventurers, and seek to employ such as are still willing to engage in these desperate though highly meritorious undertakings in some other part of Africa, where the climate is less fatal and the chance of success greater.

**Ancient Copy of Homer.**—A manuscript copy of the Iliad of Homer of the fourth century, with 60 pictures equally ancient, has lately been discovered in the Ambrosian library, at Milan. The characters are square capitals, according to the usage of the last ages, without distinction of words, without accents, or the aspirates; that is to say, in short, without any sign of the modern Greek orthography. The pictures are upon vellum, and represent the principal circumstances mentioned in the Iliad. M. Angelo Maio, professor in the Ambrosian College, has caused the MS. to be printed in one volume, with engravings from the pictures, and the numerous *scholia* attached to the manuscripts. These new *scholia* fill more than 36 pages of large folio, are all of a very ancient date, and the greater part of them by authors anterior to the Christian æra and to the school of Alexandria. The authors quoted are one hundred and fifty in number. The manuscript, however, does not contain the Iliad entire, but only the fragments which relate to the pictures.

**Imitations of Cameos, Agates, &c.**—There is something very curious in the conception, and very fortunate if the success of it be at all equal to what is reported, of an attempt to imitate cameos of different colours, as they appear in certain antique gems. This subject has long occupied the attention of M. Dumersau of Paris, and his endeavours are said at length to have completely succeeded. This amateur has long been conversant with different branches of antiquities, particularly with medals and engraved stones, his mode of imitating certain classes of which is said to be as follows. After having taken impressions, by means of moulds, from the original cameos, he gives them the various colours of

agates, and sardonyxes, by a faithful imitation of the layers of colouring matter interposed, or even superposed with their clouds and other accidents. Under a glass these copies represent their originals so perfectly as to deceive the eye. Connoisseurs, therefore, instead of resting contented, as they were obliged to do before, with simple impressions, may now indulge themselves with *fac-similes* of these antiquities. The inventor has already formed an extensive collection of his ingenious imitations, and sold selections from it, more or less numerous, at the pleasure of the purchaser.

*Conversion of Rags into Sugar.*—Dr. Vogel, Member of the Royal Academy of Sciences, has submitted to a careful examination in the laboratory of the Academy of Munich the surprising discovery of Mr. Braconnot, of Nancy, of the effects of concentrated sulphuric acid on wood and linen. He has not only fully confirmed this discovery, so as to lay before the Academy an essay on the subject, and shew the products resulting from the original experiments, but has also extended his own experiments, with equal success, to other similar vegetable substances, such as old paper, both printed and written upon, and cut straw. By diluting the sulphuric acid with a due addition of water, saw-dust, cut linen, paper, &c. were converted into gum and saccharine matter. It must excite great interest in all reflecting minds, to see an indissoluble, tasteless substance, like the filaments of wood, converted, by chemical reaction, into two new bodies; and chemistry thus exercise a power, which, but lately, appeared to belong to nature alone, and in particular to vegetation; for this artificial formation of sugar and gum, now discovered, must not be confounded with the extraction of these two substances from bodies in which they already existed, a process which has been known from time immemorial. What has now been discovered is a *transformation*, a *metamorphosis*, of which the most ingenious chemist had previously no idea; and it affords a new proof of the boundless extent of the domain of practical chemistry. A paper upon Dr. Vogel's repetition and investigation of Mr. Braconnot's experiments, and those added by himself, is promised in one of the next numbers of the Journal of Arts and Manufactures, published by the Bavarian Polytechnic Society.

*Printed Maps.*—The celebrated Firmin Didot is now employed in engraving the dies for moveable types for printing maps, which will, it is affirmed, equal those engraved on copper. Many attempts have already been made for the attainment of this object, amongst which the specimens of Messrs. Haas, of Basil, and Periaux, of Rouen, (who sent to the Exhibition of Arts, at Paris, last year, a beautiful map of the Lower Seine), are particularly distinguished. None of them, however, satisfy the expectation of connoisseurs; but it is hoped that M. Didot, by his well-known talents and zeal, will succeed in conquering the difficulties which have hitherto opposed the complete success of this important branch of typography, which, originally a German invention, has been practised at intervals, chiefly by natives of that country, down to the present period. Brechtkopf carried it perhaps nearer to a finished style of execution about the year 1777, giving to it the name of typometry; an art which he cultivated with assiduity, and constantly endeavoured to improve. Much, however, has he left to be done. *Inventis facile est addere*: it is, therefore, to be hoped, that M. Didot's great practical knowledge will enable him to facilitate the very troublesome process of his predecessors, and to add greatly to its effects.

*Self-acting Harp.*—Under this name, Messrs. Clementi and Co. of London, have invented a new instrument, which is likely to prove at once pleasing and useful. It works by barrels, like a barrel organ; but the action



takes place on strings, in the manner of a piano-forte, to whose tone it assimilates. It is provided with flutes and a triangle, forming a complete band; but, instead of requiring to be turned by a handle, the action is mechanically produced, and it only requires to be wound up occasionally.

*La Lande's Journey to India.*—M. De La Lande, associate naturalist to the king's garden at Paris, has just set out on his travels to the Cape of Good Hope, where he will pursue his researches in botany, zoology, and the various departments of natural history. He will proceed thence to India, to promote there the ulterior object of his mission in the Indian Seas.

*Turnip Fly.*—From experiments made by Lord Thanet and Mr. Grey, it has been ascertained, that lime sown by hand, or distributed by a machine, is an infallible protection to turnips against the ravages of this destructive insect. It should be applied as soon as the turnips come up, and in the same daily rotation in which they were sown. The lime should be slacked immediately before it is used, if the air be not sufficiently moist to render that operation unnecessary.

*New Mode of Grafting Trees.*—The common method of grafting, by making a transverse section in the bark of the stock, and a perpendicular slit below it, is frequently unsuccessful. It is, therefore, recommended in a late number of the *Annales de Chimie*, to reverse the operation, by making the vertical slits above the transverse section, and pushing the bud upwards into its position.

*Mode of preserving Fruit from the Effects of Frost.*—M. Bienenberg, of Leynitz, in Siberia, has contrived a sort of rope made of straw, or hemp, with which he envelopes fruit trees, for the purpose of protecting them against the frost; the ends of the rope being, for this purpose, put into and reaching to the bottom of a vessel filled with spring water. A single vessel will suffice for several trees, by winding the same rope, or many united ropes, round all of them, and placing the two ends in the vessel, which should be four or five yards distant from the trees, care being taken that the branches do not touch the ice upon the surface of the water. From the use of this remedy its inventor has for several years derived great advantages. It has also been proved in many parts of Prussia and Poland, and always been successful. Its adoption will be particularly useful for apricots, which blossoming early, are more exposed to the destructive effects of late frosts than most other trees.

*New Mode of Fattening Pigs.*—A pig, belonging to Mr. Fisher, of Seresby Inn, lately gained, by feeding on Indian corn, in the course of six weeks and three days, the enormous weight of 15 stone. This mode of feeding has long been known to the Neapolitans, whose pigs are so fat as hardly to be able to move.

*Dry Rot.*—It is asserted in several respectable journals, that this most destructive enemy of buildings, which generally commences its ravages in the cellars, may be prevented, or its progress checked, by whitewashing them yearly, mixing with the wash as much copperas as will give them a clear yellow hue.

*Royal Academy of Inscriptions and Belles Lettres at Paris.*—This academy has proposed the following subject for the prize to be awarded in 1821:—"To compare the monuments which remain of the ancient empire of Persia and Chaldea, either edifices, basso relievos, statues, or inscriptions, amulets, engraved stones, coins, cylinders, &c. with the religious doctrines and allegories contained in the *Zend Avesta*, and with the indications and data which have been preserved to us by Hebrew, Greek, Latin, and Oriental writers, on the opinions and customs of the Persians

and Chaldeans; and to illustrate and explain them, as much as possible, by each other." The prize is a gold medal of 1,500 francs value. The essays are to be written in Latin or French, and sent before the 1st of April, 1821. The prize will be adjudged in July following.

*Italy.*—The search of the Tiber for remains of antiquity has commenced at Rome, though it is said with little success. The excavations at Pompeii, however, are carried on very successfully; and several new edifices are said to have been discovered in the street which leads to the Temple of Iris, to that of Hercules, and to the Theatre. Some surgical instruments of good workmanship are said also to have been found amongst the ruins.

Andre Mustoridi, well known as a respectable historiographer, especially by the publication of the fragments of several Greek unpublished authors, has fixed his residence in Venice. He had formerly been for some time at Vienna, to consult the rich cabinet of medals in that capital, previous to the completion of the third volume of his great work, entitled *Illustrazioni Corcyrese*, the first volume of which was published in 1811, at Milan, where it was followed by a second in 1817. The third is appropriated to the moneys of Corcyra, now Corfu, the birth-place of the author, who had been appointed, by the public authorities of his country, historiographer of the Ionian Isles.

*Oriental MSS.*—A collection of nearly 500 Persian, Arabic, and Turkish MSS. has lately been added at once to the treasures already possessed by the Asiatic Museum of St. Petersburg Academy. They were collected in Syria, Mesopotamia, and Persia, by M. Rousseau, formerly the consul-general of France at Aleppo, and afterwards at Bagdad, a gentleman well versed in the different languages of the East. On their arrival in France they were purchased by the Russian agents, before any competition could arrive from other countries. The Asiatic Museum, which was previously distinguished by its fine collection of Chinese, Japanese, Maritchon, Mingol, Thalmuck, and Tungusian writings, has, by this sudden and important addition of Mussulman MSS., gained as much in utility as it has acquired in rank and reputation among similar collections in foreign countries.

*New Astronomical Society.*—An Astronomical Society, on an extensive scale, and very liberal plan, was established in London on the 8th of February last. Its first meeting was held on the 10th of March, at the house of the Geological Society, in Bedford Street, Covent Garden, and was very numerously attended. A paper by the Rev. Dr. Pearson was read on the subject of a new micrometer, which he has invented for measuring small distances in the field of a telescope. It is founded on the doubly refracting property of rock-crystal, and promises to be a great acquisition to astronomical instruments. Several valuable works on the subject of astronomy were presented to the society, as the foundation of a library, and many new members were proposed.

*Singular Publication.*—A letter from Berlin states, that the police have seized, in all the booksellers' shops in that city, the work of M. Brenneck, advertised some time since in several journals, under the title of "A Proof from the Bible, that Christ after his Crucifixion remained Twenty-seven Years upon Earth, and promoted in silence the good of Humanity." It is difficult to say which ought to create the greater surprise, the writing of such a book as this, or the means resorted to for its suppression.

*Beauties of the Antijacobin.*—We are tempted by its singular absurdity to extract the following initiatory sentences of the "Religious Retrospect" of the last Antijacobin Review:—"By the time this number will issue from the press, the election in England at least will be nearly concluded. In some cases the result has been gratifying. Public indignation has driven Sir

Godfrey Webster from the representation of the county of Sussex ; and the city of London, by rejecting Waithman, has shewn that vulgarity and ignorance may succeed for a time only ; but that the principles of the constitution are better understood than Waithman supposes, and more dearly cherished than to be committed to his care." These are the knotty points of faith discussed — these the important proceedings in these extraordinary days of religious exertions recorded in the pages of a journal which professes to be the oracle of the high church and king party — the very quintessence of orthodoxy in faith and in politics, and a main pillar of the established order of things.

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## ANECDOTES

### OF THE LATE GEORGE III.

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[Of our late lamented Sovereign we purpose from time to time to give a selection of the best and most authentic anecdotes that have been published, purposing in so doing to record and to preserve what is valuable, rather than aiming to give what is new in illustration of his character.]

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LORD MANSFIELD, on making a report to the King of the conviction of Mr. Malowny, a Catholic priest, who was found guilty, in the county of Surrey, of celebrating mass, was induced, by a sense of reason and humanity, to represent to his Majesty the excessive severity of the penalty which the law imposed for the offence. The King, in a tone of the most heartfelt benignity, immediately answered, " God forbid, my lord, that religious difference in opinion should sanction persecution, or admit of one man within my realms suffering unjustly ; issue a pardon immediately for Mr. Malowny, and see that he is set at liberty."

The same tolerant and liberal principles — the same truly Christian spirit, characterized him in private as in public, two or three pleasing instances of which are upon record. At the York Assizes, in 1803, the clerk of a mercantile house in Leeds was tried on a charge of forgery, found guilty, and condemned to death. His family, at Halifax, was very respectable ; and his father, in particular, bore an excellent character. Immediately after the sentence was passed on the unfortunate young man, a dissenting minister of the Baptist persuasion, who had long been intimate with the father, ventured to address his Majesty in a petition, soliciting the pardon of the son of his friend. Fully aware that it had been almost an invariable rule with the government to grant no pardon in cases of forgery, he had little hope of success ; but, contrary to his expectation, his petition prevailed, and the reprieve was granted. That the solicitation of a private individual should have succeeded, when similar applications, urged by numbers, and supported by great interest, had uniformly failed, may excite surprise, and deserves particular observation. — The following circumstances, however, the veracity of which may be relied upon, will fully explain the singularity of the fact. In the year 1802, a dignified divine, preaching before the Royal Family, happened to quote a passage illustrating his subject from a living writer, whose name he did not at the time mention. The King, who was always remarkably attentive, was struck with the quotation, and immediately noted the passage for inquiry. At the conclusion of the service, he asked the preacher from whom his extract had been taken ; and

being informed that the author was a dissenting minister in Yorkshire, he expressed a wish to have a copy of the original discourse. The royal inclination was accordingly imparted to the author, who lost no time in complying with it, accompanying the work with a very modest letter, expressive of the high sense which the writer entertained of the honour conferred upon him. His Majesty was so well pleased with the production, as to signify his readiness to serve the author. The case of the above young man shortly after afforded this amiable and disinterested minister an opportunity of supplicating, at the hands of the Monarch, the exercise of his royal prerogative. The dissenting minister here alluded to was the late Rev. Dr. John Fawcett, and the discourse was his celebrated "Essay on Anger," which has since that period been often reprinted. The life of this excellent man has been lately published by his son, who, with peculiar diffidence, only makes a distant allusion to this anecdote. His motives for not emblazoning, whilst his late Majesty lived, the successful interference of his relation, will be appreciated by every lover of decorum and propriety.

It is said to have been the King who first suggested to Mr. West the professional study of the Scripture history, in which that venerable artist has since so eminently excelled, and that he desired him to bring his drawings to the palace for his inspection. Mr. West did so; and came at a time when the Sovereign had with him some dignified clergymen of the higher order. The company were all gratified with the sketches, and particularly their accordance with the sacred text, affording proof of the painter's acquaintance with the Scriptures. "And do you know how that was?" said his Majesty to the prelate who made the remark. "Not exactly, your Majesty."—"Why, my lord, I'll tell you, Mr. West's parents were Quakers, and they teach their children to read the Bible very young—I wish that was more the case with us, my lord."

The King was one day passing in his carriage through a place near one of the royal palaces, when the rabble were gathered together to interrupt the worship of the dissenters: his Majesty stopped to know the cause of the hubbub, and being answered it was only some affair between the town's people and the methodists, he replied, loud enough to be heard by many, "The methodists are a quiet good kind of people, and will disturb nobody: and if I can learn that any persons in my employ disturb them, they shall be immediately dismissed." The King's *most gracious speech* was speedily recapitulated through the whole town, and persecution has not dared to lift its hand there since that period.

Notwithstanding this, however, intolerance crept into one of the royal palaces—we believe Kensington. The King seeing a female domestic in tears, catechised her on the cause; and finding that her grief arose from being prohibited by her superior from going to a dissenting meeting in the neighbourhood, his Majesty called that superior, and reproved her sharply, declaring that he would suffer no persecution during his reign.

The ardour with which his Majesty engaged in the services of the church could not but be remarked by all his fellow-worshippers. Bishop Watson, however, says, "The late Dr. Heberden told me, that the clergyman at Windsor, on a day when the Athanasian Creed was to be read, began with, *Whosoever will be saved*, &c. The King, who usually responded with a loud voice, was silent. The minister repeated, in a higher tone, his *Whosoever*, &c. The King continued silent. At length the Apostles' Creed was repeated by the minister, and the King followed him throughout with a distinct and audible voice." This we do not consider as an indication of the King's hesitation as to the doctrine of the Trinity, but to the uncharitable clauses too intimately connected with it, in this part of the liturgy of our established church.

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*Marriages.*—Robert Espinasse, Esq. of the Inner Temple, to Miss Emily Espinasse.—The Rev. C. A. Sage, to Miss Caroline Quilter, of Hadley.—At St. Pancras Church, Count

Henry de la Bellinaye, youngest son of the Marquis de la Bellinaye, to Maria Josephine, daughter of the late Joseph Alder, Esq.—C. O. Bushnan, Esq. to Anne, daughter of B. Hart, Esq. barrister at law.—The Right Hon. Viscount Kingsland, to Julia, daughter of John Willes, Esq. of Walcot Terrace, Lambeth.—William Plomer, Esq. son of the late Sir William Plomer, to Miss Catherine Wilhelmina Pagan, of Edinburgh.—The Rev. John Sheppard, to Miss Marianne Mann, both of Blackheath.—William Choice, Esq. of Ashley Hall, Middlesex, to Miss Emily Brown, of Kentish Town.—W. P. Smith, Esq. M. P. to Eliza, daughter of the late Peter Brelow, Esq.—*Jan. 4.* At St. George's, Bloomsbury, Robert Bill, Esq. Barrister at Law, eldest son of John Bill, Esq. of Farley Hall, Staffordshire, to Louisa, eldest daughter of the late Philip Dauncey, Esq. King's Counsel.—19. At Fulham, William Wilberforce, Esq. eldest son of William Wilberforce, Esq. to Mary Frances, second daughter of the Rev. John Owen, Rector of Pagleham.—20. Sir Edwin Francis Stanhope, Bart. R. N. of Stanwell, to Mary, eldest daughter of Major Domett.—26. The Rev. Henry Parish, A. M. of Epsom, to Sarah, eldest daughter of the late Thomas Stowers, Esq. of Charterhouse Square.—27. Alexander Teixeira Sampayo, Esq. of St. Helen's Place, youngest brother of the Baron Teixeira, of Liabou, to Harriet, youngest daughter of John Church, Esq. of Bedford square.—*Feb.* At St. George's, Hanover Square, Sir J. S. Leller, to Miss Louisa Sutherland.—3. The Rev. Richard Sandilands, Jun. of Putney, to Miss Debreit, of Sloane Street.—8. The Earl of Uxbridge, eldest son of the Marquis of Anglesea, to Eleanor, second daughter of John Campbell, Esq. of Shawfield.—12. At St. Anne's, Westminster, T. Davis, Esq. of the Inner Temple, barrister at law, to Jane Aysert, daughter of J. Houseman, Esq. of Soho Square.—17. At St. George's, Bloomsbury, G. J. Parry, Esq. of Lincoln's Inn, to Mary, eldest daughter of Lieut. Col. W. Brooks, of the Hon. East India Company's service.—John Lock, Esq. to Rabina Maria, daughter of Archibald Callen, Esq. King's counsel.—23. At St. Pancras, the Rev. F. Dollman, of Milton, Kent, to Amelia, and W. T. Heath, Esq. to Matilda, daughters of J. Heath, Esq. of Russell Place.—24. At Guernsey, the Rev. N. Carey, of the Chapel Royal, St. James's, to Martha, daughter of J. La Serre, Esq. of that island.—27. Richard Smith, Esq. of Portman Square, to Hester, third daughter of Lieut.-Col. Green, of Maidstone.—*March 1.* Lieut.-Col. Colquhoun Grant, of Forres, N.B. to Margaret, daughter of J. Brodie, Esq.—At St. James's, Westminster, Capt. J. N. Barton, to Martha, second daughter of R. Baker, Esq. of Barham, Herts.—John F. Cole, Esq. of Devonshire Place, to Harriet, third daughter of the late Rev. Dr. Jones, of Baker Street.—9. J. Oldham Oldham, Esq. of Montague Place, Russell Square, to Mrs. Quintin Cranford, of Bellevue Place, Cheltenham.—11. Charles Augustus Fitzroy, Esq. eldest son of Lieut.-Gen. Lord Charles Fitzroy, to Lady Mary Lennox, eldest daughter of the late Duke of Richmond.—12. R. C. Thwaits, Esq. of Berkley Square, to Mary, relict of the late Lieut.-Col. Jones, of Hornhouse.—By special license, in Portman Square, the Hon. W. Pean Carzon, now Viscount Carzon, to Lady Harriet Georgiana Brudenell, daughter of the Earl of Cardigan.—27. George Norton, Esq. of the Inner Temple, barrister at law, and fellow of Queen's College, Oxford, to Miss Rose, eldest daughter of John Rose, Esq. of Gray's Inn, and of Kentish Town.—*April.* The Rev. Edward Bankes, son of Henry Bankes, Esq. M.P. to the Hon. Frances Jane Scott, youngest daughter of the Lord Chancellor.

*Deaths.*—*Jan.* In Hill Street, the Hon. Charles Finch, uncle to the Earl of Aylesford.—On the Pavement, Moorfields, aged 37, Sylvanus Bevan, a highly respected member of the Society of Friends, active, like many of his brethren, in every work of benevolence.—James Carry, M.D.F. A.S. of Grafton Street, senior Physician to Guy's Hospital, and Lecturer there on the Theory and Practice of Medicine.—5. In Cecil Street, William Winchester, Esq. 72. For a long course of years he had been a most consistent, useful, and devoted Christian; shewing forth to the world the evidence of his faith, by the works which an ample fortune, the fruits of a successful application to business, enabled him to perform for the promotion of the glory of God, and the good of his fellow-creatures. His last end was peace; for surrounded by his numerous descendants, whom he admonished with patriarchal affection and fidelity from the bed of death, without a sigh or groan, he fell asleep to wake but in the heavenly world. His funeral sermon was delivered on the morning of Sunday the 16th of January, by Mr. Lacey, of Salters' Hall, from Gen. xlviii. 21, at the Adelphi Chapel, of which place the deceased had long been an active manager.—7. At Naples, the Rev. John Ashbridge, A.M. fellow of Trinity College, Cambridge.—8. In Bedford Street, Lieut.-Col. Edward Handfield, 81.—16. Mrs. Brenton, widow of the late Admiral Brenton.—9. At Charlestown, N. A. Mrs. Starr Barrett, a native of one of the States of Barbary, after fully completing 120 years of active and chequered life.—17. Lieut.-Gen. James Campbell, aged 76.—At Kingston, Jamaica, Cheney Hamilton, Esq. late receiver-general and public treasurer of the island.—23. Prince Charles, of Sconditch Earliath, in the 35th year of his age.—24. Cardinal Caracciolo, Bishop of Palestine, the first person advanced to that dignity by the present Pope, who gave him the hat as a reward for his tried attachment to Pope Pius VI., whom Carracciolo followed into France, and attended to the period of his death in Valencia.—30. John Digges Latouch, Esq. M.P.—*Feb.* Mrs. Mills, wife of G. Mills, Esq. M.P.—The Hon. Marianne Carzon, only daughter of Baroness Howe.—At St. James's Palace, Mrs. Hall, relict of the late General Hall.—2. The Hon. Captain Hart, of the Artillery.—3. At Kentish Town, the Rev. W. Lucas, late of Doctors' Commons.—6. In Buckingham Street, Fitzroy Square, Anne, the wife of John Flaxman, Esq. R.A. She was an excellent Greek scholar, and her taste in the *Fine Arts* was of a superior description. To her knowledge of composition her husband was often indebted for much of the admired classic beauty of his groups.—8. Sir Vicary Gibbs, late Chief Justice of the Common Pleas. This able lawyer was educated at Eton, whence he was elected into King's College, Cambridge; which University he represented in the parliament of 1807. As a lawyer, he will ever be held in great estimation by the members of his profession, in which he rose to a high rank and extensive practice by his own merits and diligence. He first came into public notice as an advocate on the trial of Horne Tooke and his associates, in 1794; on which occasion he was one of their counsel, and obtained very great popularity by

the very able and intrepid manner in which he discharged that arduous and important duty. He was appointed a King's Counsel in the same year, Solicitor General to the Prince of Wales, and Recorder of Bristol, 1795; Solicitor General in 1805, which office he resigned on the change of administration in the following year; Attorney General in 1807; one of the Judges of the Court of Common Pleas in 1812; Chief Baron of the Exchequer in 1813; Chief Justice of the Common Pleas in 1814, with the promise, it is understood, of succeeding to the Chief Justiceship of England in case of a vacancy in the King's Bench. However, long before that vacancy happened, his own bad health compelled him to resign his judicial situation, and to retire altogether from a profession of which he was for many years a very principal ornament, and by whose members his loss as a judge was deeply regretted; as it also was, with good reason, by the public at large, whose sentiments, on this occasion at least, did justice to his extraordinary merits.—10. Her Royal Highness the Princess Anne Elizabeth Louise of Prussia, relict of his late Royal Highness Prince Ferdinand of Prussia, in a fit of apoplexy.—15. In Vincent Street, Westminster, the Rev. Matthew Haynes, aged 86.—16. At her house, Curzon Street, May Fair, the Right Hon. Lady Mary Henrietta Erskine, sister to the Earl of Rosslyn.—18. At Chelsea College, at a very advanced age, the Right Hon. Sir David Dundas, K. C. B. Governor of the Royal Military Hospital, Chelsea, formerly Commander in Chief of the Forces.—Hon. Marianne Curzon, only daughter of Baroness Howe.—19. In Harde Street, Manchester Square, Sir Thomas Philip Hampson, Bart.—21. At Hampstead, the Hon. John Dimsdale, Baron of the Russian Empire, in the 73d year of his age. The baron received his title and made his fortune by introducing inoculation for the small-pox into Russia.—23. M. Grefruth, a peer of France, who had received at a ball in his house the unfortunate Duke de Berri, on the very evening of his assassination. That dreadful event had such an effect upon him, that his death was occasioned by the shock which the first intelligence of it gave to his frame. His widow is also in a state of very alarming indisposition, occasioned by the sudden loss which she has sustained, under such singular circumstances.—24. At his chambers in Lincoln's Inn, aged 64, James Read, Esq. barrister at law.—27. In Lower Brook Street, the Rev. John Toke, Vicar of Brockbourne, and Rector of Hartledown, Kent.—28. In George Street, Portman Square, the widow of the late Sir Augustus Floyer, aged 49.—In his 76th year, Gen. Hartup, of the Royal Engineers.—29. In Cork Street, the Rev. G. Chatfield.—Suddenly, in an apopleptic fit, whilst finishing a portrait of Prince Leopold, Mr. Percy, the artist, well known for his exquisite models in miniature size.—March 3. Mrs. Ellen Davis, authoress of an ingenious Grammar for Young Ladies.—At the great age of 92, the Right Hon. Asbeton Viscount Curzon.—5. At his house in Gloucester Place, Mrs. Luxmore, wife of the Bishop of St. Asaph.—At Paris, Count Shee, a peer of France.—7. At Brussels, aged 69 years, his Highness the Duke of Arenberg, who lost his sight at the age of 24, but was remarkable for the intelligence with which he repaired this loss by the aid of his other senses.—In Quebec Street, in her 83d year, Mrs. Augusta Manners, second and only surviving daughter of the late Right Hon. Lord William Manners.—11. Richard Warren, Esq. formerly Lieutenant-Colonel in the 3d regiment of Guards.—At his house in Newman Street, in the 82d year of his age, Benjamin West, Esq. the venerable President of the Royal Academy, who expired without a struggle. Mr. West was a native of America, having been born at Springfield, in Chester County, Pennsylvania, whither his ancestors, who were Quakers, emigrated with the celebrated Penn. By his father's side he was lineally descended from the Lord Delamere who distinguished himself in the wars of Edward III., and at Cressy under the Black Prince. Colonel James West, the friend and companion in arms of the celebrated Hampden, was the first of the family who embraced the tenets of Quakerism; of which, however, they were so distinguished supporters, that the maternal grandfather of our artist was the confidential friend of their great legislator: There is something romantic in the development and early cultivation of his talents, as a painter, to which art he evinced the strong bias of his genius so early as his seventh year. At that period he was one day left to watch a sleeping infant in the absence of its mother, when the child happening to smile in its sleep, he was so forcibly struck by its beauty, that he seized pens, ink, and paper, which happened to lie by him, and endeavoured to delineate its features, though he had then seen neither an engraving nor a picture. In the course of the summer of the following year, a party of Indians paid their annual visit to Springfield, and being amused with the birds and flowers which the young artist shewed them, as the production of his holiday hours from school, but still drawn in ink, taught him to prepare the red and yellow colours with which they painted their rude ornaments. To these a present of a piece of indigo from his mother added blue; and thus, in a manner which borders closely on poetical fiction, was he put in possession of the three primary colours. Forming for himself such combinations of their tints as he required, his drawings soon attracted the attention of his neighbours, from some of whom he first heard of camels'-hair pencils; and inquiring how they were made, he substituted for them some brushes formed of the hairs which he slyly cut off the cat's tail. The frequency, however, of his depredations at length attracted his father's attention to the altered appearance of his favourite puss; and a discovery ensued, which gained to the disposer of the hairs of her tail the merited praise of ingenuity. In the following year, Mr. Pennington, a merchant of Philadelphia, visiting the family, on his return home sent young West a box of paints and pencils, several pieces of canvas, and six engravings by Greyling. Enraptured with a present so congenial to his taste, the young painter rose at the dawn of day, bore away his newly acquired treasures into a garret, prepared a palette, and began to imitate the figures of the engravings; and so enchanted was he with his new pursuit, that for several successive days he played truant from his school; nor was his occupation known to the family, until, on the master's sending to know the reason for his absence, his mother recollecting that she had seen Benjamin going up stairs every morning, and suspecting that it was the box of paints which had occasioned his fault, immediately repaired to the garret, and found the lad at his work. The anger which she had at first felt at his delinquency was soon changed into a very different feeling at the sight of his performance; and kissing him with transports of

affection, she assured him that she would interfere with his master to prevent his being punished for his truancy. So great, indeed, was her admiration of his performance, that she would not allow him to complete the picture, lest he should spoil the half he had already done. Sixty-seven years after its execution, it was sent over to him by his mother; and the venerable president shewed it to every stranger admitted to the painting-room, declaring that, with all his subsequent knowledge and experience, he could not vary the situation of one colour for the better. It was with peculiar delight, also, that upon these and other occasions he would emphatically declare, that it was the kiss with which his mother rewarded this early effort of his genius that made him a painter. A short time afterwards he went to Philadelphia with his friend, Mr. Pennington, where he was introduced to a painter, who lent him the works of Drs. Fresnoy and Richardson, which he studied attentively, and to much advantage. On his return home he amused himself by painting on the detached pieces of broken furniture which lay scattered over a cabinet-maker's shop near his father's house; and the rude sketches which he there executed have since been sought for with much avidity by his countrymen, and purchased at enormous prices. About twelve months after his return, young West became acquainted with William Henry, an extraordinary mechanic, who had acquired a fortune by his abilities; and it was he who first induced him to direct his attention to historical painting, giving him for the first subject of his pencil the death of Socrates, which he took much pains in explaining to his pupil from Plutarch. By Mr. Henry's interest, also, the young artist was sent to Philadelphia, to receive the benefits of a classical education from Provost Smith, as he did until he was sixteen years of age; when a general consultation of the members of the Society of Friends taking place, to determine his future destiny, it was agreed, after much debate, that he should follow the profession of his choice. In 1780, he left Philadelphia for Italy, where he pursued his studies with such intense ardour, as considerably to injure his health. Having completed the tour of Italy, he came to London by way of France, and after visiting several of our chief towns, was about to return to America, when the disinterested advice of Sir Joshua Reynolds and Wilson, the two greatest palaters of their day, happily induced him to alter his resolution, and to settle in this country, where the patronage of the late King, and his own great merit, soon opened to him the road to fame and fortune; having deservedly attained, by productions of his pencil, too well known and too generally admired to need particular mention here, the very first rank in his profession, at whose head he was placed in the year 1791, by his election to the Presidency of the Royal Academy, in the formation of which he was very actively engaged. It is a singular fact in the history of Mr. West's professional life, and it is the only one to which our limits will permit us to refer, that the largest, and incomparably the best of his numerous works, were produced after he had completed his 70th year. He has left two sons by his wife, formerly a Miss Shewell, of Philadelphia, to whom he had formed an attachment before he quitted America, which was cemented by a marriage, on her arrival in England, with the father of her lover, when she found that he had determined to settle there. She died in 1816. These sons will inherit the chief of his property, which principally consists of numerous works from his own pencil, and some choice specimens of the old masters, particularly of Titian; the whole being valued at upwards of an hundred thousand pounds. On the 29th, his remains were interred, with great funeral pomp, in St. Paul's Cathedral, having previously laid in state in the council-room of the Royal Academy.—14. At Knightsbridge, aged 84, Dr. Michael Underwood, many years Physician to the British Lying-in Hospital, and author of several approved works on the diseases of children.—18. In Cleveland Row, St. James's, Major-Gen. Digby Hamilton, Colonel of the Royal Wagon Train.—19. In Park Lane, Ed. Cooke, Esq. late Under Secretary of State in his Majesty's Office for Foreign Affairs.—13. At his house in Arlington Street, Lord Dundas, late Lord Lieutenant and Vice-Admiral of Orkney and Shetland. He is succeeded in his title and estates by his eldest son, the Hon. Lawrence Dundas, M.P. for the city of York.—April 1. At the house of Mr. Wilberforce, Kensington Gore, the Very Rev. Isaac Milner, D.D. F.R.S. Dean of Carlisle, President of Queen's College, Cambridge, and Lucian Professor of Mathematics in that University; well known to the religious world by his warm support of the Bible Society, and to the literary circles by his various publications.—2. At Brompton, in the 42d year of his age, Dr. Thomas Brown, Professor of Moral Philosophy in the University of Edinburgh, author of two or three volumes of poems of considerable merit, and of other works.—3. At Harewood House, Hanover Square, London, in the 83d year of his age, the Right Hon. the Earl of Harewood. His Lordship is succeeded in his titles and estates by his only son, Lord Lascelles.—At Hampton Court Palace, Colonel Thomas, Master of the Robes, and Groom of the Bedchamber to his Majesty.

#### BEDFORDSHIRE.

*Death.*—Jan. At Lawrence End, Herts, the Rev. John Hawkins, M.A. Rector of Barton-le-Clay, aged 80.

*Ecclesiastical Promotion.*—Jan. A dispensation has passed the Great Seal, to enable the Rev. Wm. Collins Cummings to hold the rectory of St. Mary's, Bedford, with the vicarage of Eaton Bray, in the same county.

*Philanthropic Institution.*—Since the first institution of the Bedfordshire Bank for Savings, in 1814, we rejoice to learn, that the sums deposited by 699 individuals amount to £15,440. 8s. 6d. The sums drawn out during the same period do not exceed £3,273. 3s. 9d.

*Miscellaneous Intelligencer.*—In the beginning of February, the waters about Bedford rose so high as completely to inundate several parts of the town; the inhabitants of which were obliged to sit up stairs the greater part of the day. Considerable damage ensued.

#### BERKSHIRE.

*Birth.*—Jan. 28. At Fern Hill, the lady of G. A. Fullerton, Esq. a son.

*Death.*—Jan. At Abingdon, S. Selwood, Esq. Fellow of Magdalen College, Oxford.

**Miscellaneous Intelligence.**—A petition to the House of Commons, praying that the depressed state of the agriculture of the country may be taken into consideration, and such relief granted as an impartial investigation of the case may warrant, has been prepared for the town and neighbourhood of Wallingford. It has been signed by all the aldermen of the Borough, with a considerable number of the other members of the Corporation; and it is said that scarcely a tradesman in the town has refused his name.

## CAMBRIDGESHIRE.

**Marriages.**—*Jan.* The Rev. Henry Fardell, M.A. Prebendary of Ely, to Miss Eliza Sparkes, eldest daughter of the Bishop of Ely.—*Feb.* At Cambridge, the Rev. J. Milner, B.A. of Catherine Hall, to Miss Crompton, niece to the Rev. Dr. Milner, of Queen's College.

**Death.**—*Jan.* J. H. Legard, Esq. student of Trinity College.

**University Intelligence.**—The late Rev. John Hulse, of Elworth Hall, Cheshire, formerly of St. John's College, among other bequests to his *alma mater*, for the promotion of religion and learning, instituted a lectureship in divinity in Cambridge, to which he annexed a considerable salary, payable out of estates in Middlewich, Sandbach, and Olive. The duty of the lecturer is to preach and publish twenty sermons, chiefly on the truth and excellence of revelation. The Rev. Christopher Benson, of Trinity College, has been chosen the first lecturer, and is to discharge the duties of the office during the present year.—The Hulsean Prize for the present year has been adjudged to Mr. Edward White, Bart. of Corpus Christi College and of Colchester, for the best essay on "The fitness of the time when Christ came into the world."—On the 3d of February, a grace passed the Senate, for granting to the University of Cephalonia, of which the Earl of Guildford is Chancellor, a copy of all the books now in the University press, or which have been printed there at the University expense.

## CHESHIRE.

**Birth.**—*Jan.* At Marberry Hall, the lady of John Smith Barry, Esq. High Sheriff of the county; a son.

**Marriages.**—The Rev. Edward Royds, Rector of Brereton, to Mary, the second daughter of Thomas Molyneux, Esq. of Marham House, Lancashire.—The Rev. R. Carr, of Chester, to Miss Armstrong, of Market Drayton.—*Feb.* The Rev. E. Mduwaring, of Peovor, to Elizabeth, youngest daughter of J. Fenton, Esq. of Doncaster.

**Deaths.**—*Jan.* In the 56th year of his age, Edward Downes, Esq. of Shrigley; a graduate of the University of Oxford, one of the magistrates for this county, and the last male branch of one of its most ancient families.—At Bolesworth Castle, Thomas Sutton, Esq. aged 67.—At Chester, Edward Mainwaring, Esq. suddenly.—*Feb.* At Thornton, aged 83, Mr. J. Williams, father of twenty-nine children, and clerk of that parish for half a century.

**Philanthropic Intelligence.**—Broughton Hall, near Chester, is about to be divided into small lots, and to be let at trifling rents to the poor of that city, for the purpose of their cultivating it with potatoes. There are few cities or large towns in the kingdom, which do not afford the opportunity of imitating so good an example.

**Law Intelligence.**—At the Epiphany Quarter Sessions for this county, held in the city of Chester, before Trafford Trafford, Esq. chairman, and a very respectable bench of magistrates, Joseph Swann was indicted for publishing at Macclesfield two blasphemous and two seditious libels. The former were contained in Carille's Republican, the latter in Sherwin's Political Register. Having convicted him on one of each, the counsel for the prosecution (Mr. Williams) declined offering any evidence upon the others, and by his consent a verdict of not guilty was taken. Swann was then again indicted, with Robert Swindells, Joseph Burtenshaw, John Stubbs, John Richards, and Joseph Sutton, for having conspired together to excite sedition at Macclesfield, on the 31st of July last; when they were all of them speakers at a public meeting held there, ostensibly for the purpose of petitioning for a Parliamentary Reform. The language which they used was most violent, and had it been followed by actions, would have clearly amounted to an overt act of treason. They were all found guilty, and were sentenced—the five first to two years' imprisonment each, and J. Sutton to one. Swann was further sentenced to two years' imprisonment for the first libel, and six months' for the second; making on the whole an incarceration of four years and a half. This he most probably considers a martyrdom to his political and Deistical firmness, as we never recollect to have seen a more determined radical. When asked whether he had any objection to the jury, he said—"No, I suppose you mean to hang me, and the sooner you do it the better; a few minutes' hanging will do me no harm." The blasphemy which he was proved to have vended was of the grossest description; but after his conviction for its publication, he very coolly said, that he should most likely do the same again, as he saw no harm in it. He seemed, however, on the whole, to be an obstinate stupid fellow; but some of his co-conspirators were shrewd sensible men, and possessed a degree of intelligence rather above the very low stations of life in which they moved. One of them, (Burtenshaw if we recollect right), had evidently a slight smattering of law, as applicable to his case; for when some little doubt was expressed at the bar, whether the right of challenging jurors was the more fully stated in the third or the fourth volume of Blackstone's Commentaries, he very deliberately and very correctly informed the counsel for the Crown, that it was in the fourth. After sentence had been passed upon Swann, he held up his white hat ornamented with a crane band, the badge of a thorough radical, and very impudently asked the magistrate—"Have you done? Is that all? Why I thought you would have got a bit of hemp for me, and would have hung me."—The Spring Assizes for this county presented a very heavy calendar, and an unusual quantity of civil business. On Saturday, April the 8th, Jacob Magennis and James George Bruce were tried; the former for having shot at Birch, the Stockport constable, who had Harrison in his custody after the Smithfield meeting, with intent to kill him; and the latter with aiding and abetting in this crime: when, after a trial of some length, they were

both found guilty. On Monday sentence of death was passed upon them, when Magennis, who immediately after his conviction had very coolly declared that he was the man that fired the pistol, but that neither Bruce nor any one else knew any thing of his intention, conducted himself in the most indecorous manner, observing, as he was taken down from the dock, that hanging was a good specific for a spen (a swimming) in the head, and manifesting the most shocking indifference to his awful situation; after having been solemnly assured by the chief justice (Warren), in passing sentence upon him, that the noon of the following Saturday was the latest hour that he had to live. To Bruce, also, no hopes of pardon or reprieve were held out; and his behaviour partook but too much of the spirit of his associate; though during the trial his countenance evidently betrayed an anxiety as to its issue, which was vainly sought in that of his companion. In a short time, however, a marvellous change was wrought in their demeanour. Magennis, who had hitherto avowed himself a Deist, or worse than a Deist, (for he denied the existence of a God, or asserted that if there was one he had incited him to the commission of the deed for which he was about to suffer; for, maintaining that he had a right to kill any one who offended him, he would not call it a crime;) soon began to shew signs of penitency; whilst Bruce, who had all but trembled at the bar, in the retirement of his cell evinced a hardihood and callousness of heart which nothing could penetrate or remove. The extraordinary change in Magennis is, under God, to be attributed to the humane exertions of Mr. Keeling, one of the pages of his late Majesty, who devotes much of his time to visiting those who are appointed to die, and who has in several instances met with the most encouraging success. The impression which his continued visits and exhortations, from the moment of his conviction, produced, lasted, we are happy to say, to that of his execution; and the deluded victim to the offended laws of his country passed from his cell to the scaffold with a bible in his hand, intent but upon reading, with the deepest attention, the history of the thief upon the cross, which his kind friend had folded down for his perusal, in a new bible which he had provided for this melancholy occasion. He spoke not at the place of execution, either in justification or extenuation of his crime; but on the falling of the drop, was, with scarce a struggle, launched into eternity, and introduced to the presence of a Judge who cannot err, and who knoweth the most secret intentions of the heart of man. Bruce has been reprieved, and we wish we could add, that either his reprieve or the jeopardy in which he has been placed had produced any alteration in his conduct or demeanour.—On the Monday following their trial, Sir Charles Wolsely and Joseph Harrison, commonly called Parson Harrison, were indicted for a conspiracy to excite sedition, at a public meeting which they attended in July last, at Stockport. The former was most ably and most eloquently defended by Mr. Pearson, a barrister brought specially for the occasion from the Oxford circuit. The latter defended, or rather attempted to defend himself. But they were both convicted, and will be called up to receive judgment in the Court of King's Bench in the course of the present term.

## CORNWALL.

*Birth.*—*Jan.* At Ivy Church House, the lady of Wm. Rawlings, Esq. of Monkeley; a son.  
*Deaths.*—*Jan.* At Tywardreath, the Rev. William Raymond Cory, Vicar of Landrake and Tywardreath.—At Penzance, Theodosia Mary, wife of Samuel Crawley, Esq. of Storkwood Bede, M.P. for Honiton.—*Feb.* Harriet Frances, youngest daughter of Lady Theodosia Vyner.—At his seat at Treowarren, Sir Vyall Vyvyan, Bart. He is succeeded in his title by his son, who is now a minor.—Jane Lucas, aged 104.  
*Ecclesiastical Presentations.*—*Jan.* On the presentation of the Rev. Mr. Preston Brittain, the Rev. Thomas Fisher, M.A. to the rectory of Roche, vacant by the death of the Rev. Richard Postlethwaite.—On the presentation of the major part of the trustees of the late John Thornton, Esq. the Rev. — Ley, A.M. chaplain to the Earl of Mount Edgecumbe, to the living of Landrake.

## CUMBERLAND.

*Deaths.*—*Jan.* At Whitehaven, Sarah Scott, aged 100. About two years since, her husband died at the age of 105.—The Rev. J. Fisher, M.D. Rector of Drax and Perpetual Curate of Carleton in Yorkshire, a graduate in *medicine* of the University of Leyden, and Honorary Fellow of the Physical Society of Edinburgh. He was author of the "Review of Dr. Priestley's Doctrine of Philosophical Necessity," and of "The Practice of Medicine made easy."—At Brampton, aged 32, Mr. Dobson, an occasional preacher in the Independent congregation in that town.

*Miscellaneous Intelligence.*—The 4th of February was the era of three remarkable events at Carlisle; namely, the proclamation of the King, the first essay at lighting the city with gas, and the commencement of cutting the canal from Carlisle to the Solway Frith.

## DERBYSHIRE.

*Death.*—*Jan.* At Calke Abbey, Henrietta Charlotte, youngest daughter of the late Sir J. H. Cruise, Bart.

## DEVONSHIRE.

*Births.*—*Jan.* At Rockbeare Court, near Exeter, the lady of the Rev. Charles Herbert, of a daughter.—*27.* At Exeter, the lady of the Rev. Edward Leigh, A. M. a son:—*Feb. 2.* The lady of the Rev. Richard Dixon; a daughter.

*Marriages.*—*Jan.* At the Hague, Lieut.-Col. Sir James Roupell Colleton, Bart. to Septima Sexta Colleton, daughter of Rear-Admiral Richard Graves, of Timbury Fort.—The Rev. Samuel Kilpin, Baptist minister of Exeter, to Miss Hodge, of Axminster.—*Feb.* At Tedbury, St. Mary, the Rev. C. Barne, to Elizabeth, the eldest daughter of the Rev. John Tethill, Rector of Hettialeigh.

*Deaths.*—*Jan.* At Exeter, in her 77th year, Mary, Countess Dowager of Rothes, daughter of Mary, Countess of Haddington, by her first husband, — Lloyd, Esq. and relict of the



late Barret Langton, Esq. of Langton, in Lincolnshire.—Capt. James Hudson, of the Royal Invalids, formerly of Newmarket, county of Cork, Ireland. He was for 63 years a commissioned officer, and served in many engagements in the four quarters of the globe; amongst others at Belleisle, in 1761; Martinico, 1762; New York, 1770, where he was severely wounded; and at Banker's Hill, 1775.—At the parsonage house, Lympstone, of apoplexy, the Rev. John Prestwood Giddins, Rector.—At Tiverton, Kelwam Gomarins, aged 102: he reaped several sheaves of corn when in his hundredth year.—*Feb.* At Manley, near Tiverton, aged 66, Mary, widow of the late Henry Manley, Esq. whom she survived but two months. The day previous to her decease, John and Thomas, the sons of Thomas Manley, Esq. and grandsons of Mrs. Manley, died at Whitehaven.—At Sidmouth, Mrs. Hobson, relict of the late Right Hon. John Armstrong.

*Legal Intelligence.*—At the Epiphany Quarter Sessions for the city of Exeter, held before the Mayor, William Courtenay, Esq. M. P. Recorder, and a respectable bench of magistrates, James Tucker, a bookseller of that city, was tried and convicted for retailing the Parodies, for the publication of which Hone had been indicted, but acquitted, in London, and for selling Carlie's Republican. He defended himself with some ingenuity, but without success. His sentences upon the two indictments was, to be imprisoned for 15 months in the city gaol, to find sureties for his good behaviour for three years from the expiration of his imprisonment, himself in £150, and two other sureties in £25 each, and to be further imprisoned until that fine be paid, and those sureties given.

## DORSETSHIRE.

*Birth.*—*Feb.* 1. At Weymouth, the Hon. Mrs. King; twins.

*Marriage.*—*Feb.* John Hussey, Esq. of Nash Court, to Christina, eldest daughter of J. R. Arundell, Esq. of Fieldgate, Warwickshire.

*Death.*—*Jan.* At Sterisford, Rev. W. Floyer, Vicar.

*Ecclesiastical Promotion.*—Rev. Thomas Dade, M. A. one of the senior Fellows of Gonville and Caius College, Cambridge, to the rectory of Bincomb with Broadway, on the presentation of the Master and Fellows of that Society.

*Philanthropic Institutions.*—At a quarterly meeting of the Directors of the Dorchester Bank for Savings, held on the 8th of January, it appeared that the deposits amounted to £2976. 13s. 6d. whilst the various sums withdrawn did not exceed £1384. 8s. 8d.—We are glad also to learn, that a society for the suppression of mendicity, by affording relief to the distressed, and the detection and reformation of idle vagrants and impostors, has recently been established at the same place. Most heartily do we wish that these useful institutions may soon become general.—The amount of deposits in the Savings' Bank at Blandford exceeds £10,400. though it has not been established two years.

## DURHAM.

*Marriages.*—*Jan.* The Rev. James Baker, of Durham, to Miss A. Allen, of the same place.—*Feb.* The Rev. John Topham, of Broomsgreen, to Miss Bowes, daughter of the late Thomas Bowes, of Darlington, Esq.

*Deaths.*—*Jan.* At Sunderland, Mrs. Catherine Clarke, 107. She was spinning on the preceding day, an amusement to which she was very partial.—At Hylton Ferry, Mrs. Talbot, 104.—At Walle-End, Mrs. Mary Kentish, 105.

*Philanthropic Intelligence.*—An excellent system of employment for the persons confined in the gaol for this county, has lately been introduced in the manufacture of cordage, doormats, girthing, and mops. Other manufactories, for the consumption of flax, are to follow.

## ESSEX.

*Birth.*—*Feb.* At Thornden Hall, Lady Petre, of a son.

*Marriage.*—*Jan.* The Rev. C. J. Blomfield, Rector of Chesterford, to Dorothy, widow of the late Thomas Kent, Esq.

*Deaths.*—*Jan.* 7. At Forest Lodge, Eleanor Bosanquet, relict of the late Samuel Bosanquet, Esq. of Forest House.—*Feb.* At Purfleet, aged 103, Mrs. Cheswick. She enjoyed the use of her faculties to the last, having worked at her needle but the day before her death.—At Blake Hall, near Ongar, Capel Cure, Esq. brother-in-law to William Smith, Esq. M. P.—At Triggestone, the Rev. Harry Wells, A. M.

*Ecclesiastical Promotion.*—Rev. John Dolphin, Prebendary of York, to the rectory of Wake's Colne, on the presentation of the Earl of Verulam.

*Miscellaneous Intelligence.*—*Feb.* At a respectable meeting of merchants, tradesmen, and other inhabitants of Colchester, a petition to Parliament was agreed upon, praying for a more ample protection of the agricultural interests.

## GLOUCESTERSHIRE.

*Births.*—*Jan.* At Prinkcrush Park, near Gloucester, the lady of Thomas Jones Howell, Esq. a son.—*Feb.* At Flaxley Abbey, the lady of Crawley Bowey, Esq. a son.—At Tibberton Court, the lady of Charles Bernard, Esq. a son.

*Marriages.*—*Jan.* The Rev. T. Coles, of Hornbury, to Sarah, only child of Robert Young, Esq. of Devonshire Place, near Bath.—At Bebury, the Rev. John Elliott, of Randwick, to Martha, third daughter of the late Richard Wells, Esq. of Ascott Priory, Oxfordshire.—*Feb.* At Painswick, Rev. Thomas Browning, Missionary to Candy, in Ceylon, to Miss Stephens, of Bradbrook, near Stroud.

*Deaths.*—*Jan.* At Stanley Hall, Sarah, wife of Thomas Garlick, Esq.—At Edgeworth, the Rev. Anthony Fuston, Rector of Edgeworth, Perpetual Curate of Needham, Norfolk, and Rural Dean of the Deanery of Stonehouse, Gloucestershire.—At Uley, the Rev. Robert Ivey, Pastor of the Independent Church in that village.—At Chalford, aged 72, the Rev. S. Jones,

who had for 38 years been the minister of the Independent chapel of that place.—*Feb.* At Gloucester, the Hon. Mrs. Harley.—At Kromilade, aged 100, Mrs. C. Hillman.—Aged 67, the Rev. H. Dixon, Vicar of Wadworth, and Rector of Oddington.—At Gloucester, Bernard Sprag, Esq. F. R. S. F. L. S. &c. 58.—At Cheltenham, at an advanced age, Mr. Lovelock, formerly of Devizes, a gentleman eminent for his mechanical as well as astronomical knowledge.—At Clifton, Elizabeth Gibbes, wife of the Hon. John Foster Alleyne, President of his Majesty's council in the island of Barbadoes.

*Ecclesiastical Promotion.*—The Rev. E. Mansell, B. A. Vicar of Sandhurst, to the adjoining Vicarage of Ashelworth, in the presentation of the Bishop of Bristol.

## HAMPSHIRE.

*Births.*—*Feb.* At Hipsley, near Portsmouth, the lady of Capt. Bushford, of three children, two sons and a daughter, all of whom are likely to do well.

*Marriages.*—*Jan.* Sir James Stewart, Bart. to Miss Woodcock, daughter of the Rev. Dr. Woodcock, of Mitchelmash, near Romsey.—*Feb.* Henry Eye, Esq. of Botleigh Grange, to the Hon. J. Devereux.

*Deaths.*—*Jan.* The Rev. James Martin, Rector of Stephentown, and Vicar of Sherbourne St. John, in Hampshire, Vicar of Cublington, and perpetual Curate of Honningham Warwic, and retired Chaplain to the 86th regiment of foot, 54.—At Andover, Mr. Robert Godden, in the 81st year of his age. He had been clerk of that parish 56 years, during which period he had served under 5 archdeacons, 17 vicars, and 12 curates. His father and three sons served this office nearly a century.—*Feb.* At Portsea, aged 94, Mr. Cannon. This extraordinary man was never known to eat fish, flesh, or fowl, or to drink any thing stronger than water, excepting tea in an afternoon.

*Ecclesiastical Promotion.*—Rev. E. Graves Meyruk, D. D. Vicar of Wansbury, Wilts, to the rectory of Worechfield.

## HEREFORDSHIRE.

*Ecclesiastical Promotion.*—The Rev. Henry Morgan, to the vicarage of Brinsop, near Hereford, on the presentation of the bishop of the diocese.

*Miscellaneous Intelligence.*—*Feb.* A meeting of the Herefordshire Agricultural Society was lately held at Shrewsbury, at which the county members, and several other gentlemen of large landed property, were present; who unanimously agreed that wheat could not be sold at a less price than ten shillings the Winchester bushel. A committee was appointed, and instructed to prepare a petition to Parliament, in the spirit of these and other resolutions then agreed upon, for the purpose, as it was alleged, of giving to the grower of corn as fair a profit as the manufacturer and tradesman.

## HERTFORDSHIRE.

*Births.*—*Jan.* At Henley parsonage, Mrs. Newcome, a daughter.—The lady of Adolphus Mietkerke, Esq. of Julians, a son and heir.—*Feb.* At Ashwell, the lady of the Rev. Henry Morice, a daughter.—At Albury vicarage, the lady of the Rev. John Hammond, a son.

*Marriages.*—Thomas Robert Dimsdale, Esq. of Hertford, to Lucinda, eldest daughter of Henry Manning, Esq. of Sidmouth, Devon.—*Feb.* 11. J. Hambrough, Esq. of March Wood House, to Sophia, youngest daughter of G. Townsend, Esq. of Homrington Hall, Warwick.

*Deaths.*—*Jan.* At Hatford, Mrs. Dimsdale, relict of the late John Dimsdale, Esq. 71.—At Royston, aged 76, Mr. Harry Andrews, editor of Moore's Almanack, and calculator to the Stationers' Company. By his own industry, with but a limited education, he made great progress in the mathematical sciences; so much so, indeed, as to have been justly esteemed one of the best astronomical calculators of the age. He was for many years engaged as computer to the Nautical Ephemeris, and on retiring from that situation received the thanks of the Board of Longitude, accompanied by a handsome present, as an acknowledgment for his long and arduous services. Notwithstanding his mathematical attainments, which were confessedly considerable, and the profound knowledge which he possessed of astronomy, he was a very modest man; too much so, in fact, to take advantage of the opportunities afforded for his own advancement in the world. He is said to have exhibited great resignation during a long illness, but we cannot think that his passage to the grave would be smoothed by the recollections of the cheats which he had contributed to practise upon the public, in the shape of astrological predictions, in which he himself is alleged, and we doubt not truly, to have put no faith. Under his management the sale of Moore's Almanack increased from one to four hundred thousand. We should rejoice to learn that he was the last of its astrologers.—*Feb.* At Totteridge, Gen. the Hon. Sir Alexander Maitland, Bart. Colonel of the 49th regiment of foot, in the 96th year of his age.

*Ecclesiastical Promotion.*—*Jan.* Rev. W. J. Niblock, Curate of Hitchin, to the mastership of the grammar school of that town.

## HUNTINGDONSHIRE.

*Marriage.*—*Jan.* At Kimbolton, the Rev. W. D. Ridley, to Maria, daughter of Robert Tidwell, Esq. formerly of Oporto.

*Death.*—*Jan.* At the age of 105, John Edwards, a pauper in the work-house of St. Ives.

*Miscellaneous Intelligence.*—*Feb.* In consequence of a requisition to the high sheriff, a meeting of the land owners and farmers of the county lately took place at Huntingdon; and a petition to Parliament was resolved upon, praying both houses to take into consideration the distressed state of the agricultural population, and the injuries resulting from it to all classes of society.

## KENT.

*Births.*—*Jan.* At Canterbury, the lady of Lieut.-Col. Stevens, a son.—At Archcliff Fort, Dover, the lady of Col. Ford, a daughter.

**Marriages.**—*Jan. 2.* At Canterbury, Thomas D'Oyley, Esq. Serjeant-at-law, to Miss Simons.—The Rev. Thomas Stephen Hodges, to Julia, third daughter of the late William Bolder, Esq. of Easrey.

**Deaths.**—*Jan.* At Tunbridge Wells, Charlotte Catherine, wife of Capt. James Walker, R. N. and daughter of the late Gen. Sir John Irving, K. B.—At Canterbury, the Rev. John Radcliff, Vicar of Littlebourne, and one of the minor canons of that cathedral.

**Ecclesiastical Promotions.**—Rev. C. M. Alfree, to be a minor canon of Rochester cathedral.—The Rev. T. B. Cole, to be master of the grammar school at Maidstone.

**Philanthropic Intelligence.**—At the fourth annual meeting of subscribers to the Chatham Bank for Savings, it appeared that since its establishment the sum of £21,728. 3s. 3d. had been paid in by 1150 depositors, of which £6352. 2s. 3d. had been withdrawn; and that the present stock of the society invested in the hands of the commissioners for the reduction of the national debt, amounts to £17,433. 12s. 6d.

**Miscellaneous Intelligence.**—There are now living in the parish of Chevening 15 healthy persons, whose united ages amount to 1067 years, giving on the average between 71 and 72 years to each individual.—*Feb.* The agriculturists of West Kent lately met at Maidstone, and in direct terms agreed to petition Parliament to impose a duty upon foreign corn.

## LANCASHIRE.

**Births.**—*Jan.* At Wilton House, the lady of Joseph Fielding, Esq. a daughter.—*Feb.* At Westwood House, the lady of Charles Walmesley, Esq. a daughter.

**Marriage.**—*Feb.* At Liverpool, Joseph H. Adams, Esq. Deputy Commissary General, to Esther, eldest daughter of Ottiwell Wood, Esq.

**Deaths.**—*Jan.* At Lower Darwen, near Blackburn, at the patriarchal age of 102 years, Mrs. Barbara Pomfret. She was grandmother and great-grandmother to nearly 300 children.—At Mosfield, the Rev. J. Markland, M. A. 39.—*Feb.* At Liverpool, the Rev. Henry Walker Crookenden, Minister of St. Clement's Church.—At Parbold Hall, near Wigan, the Rev. John Wadsworth, 56.

**Miscellaneous Information.**—Every friend to humanity, and to the best interests of his country, must peruse with pain the following document, which gives the number of offenders tried in the last 26 years, at the Quarter Sessions, of but one out of the four hundreds of that county, through whose whole extent this number must have been more than doubled, so as to form on the whole an aggregate of at least twenty thousand.

*A Correct Statement of the Number of Prisoners tried and convicted at the New Bailey Court-house, Salford, in the following Years.*

| Years. | Male Felons. | Convicted. | Female Felons. | Convicted. | Misdemeanors. | Convicted. | Total Tried. |
|--------|--------------|------------|----------------|------------|---------------|------------|--------------|
| 1794   | 92           | 62         | 41             | 17         | 17            | 12         | 150          |
| 1795   | 57           | 41         | 43             | 33         | 20            | 8          | 120          |
| 1796   | 92           | 60         | 48             | 26         | 37            | 13         | 177          |
| 1797   | 91           | 54         | 62             | 38         | 54            | 7          | 207          |
| 1798   | 117          | 74         | 55             | 36         | 83            | 30         | 253          |
| 1799   | 102          | 64         | 58             | 34         | 172           | 43         | 332          |
| 1800   | 164          | 97         | 93             | 64         | 184           | 44         | 441          |
| 1801   | 190          | 131        | 72             | 55         | 190           | 63         | 452          |
| 1802   | 128          | 85         | 66             | 52         | 86            | 83         | 280          |
| 1803   | 133          | 98         | 67             | 51         | 111           | 45         | 311          |
| 1804   | 97           | 63         | 55             | 33         | 92            | 36         | 244          |
| 1805   | 80           | 60         | 63             | 42         | 109           | 36         | 252          |
| 1806   | 80           | 58         | 37             | 20         | 137           | 55         | 254          |
| 1807   | 76           | 58         | 57             | 43         | 175           | 55         | 308          |
| 1808   | 105          | 67         | 69             | 54         | 67            | 54         | 241          |
| 1809   | 123          | 92         | 70             | 52         | 48            | 43         | 241          |
| 1810   | 114          | 92         | 64             | 54         | 55            | 48         | 233          |
| 1811   | 145          | 121        | 67             | 56         | 64            | 63         | 276          |
| 1812   | 160          | 114        | 97             | 62         | 45            | 41         | 302          |
| 1813   | 194          | 147        | 106            | 88         | 65            | 60         | 365          |
| 1814   | 208          | 157        | 112            | 85         | 93            | 75         | 413          |
| 1815   | 254          | 194        | 110            | 101        | 133           | 126        | 497          |
| 1816   | 322          | 266        | 94             | 84         | 156           | 129        | 552          |
| 1817   | 581          | 482        | 149            | 185        | 128           | 121        | 858          |
| 1818   | 553          | 503        | 150            | 138        | 111           | 101        | 814          |
| 1819   | 545          | 498        | 167            | 160        | 126           | 116        | 838          |

Total .. 9413

Transported, { Males..... 781 }  
 { Females..... 74 } ..... 855

Total committed from 22d January, 1794, to the 7th January, 1820 ..... 24,623

**Ecclesiastical Promotions.**—The Rev. R. W. Hay, Rector of Ackworth, in Yorkshire, and stipendiary Chairman of the Quarter Sessions for the hundred of Salford, in this county, to

the valuable vicarage of Rochdale, worth at least £2000. per annum. This living is in the gift of the Archbishop of Canterbury, and, by some arrangement between his grace and the ministry, has been avowedly conferred upon its present possessor as a reward for his active exertions as a magistrate of the county of Lancaster, especially during the late disturbances in Manchester and its neighbourhood. We wish that his clerical and pastoral qualifications may be found to equal his legal and magisterial ones.

**Ordinations.**—*Jan. 26.* The Rev. John Coombs, over the Independent church and congregation assembling in Chapel Street, Salford. The Rev. Joseph Fletcher, A. M. tutor of the Independent Academy at Blackburn, delivered the introductory discourse; the Rev. Robert Winter, D. D. of London, the charge, from "Occupy till I come;" and the Rev. Thomas Raffles, A. M. of Liverpool, the sermon to the people, from 1 Thess. v. 12, 23. "Know them who labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake: and be at peace among yourselves." The Rev. Messrs. Bradley, Roby, Allott, and Priddie, of Manchester; Stell, of Wigan; Slate, of Stand; and Fox, of Bolton, engaged in the other parts of the service.

#### LEICESTERSHIRE.

**Birth.**—*Jan.* At Barkley Hall, the lady of George Pochier, Esq. a daughter.

**Marriage.**—*Feb.* The Rev. C. Rogers, of Hornforth, to Miss Newton, of Wakefield.

**Deaths.**—At Calthorpe rectory, the Rev. Samuel Purefoy Harper, Rector of that place.—The Rev. W. Babington, Rector of Cossington.—*Feb. 4.* At Ashby de la Zouch, the Rev. John Dredge, an acceptable preacher in the Wesleyan connexion.—*Sunday, Feb. 13.* Of a paralytic stroke, the Rev. W. Harrison, pastor of the Independent church at Great Wigstone, near Leicester.

**Ecclesiastical Promotion.**—The Rev. Jemson Davies, B. A. of Clare Hall, Cambridge, to the living of Evington, vacated by the death of the Rev. Mr. Allunson, on the collation of the Bishop of Lincoln.

#### LINCOLNSHIRE.

**Birth.**—At Aton House, the lady of Capt. Dixie, R.N. of a son and heir.

**Marriages.**—*Jan.* At Syston Park, the seat of Sir John H. Thorold, Bart. Sir John Letchford, Bart. of Boothby Pagnell, to Louisa Elizabeth, youngest sister of Sir Charles Eggleton Short, Bart. of Little Ponton House.—*Feb.* At South Collingham, Mr. George Andrews, aged 65, to Miss Ann Taylor, aged 18, young enough to have been his grandchild. *Proa yndor!*

**Deaths.**—*Jan.* At his seat, Harmston, near Lincoln, aged upwards of 70, Samuel Thorold, Esq. His death was in consequence of injuries received the preceding day, by being overturned in his carriage.—At Louth, in the 38th year of his age, the Rev. Thomas Henry Cave Orme, only son of the Rev. Dr. Orme, Vicar of South Sarle, Notts.

**Ecclesiastical Promotion.**—*Jan.* The Rev. George Moore, late of Pembroke Hall, Cambridge, to the Perpetual Curacies of St. Mary and St. Peter, Lincoln, on the nomination of Mrs. Stretton Newton.

#### MIDDLESEX.

**Ecclesiastical Promotions.**—The Rev. B. Vale, LL.D. to be Lecturer of St. Luke's, Middlesex.—The Rev. Dr. Rudge, of Limehouse, to the Friday Evening Endowed Lectureship of St. Lawrence Jewry, Guildhall.

#### MONMOUTHSHIRE.

**Marriage.**—*Feb.* At Lanishaw, John Digby Newbolt, Esq. eldest son of Sir John Newbolt, Chief Justice of Madras, to Blanch, youngest daughter of the late John Knight, Esq. of Llanblethion.

#### NORFOLK.

**Births.**—*Jan.* At Hillington Hall, the lady of William Browne Folkes, Esq. a son.—*Feb.* At Mitton parsonage, the lady of the Rev. Philip Hudson; a son.

**Marriage.**—*Jan.* The Rev. Richard Fairbrother, to Miss Trigg.

**Deaths.**—*Jan.* At St. Catharine's Hill, Norwich, in the 66th year of his age, Randall Proctor Burroughes, Esq. A.M. Fellow of Emanuel College, Cambridge, and only son of the late Richard Burroughes, Esq. of Burford Hall.—*Feb.* At Norwich, aged 83, the Rev. Charles Mordaunt, Rector of Little Massingham, and uncle to Sir C. Mordaunt, Bart. M.P.—At Diss, aged 75, Thomas Jenkinson Woodward, Esq. one of His Majesty's Justices of the peace for this county, and for many years an acting magistrate for Suffolk.

**Ecclesiastical Promotions.**—*Jan.* The Rev. James Burroughes, to the Rectory of Burlingham St. Andrew, with Burlingham St. Edmund.—Rev. Robert Bathiers, M.A. to the Rectory of Taperoff and Vicarage of Docking.—Rev. William Hennes Black, M.A. to the Perpetual Curacy of Wormegay.—*Feb.* The Hon. and Rev. Armine Wodehouse, A.M. to the Rectory of West Lexham, vacant by the death of the Rev. Charles Mordaunt, on the presentation of Lord Wodehouse.

#### NORTHAMPTONSHIRE.

**Birth.**—*Jan.* At Rushton Hall, the lady of Thomas R. Manssell, Esq. of a son.

**Marriage.**—*Jan.* At Desborough, Mr. Edward Dainty, of Kettering, to Ann, only daughter of the Rev. William Brotherhood, of Desborough.

**Deaths.**—*Jan.* At Gellistoe, aged 84, Dorothy, widow of the late Rev. Thomas Strange, many years a dissenting minister at Thelsby.—At Brighton, Charlotte, youngest daughter of the Rev. Charles Proby, Rector of Stanwix.—Mr. Edward Blaby, architect. He was the sole conductor, in all its parts, of the building of Banbury Church, from its foundation to its completion.

## NORTHUMBERLAND.

*Birth.*—*Feb.* At Newcastle, the lady of the Rev. Robert Green, of a son.

*Deaths.*—*Jan.* At Newcastle, aged 66, Mr. Thomas Ayre, many years keeper of the Castle there. He was present at the siege of Quebec, and was one of the men at the gun from which the celebrated General Montgomery received his death wound.—At Little Syon House, the seat of the Duchess Dowager of Northumberland, Lady Elizabeth Percy.—The Rev. G. Metcalfe, nearly forty years Curate of Hart.—At Gateshead, Mr. John Anderson, aged 103.

*Literary Intelligence.*—The medical officers of the Newcastle Infirmary have lately commenced the formation of a surgical library in that excellent institution. It is to be supported by subscriptions and donations, and to be open to the public on the same terms as to the founders themselves. Mr. Charney, a respectable bookseller of the town, has very liberally presented the infant institution with a valuable donation of 130 volumes. A theological library has also been instituted at the same place, one of whose rules excludes all books which "advocate Unitarianism."

## NOTTINGHAMSHIRE.

*Birth.*—*Jan.* At Taxford, the lady of the Rev. John Mason; a daughter.

*Marriage.*—*Jan.* The Rev. J. Shaw, of Clitheroe, to Mrs. Andrews, of Mansfield.

*Deaths.*—*Feb.* At Nottingham, Francis Wakefield, Gent. a well-known philanthropist, and brother to the late Gilbert Wakefield.—In the workhouse at Bingham, Elizabeth Morley, aged 86. She was a native of Derby, and when the Pretender was in that town, lived in the house in which he took up his residence. Though then only twelve years of age, she could recollect many interesting particulars of that extraordinary period.—Mrs. Margaret Foster, of Lund, at the extraordinary age of 110.

*Ecclesiastical Promotion.*—The Rev. Robert Wood, D.D. to be head master of Nottingham Grammar School.

*Miscellaneous Intelligence.*—There are now living in the small parish of Scurrington, near Bingham, containing in the whole a population of but 170 souls, five persons whose united ages amount to 431 years. The eldest of these is a native of Bingham, who appears, from the parish register, to have been baptized Aug. 18, 1725.

## OXFORDSHIRE.

*Marriages.*—*Jan.* At Worton, the Rev. John Davis, A.M. Rector of St. Clement's, Worcester, to Selina, second daughter of William Wilson, Esq. of Worton House.—Lieut.-Col. Marsack, of the Grenadier Guards, eldest son of Charles Marsack, Esq. of Caversham Park, to Jane, widow of Richard Luteward, Esq. of Ealing Grove.—The Rev. W. Thompson, of Queen's College, Oxford, to Miss Emily Pentland, of York.

*Ecclesiastical Promotion.*—The Rev. T. G. Tyndale, M.A. Vicar of Wooburn, Bucks, to the Rectory of Holton, on the presentation of E. Briscoe, Esq. of Holton Park.

*University Intelligence.*—A dreadful fire broke out in Magdalen Hall, about three o'clock in the morning of the 7th of January, which totally consumed the whole range of buildings, consisting of about eighteen sets of rooms, in three hours. Twenty-four chambers, three stair-cases, with the valuable pictures and plate of the Society, were destroyed. The accident is supposed to have originated from the indiscretion of a young man, who, though it was vacation, happened to be in residence, and who went to bed without extinguishing his candle; which, by some means or other, caught the furniture of his room, and occasioned the conflagration. He, however, was awake from his perilous situation, and no lives were lost.

*Legal Intelligence.*—At the Epiphany Sessions for the city of Oxford, two men of the name of Vines, father and son, were convicted of selling seditious libels. The son was sentenced to six, and the father to two months' imprisonment; the jury having recommended the latter to the mercy of the Court.

*Miscellaneous Intelligence.*—Thomas Foster, clerk of St. Mary's parish in Oxford, when he had officiated in that situation twelve months, rung the knell for George the Second; and although he is now 82 years of age, he rung St. Mary's tenor bell, which is above 30 cwt. on the death of his late Majesty. During this length of time, he has regularly discharged the duties of his office without intermission, and frequently rings one of the bells in peal.

## SHROPSHIRE.

*Marriages.*—*Jan.* R. H. Gwyn, Esq. of Broseley, to Marianna, only daughter of the late T. Vaughan, Esq. of the Vernons, Herefordshire.—*Feb.* The Rev. Joseph Amphlett, M.A. Curate of Broseley, to Miss Martha Green, of King's Heath.—At Shrewsbury, Mr. Drury, Surgeon, to Sarah, youngest daughter of the Rev. John Mayer, Vicar.

*Deaths.*—*Jan.* At Wellington, Mr. Thomas Reynolds, but too distinguished a character in the history of the Irish rebellion, aged 58.—Thomas Pryce Lyster, Esq. R.N. youngest son of the late Richard Lyster, Esq. of Rowton Castle.—At Eaton Vicarage, the Rev. R. Fleming, many years the pastor of that and the neighbouring parish of Easthope.—*Feb.* In Ludlow, the Rev. Samuel Sneade, for several years Rector of Bedstone.—At Glanvraffon Hall, near Oswestry, Lawton Parry, Esq. one of His Majesty's Justices of the Peace.—At Adderley, the Rev. William Hodgson, Rector, and one of His Majesty's Justices of the Peace.

*Ecclesiastical Promotion.*—*Feb.* The Rev. Charles Leicester, to the second portion of Westbury, vacant by the resignation of the Rev. Laurence Gardner, D.D.

## SOMERSETSHIRE.

*Birth.*—*Jan.* The lady of G. T. Gollop, Esq. of Hindford House, near Yeovil; a daughter.

*Marriages.*—*Jan.* Edward England Browne, Esq. of Highbrook Hall, to Miss Ann Vigor, of Long Sutton.—The Rev. W. Sharpe, M.A. Chaplain of Trinity College, Cambridge, to Lucy Ann, eldest daughter of the late Rev. Edmund Capper, M.A. Rector of Keinton, Mansfield.—G. Houlton, Esq. of Grittleton House, to Miss A. E. Cruikshank, of Bath.—

**The Rev. J. J. Coles**, of Thornbury, to Miss S. Young, of Devonshire Place, Bath.—**The Rev. H. Davies**, of Taunton, to Miss E. P. Edwards, of Exeter.—**The Rev. Edward Lovell**, to Fanny, youngest daughter of J. Kerie, Esq. of Laura Place.

**Deaths.**—*Jan.* **The Rev. James Drought**, D.D. aged 82.—**Vice-admiral Fayerman**, aged 65.—*At her house*, Queen's Parade, Bath, **Mrs. Holroyd**, only surviving sister of the Earl of Sheffield.—**The Rev. William Minton**, Rector of Preston and Dunkerton, near Bath.—*At Bristol*, **Mrs. Day**, wife of the Rev. Wm. Day, Rector of St. Philip's.—*At the Hot Wells*, **Robert Loundes**, Esq. formerly of Lea Hall, Cheshire, and of Chesterfield, Derbyshire, but late of Bath.—*Feb. 1.* In Beaufort Buildings, near Bath, the Rev. Thomas Haweis, M.D. LL.B. &c. aged 88. He was born at Truro, in Cornwall, educated at Oxford, and ordained by Bishop Secker in 1758. His first curacy was in the city of Oxford, where, on account of his decided attachment to the principles of evangelical religion, he was exposed to much persecution; and though very much followed as a preacher, was deprived of his cure. He afterwards became assistant to the Rev. Mr. Madan, of the Lock, where he remained till he went to Aldwinkle, which rectory he held for nearly 56 years. He was one of Lady Huntingdon's chaplains, and in the earlier part of his life frequently preached in his house to several of the nobility, and other persons of elevated rank in society. At her death he was one of her devisees and trustees, and continued to preach at the chapels in her connexion during the remainder of his life, particularly in that at Bath. He was one of the earliest and warmest friends of the London Missionary Society; and may be considered as the chief instrument, in the hand of God, in opening and keeping open the extensive field of usefulness, in which, of all others, its labours have been most successful. To the mission in Otaheite he was a most liberal contributor, and persevered in supporting it, and in persuading his brother directors to support it, through evil report and good report, until he had the happiness to see his most sanguine wishes accomplished, in the universal abolition of idolatry in the dominions of Pomare, the king of the island, and had lived to receive a Christian letter in the hand-writing of that converted heathen. He had preached the first sermon before the Missionary Society, on its establishment in 1795; and twenty years afterwards visited its anniversary meeting, in the 83d year of his age. He was the author of a History of the Christian Church, and of many other popular works, too well known in the religious world to need enumeration. Though arrived at so advanced an age, he enjoyed a good state of health till within about a week of his decease, and was able to attend for about six or eight hours a day to his usual studies.—*On Sunday, Feb. 13.* the Rev. James Sibree, for thirty years the useful and highly respected pastor of the Independent church in Frome. He has left two sons, now students in Hoxton Academy, to fill up the chasm which his death has occasioned in the Christian ministry; and for whom we cannot express a better wish, than that they may tread in the footsteps of their lamented father.—*At Bath*, the Rev. John Amyatt Charnedy, of Charlrych. He was buried in the Abbey Church, at the unusual hour of 11 o'clock at night.—*At the Hot Wells, Bristol*, the Dowager Countess of Granard, sister of the late Earl of Berkeley.—*At Hallatrun*, aged 63, F. M. Subell, M.D.

**Ecclesiastical Promotions.**—**The Rev. Mr. Clarke**, Fellow of Winchester College, to the vicarage of Rudslow.—**The Rev. J. P. Mules**, of Ilton, to the vicarage of Isle Abbots, void by the death of the Rev. John Fewtrill, on the presentation of the Dean and Chapter of Bristol.—*Feb.* **The Rev. John Harbin**, LL.B. Rector of North Barrow, to the Rectory of Compton Pauncefoot, on the presentation of J. H. Hunt, Esq.

**Consecration of Churches, Opening of Chapels, &c.**—*On the 11th of February*, the church of St. Mary, at Bathwick, was consecrated by the Bishop of Gloucester, at the request of the venerable bishop of the diocese, who from indisposition could not personally attend. It is a spacious and elegant specimen of modern Gothic architecture.

**Miscellaneous.**—Two children proceeding, on the 6th of January, from Langport to Bristol, in a baggage waggon, on its arrival at an inn on the road, were found to be frozen to death.

#### STAFFORDSHIRE.

**Deaths.**—*Feb.* At Blithfield, in the 77th year of her age, the Right Hon. Louisa Lady Bagot, relict of the late and mother of the present Lord Bagot. She was the only surviving daughter of John Viscount St. John, of Lydeard Tregoze, brother to the celebrated Henry, first Viscount Bolingbroke.

**Philanthropic Intelligence.**—**The Lunatic Asylum at Stafford**, an extensive and commodious building, has been open for the admission of patients above a year: and from a Report just published by the visiting committee, has been attended with a success rarely equalled in the history of any similar institution. It was opened with the avowed intention of acting upon the humane system of dispensing, as far as possible, with every species of coercion, under the decided conviction, not merely of its inefficiency, but of its absolute injury to the recovery of the patient. This appears to be confirmed by the fact of nearly all of the patients having recovered in whose cases any hopes were entertained by the medical attendants themselves. By affording to the unfortunate sufferers every amusement, exercise, and employment, compatible with their respective cases (in which particular department, devotion and the regular attendance of a clergyman of the Established Church form a part) the visitors appear to have materially mitigated the severity of this dreadful calamity, and the affliction necessarily consequent on a separation from home and family. The situation of the Asylum is beautiful as well as healthy; and the extensive walks, airing-grounds, &c. are laid out with much taste and judgment, the whole premises consisting of upwards of twelve acres.

#### SUFFOLK.

**Births.**—*Jan.* At Naples, the lady of Thomas Burch Western, Esq. of Juddington Place; a daughter.—*At Worlingwoth*, the lady of the Rev. Edward Barber; a son.

**Marriage.**—**Edward France**, Esq. to Mary, the second daughter of the Rev. J. Gibbs.

**Deaths.**—At Malden Hall, Emily Georgiana, eldest daughter of Sir Henry Bouverie, Bart. —At his lordship's seat, Emily, wife of the Right Honourable Lord Henniker.

**Ecclesiastical Promotions.**—*Jan.* The Rev. John Williams Butt, M.A. to the vicarage of Lakenheath.—The Rev. Henry Blunt, B.A. to the vicarage of Clare.—The Rev. Henry Freeland, M.A. to the rectory of Hasketon.—*Feb.* The Rev. Henry Harrison Packard, A.M. to the rectory of Fardley, with the vicarage of Westleton annexed, on the presentation of David Eliza Davy, Esq. of the Grove, Yoxford, and Henry Jermyn, Esq. of Sibton.—The Rev. Henry William Rous Birch, A.M. to the vicarage of Reydon and perpetual curacy of Southwold, on the presentation and nomination of Lord Rous.

## SURREY.

**Births.**—*Jan.* At Thames Ditton, the lady of Sir C. Sullivan; a daughter.—At Wimbledon, the lady of the Rev. James Ruddock; a daughter.

**Marriage.**—*Jan.* The Rev. C. T. Heathcote, D.D. of Mitcham, to Maria, youngest daughter of the late T. Crower, Esq. of Clapton.

## SUSSEX.

**Birth.**—*Jan. 12.* At Brighton, the Hon. Mrs. Capt. Sotheby; a daughter.

**Deaths.**—*Jan.* At Fittleworth Parsonage, the wife of the Rev. J. Ashbridge.—Samuel Jeffries, Esq. of Bixton House, East Grinstead.—At Chichester, Thomas Surridge, Esq. Vice-Admiral of the Red.—At East Grinstead, the Hon. Catharine Neville, late of Queen Street, May Fair, daughter of William, fourteenth Lord Abergavenny, and aunt to the present earl. She was one of the maids of honour to the late King's mother, and though she lived to the advanced age of 92, retained her faculties to the last.—*Jan. 31.* At Camberwell, at the house of Sir John Knight, on the day he completed his 78th year, the Hon. Col. Foster Alleyne, Judge of the Supreme Court of Massachusetts previous to the American Revolution.

## WARWICKSHIRE.

**Birth.**—*Feb.* At Weston House, the Countess of Clonmell, of twin daughters.

**Marriage.**—*Jan.* At Coventry, the Hon. and Rev. Wm. Eden, second son of Lord Hensley, to Anne Maria, widow of the late Lord Gray de Ruthen.

**Death.**—At Sutton Coldfield, Anne, the wife of the Rev. John Reland.

**Miscellaneous.**—The theatre at Birmingham was totally destroyed by fire on the 7th of January. This is the second time that such a fate has befallen it, within the memory of many hundreds living in the town.

**Ecclesiastical Promotion.**—The Rev. E. Bouverie, M.A. Vicar of Coleshill, to be chaplain in ordinary to His Majesty.

**Legal Intelligence.**—At the Epiphany Sessions at Warwick, the Grand Jury found true bills against six individuals of great celebrity amongst the Reformers of this county; namely, George Rugg, Thomas Wills, Brandis, Wisborn, C. Whitworth, and Geo. Edmunds, all inhabitants of Birmingham, for sedition. The indictments were all removed by certiorari, except that against Wills, who, for uttering seditious language against the King, was tried, found guilty, and sentenced to three months' imprisonment.

**Philanthropic Intelligence.**—E. J. Littleton, Esq. M.P. has lately founded and endowed at Birmingham, a school for the education of three hundred poor children, on Dr. Bell's system.

## WESTMORELAND.

**Death.**—*Feb.* At Kendal, Mrs. Harrison, relict of the late Jackson Harrison, Esq. one of the senior aldermen of that borough. She has bequeathed £1200 to different charitable institutions in that place; viz. £600 to the widows of the Hospital, £200 to the Dispensary, £200 to the Bible Society, and £200 to the Society for relieving the Sick Poor.

## WILTSHIRE.

**Marriage.**—*Jan.* The Rev. David Williams, of Mowbray, to Marianne, eldest daughter of the Rev. W. Bartlett, Vicar of Newark.

**Deaths.**—*Jan.* At Bishopstaine, in the 55th year of his age, the Rev. William Williams, A.M. formerly fellow of Oriel College, Oxford, and for twenty-eight years rector of that parish. He was a man of considerable philosophical research.—23. At his seat at Charlton House, in the 81st year of his age, John Howard, fifteenth Earl of Suffolk and Berkshire. He is succeeded in his title by his eldest son, Thomas Viscount Andover.—*Feb.* At Porton House, Robert Willison, Esq. one of His Majesty's justices of the peace for the county.

**Philanthropic Intelligence.**—In February, a meeting was held in Salisbury, and a committee formed for the amelioration of the condition of the poor; by whom it was agreed, that land is the only resource to relieve the difficulties of the labouring population.

## WORCESTERSHIRE.

**Marriages.**—*Jan.* At Worcester, the Rev. John Cawood, A.M. Perpetual Curate of Bewdley, to Mary, second daughter of the late Rev. David Davis, Vicar of Marnble.—*Feb. 21.* At Henwick, F. W. Campbell, Esq. of Barbreck, N.B. to Sophia, daughter of the late Sir E. Winnington, Bart. of Stenford Court.

**Deaths.**—*Jan.* At Worcester, Mrs. Lavie, mother of Capt. Thomas Lavie, R.C.B. aged 83.—*Feb.* At Hallow, the Rev. Charles Lewis Shepley, A.M. Vicar of Grimley.

**Philanthropic Intelligence.**—Great moral good has recently been effected in the gaol of this county. The whole of the clothing, shoes, bedding, &c. is manufactured by the prisoners, under the direction of the visiting magistrates; an example well worthy of imitation in other counties.

**Ecclesiastical Promotions.**—Feb. The Rev. Edward Herbert, B.A. to the rectory of Abberton, void by the death of the Rev. David Lewis, on the presentation of Margaret Sheldon, of Abberton, widow.—The Rev. R. Southall, B.A. Rector of Kingston, Worcester-shire, to the vicarage of Bishampton.—The Rev. J. Lowe, to the vicarage of Hallowtown.

**Miscellaneous Intelligence.**—A roller pump has lately been erected on the Worcester-shire Canal, on an improved principle, so as to throw up 900 gallons in a minute.

YORKSHIRE.

**Births.**—Jan. 22. At Methley Park, Viscountess Pollington; a son.—24th. The lady of John Swine, Esq. of Cononley House and Hardwick, of a son and heir.

**Marriages.**—Feb. At Thippex Ashton, Nicholas Every Morley, Esq. of Park Hill, Derby-shire, to Mary Theresa, only child of the late William Stables, Esq. of Hemsworth.—At Wakefield, the Rev. Charles Rogers, of Horsforth, to Cecilia, only daughter of M. D. Cawood, Esq. of Mewston.—Rev. E. Hall, of Broughton, to Miss M. A. Swinson, of Halifax.

**Ecclesiastical Promotion.**—Rev. H. Wilkinson, M.A. to be headmaster of the Grammar School, Sedburgh.

**Deaths.**—Jan. At Hull, Mr. T. Hind, aged 103.—At Ferrybridge, on her way to London, to submit to a very painful operation, Mrs. Parsons, the wife of the Rev. Edward Parsons, of Leeds, and daughter of James Hamilton, M.D. of Finsbury Place, London. She was a woman of very superior intellectual attainments; and in the midst of much affliction, evinced to her family and to the world around her, the steadfastness of her faith, and the consolations which the Gospel, and the Gospel only, can bestow. On Sunday, the 13th of February, in obedience to a written request left behind her by the deceased, the Rev. Thomas Raffles, A.M. of Liverpool, improved her death to the younger part of her husband's congregation, at his chapel in Leeds, from Ecclesiastes, xii. 1. a text which Mrs. Parsons had herself chosen for the occasion.—Feb. Thomas Smale, better known by the name of the Horsforth Post. This hardy veteran had attained to the 80th year of his age, upwards of fifty of which he had spent in the humble but useful capacity of a letter-carrier between Leeds and Guiseley—

..... The herald of a noisly world,  
News from all nations lumbering at his back.

No weather arrested his daily labours; and to ill health, until within the few last years of his life, he was almost a stranger. He had travelled on an average, for fifty successive years, twenty miles a day; and, without extending his journey for more than fifteen miles from the spot in which he dwelt, had walked within that period a distance equal to fifteen times the circumference of the earth. So firm, however, was his stamina, that he continued to perform his accustomed duties, and to walk his wonted round, till within about four years of his death. He has left behind him a race of descendants, consisting of seven children, thirty-four grand-children, and twenty-four great-grand-children. — At Mabro', near Rotherham, aged 81, Sarah, relict of the late Samuel Walker, Esq. and mother of Samuel Walker, Esq. M.P. of Mawark.—At Wadsworth, near Doncaster, the Rev. Henry Dickson, Vicar of Wadsworth, and Rector of Addlington, Gloucestershire.—At Pudsey, Mrs. Frank Pearson, aged 100.—Feb. 5. At York, the Rev. George Cave, one of the justices of the peace for the North Riding.

**Philanthropic Intelligence.**—In the month of January the distress in Leeds was so great, that £190 was given to the poor in one day. A public meeting for devising some mode of relief was held, at which it was unanimously resolved, to empower the churchwardens and overseers to rent twenty acres of land for the employment of the poor, or to re-let any part of it to them, for the purpose of being cultivated by them, agreeably to the provisions of 82 Geo. III. c. 12.

WALES.

**Birth.**—Jan. At Powis Castle, Lady Louisa Clive, of a daughter.

**Marriage.**—Feb. Rees Price, Esq. to Miss Jane Gower, of Cardigan, niece to Admiral Sir Erasmus Gower.

**Deaths.**—Feb. At the Rectory House, Gwaenyswr Flint, the Rev. R. Roberts, rector.—At Dale Castle, Pembrokeshire, John Lloyd, Esq. of that place, and of Mabus, Cardiganshire.—The Rev. David Price, of Hendrexley Gethin, aged 75.—The Hon. Laura Fitzroy, grand-daughter of Lord Robert Seymour, of Pembroke.—The Rev. Ebenezer Williams, M.A. Vicar of Calo and Lansowel, Cardiganshire, a Prebendary of St. David's, and Master of the Grammar School there. He held the reputation of being an excellent scholar, historian, poet, and divine.—The Rev. John Jones, Vicar of Warren, Pembrokeshire, Curate of St. David's, and Prebendary of Langan.—The Rev. David Morgan, Vicar of Llanelgar, and a magistrate for Caermarthenshire.—At the Parsonage House, Llansanffraid, Montgomeryshire, aged 60, the Rev. Morgan Pryse, a justice of the peace for the county of Denbigh.

**Ecclesiastical Promotions.**—Feb. The Rev. D. Rowlands, Curate of St. Peter's, Caermarthen, to the vicarage of Tregaron, Cardiganshire.—The Rev. Thomas Dutton, Jun. Curate of Rosscromther, Pembrokeshire, to the vicarage of Warren, in the same county, on the presentation of the Bishop of St. David's.—The Rev. George Devonald, Curate of Monibur, in the county of Pembroke, to the vicarage of Llanshyney, with the Chapelry of Llanfangel-Rhosycum, in Caermarthenshire.—The Rev. Griffith Thomas, Curate of Llan-gredmere, Cardiganshire, to be one of the chaplains to the Duke of Clarence.

SCOTLAND.

**Births.**—Jan. 5. At Rockville, Lady Eleanor Belfour; of a son.—18. At her house in George-street, Edinburgh, Lady Elizabeth Hope Vere; a daughter.—17. At the manse of New Abbey, Mrs. Hamilton; a son.

**Marriages.**—Jan. 2. At Hawkhead, the seat of the Earl of Glasgow, Mr. Alexander Fraser, to Lady Augusta Boyle, daughter of the Earl of Glasgow.—4. At Ormisdale, Argyleshire, Major James Limond, of the Hon. E. I. C. artillery, Madras, to Jessica, third daughter of John Camp-



bell, Esq. of Ormisdale.—6. At Yair, Robert Scott Moncreiff, Esq. the younger, of Newhall, Advocate, to Susannah, daughter of Alexander Pringle, Esq. of Whitebank.—14. At Edinburgh, Walter Fred. Campbell, Esq. of Shawfield, to Lady Eleanor Chatterli, eldest daughter of the Earl of Wemyss and March.—19. At Melville Street, the Rev. Patrick Brewster, one of the ministers of Abbey Church, Paisley, to Frances Anne, youngest daughter of the late Colonel Edward Stafford, of Mayne.—The Hon. H. R. Westcra, M.P. to Anne Douglas Hamilton, daughter of the late Douglas Duke of Hamilton and Brandon.—Feb. Capt. John Grant, 72d regt. to Miss Jane Gordon, second daughter of the late Rev. James Gordon, minister of Ca-brach.—The Rev. W. Brush, of Glasgow, to Miss J. Dick, of Devonbank.

*Deaths.*—Jan. At Woodlands, Mrs. Janet M'Kenzie, third daughter of the late Sir Alexander M'Kenzie, of Gairlock.—At Newbigging, in the parish of Kingoldrum, Thomas Macrurne, aged 103.—At Chucewater, Elizabeth, daughter of Joseph Ralph. Though she had reached her 21st year, her height was only two feet ten inches, though she was not at all deformed, but rather well proportioned. During the whole of her life she was never known to laugh, or cry, or to utter any sound whatever, though it was evident that she both saw and heard. Her weight never exceeded 20 pounds.—Jan. 2. At Brechin, the Rev. Mr. Stratton, Minister of the English Episcopal chapel there.—At Bomgate, Jedburgh, Mr. James Davidson, late of Kindie; a benevolent individual, whose door few ever passed without a kind invitation and friendly welcome to his sheltering cot and friendly board. He is supposed to have been the original of the character of Dandy Dinmont, in the novel of Waverley.—3. At Farnington, in his 91st year, Wm. Delman Taylor, Esq. a descendant of the ancient family of the Delmans of Pocklington, in Yorkshire. In early life he was eminent as a builder and architect, and his last work was the erecting of the present High Light at the Spurn Head, about 40 years ago.—7. At Melrton, aged 75, Lady Nairne, widow of the late Sir William Nairne, of Dunsinnane, Bart.—7. At West End, in the parish of Firlton, at the advanced age of 110, John Demaine. The chief amusement of his life was that of hunting, which he always pursued on foot, and continued to do so until within five years of his death. During the whole course of so long a life he never experienced a day's illness, although he never was known to exchange his wet clothes for dry ones, if ever so drenched with rain. Since the completion of his hundredth year, he was wont to remark that he was grown old and good for nothing, as he could formerly mow three acres and a half a day, but latterly he could only do one.—11. The Rev. William Gordon, Minister of Clatt, in the 69th year of his age.—At Clammonell, the Rev. John Blair, Minister of the Associate congregation, in the 67th year of his age, and the 40th of his ministry.—12. At Dumfries, aged 104, Mrs. Janet M'Naught, relict of the last of the male line of the Laids of Kiltwhanly.—13. At Morress House, James Robertson, Esq. late of Killichanger, 96. He outlived all his own family, the male part of which bled and died in the service of their country, and every companion of his youth. The death of the last of the followers of the young Pretender, Charles Edward, has been repeatedly pronounced; but it is believed that this is the last of the officers who fought under his banner at Culloden, in 1746. He commanded a company of the Athol Highlanders upon that memorable day; and being perfectly collected in his faculties to the last moment, his enthusiastic account of the deeds of years that are gone by was truly interesting.—14. At the house of her son, Gilbert Burns, at Grant's Braes, near Haddington, Agnes Burns, the venerable mother of Robert Burns, the poet, in the 88th year of her age.—18. At Minto, Jane, youngest daughter of the Hon. Capt. Elliot, R.N.—19. At Moyhall, Sir Eneas Mackintosh, of Mackintosh, Bart. Captain, of Clanchattan.—21. At the Manse of Abernethy, the Rev. John Grant, Minister of that parish, in the 81st year of his age.—22. Suddenly, in the prime of life, the Rev. Henry Gairnock, first Minister of the Canongate, Edinburgh.—At Peterhead, a few hours after he had completed his hundredth year, John Madercon, a staunch Jacobite, who had fought under the banners of Prince Charles, at Toverary, where he was wounded. He was on the way to join him at Culloden, but was intercepted by a party of the Duke of Cumberland's men at the river Spey; but for which untoward circumstance, he would frequently hint, his favourite might have been more fortunate: and certainly, if his valour had but equalled his zeal, and his ability been commensurate with his wish to serve the unfortunate prince, this might have been the case; as to the last year of his existence he took great pleasure in relating his adventures in the Pretender's service, and in singing Jacobite songs to his honour.

*Ecclesiastical Promotion.*—Jan. Rev. James Campbell, to the church and parish of Farquair, in the Presbytery of Peebles.

*Appointment.*—Jan. 5. Robert Graham, M. D. to be Professor of Botany in the University of Edinburgh.

#### IRELAND.

*Birth.*—Feb. 16. The Countess of Wicklow, a daughter, in Rutland Square, Dublin.

*Marriages.*—Feb. At Newcastle, county of Wicklow, the Rev. Rosalgrave Macklin, Rector of Newcastle, and Vicar of Lusk, to Jane Anne, daughter of Andoceln Lamb, Esq. of East Hill.—The Dean of Killala, to Sophia, daughter of the late Sir George Ribton, Bart.—At her father's seat, Myross Wood, county of Cork, Denny Creagh Maylan, Esq. to Mary, second daughter of the Earl of Kingston.—The Rev. W. Thompson, of Queen's College, to Miss E. Pendland, of Cork.

*Deaths.*—Feb. At Belfast, aged 65, William Drennan, M. D. an accomplished scholar, a voluminous, and, in the estimation of some, an elegant poet.—In Dublin, in an apoplectic fit, Peter Digges La Touche, Esq.—Viscountess Gormanstown, daughter of the late Viscount Southwell.—Lady Worthington, relict of the late Sir Wm. Worthington.—At his palace, in the county of Cork, at a very advanced age, Dr. Barnett, the benevolent, exemplary, and liberal Bishop of Cloyne. He was the senior prelate on the Irish bench.—9. At Kinsale, Lieut.-Col. Henry Reddish Furzer, Royal Marines.—At Dublin, the Hon. and Rev. Paul O'Neill Stratford.—At his house in Dublin, Leonard M'Nally, Esq. Barrister at Law, the intimate friend of Curran, and his junior in many of the state trials in which the talents of that celebrated advocate were

so conspicuously displayed. The son of a merchant in Dublin, Mr. McNally kept his English terms at the Middle Temple; and during his residence in England, assisted in conducting one of the newspapers, and was for some time editor of the Public Ledger. He was called to the Irish bar in 1776, the year after his illustrious friend had been admitted to the same degree. He soon got into considerable practice, and was for many years a leading counsel in Ireland. He was author of several light theatrical pieces, and of a Treatise on Evidence in Cases of Crown Law, which is a book of some, though not of very high authority in his profession. He also wrote the Justice of Peace for Ireland.

*Ecclesiastical Promotion.*—The Rev. J. Gough, Rector of Gira's Bridge, to the Deanery of Derry, said to be worth £4000 per annum.

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## SUMMARY OF THE PROCEEDINGS OF MISSIONARY AND BIBLE SOCIETIES.

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THE Prophet Daniel foretells, that "Many shall go to and fro upon the earth, and knowledge shall be increased;" upon which Lord Bacon remarks, that it appears "As if the openness and thorough passage of the world, and the increase of knowledge, were allotted to the same age; and that it seems agreeable to the Divine will that they should be coeval."—*De Augmentis*, § 1. p. 31. The world presents, at this moment, a spectacle which ought to attract all eyes; Science and Taste are despatching their emissaries in every direction, and they return loaded with treasures which have been exempted from the injuries of Time, or mutilated by his ravages. The monuments of ancient art and wisdom are seeking the centre of civilization, and knowledge is advancing to her ultimate triumph, amidst the exultations of her votaries.

In the accumulation of knowledge, Christianity has her full share. "It was the Christian church," says the same illustrious writer, "which, amidst the inundations of the Scythians from the north-west, and the Saracens from the east, preserved in her bosom the relics even of heathen learning, which had otherwise been utterly extinguished."—*Prelim.* p. 64. And even now that her aims are more purely spiritual, and less ostentatious, light and knowledge, and civilization, mark her progress. In every quarter of the globe her zealous and faithful sons are contributing to the present happiness of man, and pointing him to future felicity. The "field" of their labours "is the world," and they will not rest till the Saviour who bled on the cross shall be acknowledged to be the great Pastor of the Universe. Our journal commences at a period when Christian exertion is in full activity, and it will be a grateful task to record the results in our pages. They are interesting to the philosopher as well as the Christian, since they embrace much that is connected with the physiology of man, and of his ever-varying manners and customs; and we are much mistaken, if the contributions to knowledge arising from Missionary labours, will not be found to have done more to illustrate the character of our species, than all the investigations of travellers, (however valuable in other respects) whose views have been limited by the perishing interests of this mortal state. In our judgment, an important connection subsists, in the order of Providence, between Christianity and civilization; and under its benign influence we have seen the most savage nations starting into civilized life and moral order, with a rapidity unexampled under the most celebrated conquerors of this world.

We begin with the venerable Society for the Propagation of the Gospel. The last annual sermon was preached by the Bishop of Gloucester, and comprehends an able exposition of the deplorable state of India; and an estimate of the Hindoo character and superstitions, formed on the most authentic documents. We regret that our limits will not allow us to extract the leading traits of a picture most affectingly and justly drawn—

and which presents to the zeal of the society a field of exertion, extensive and interesting beyond description.

The funds of the Society are increased nearly £50,000, by collections and contributions in consequence of the King's letter, and it has determined to extend its assistance to the black population of the Cape of Good Hope. His Majesty's Ministers have given their support to the measure, in the same proportion with which they have been accustomed to meet the efforts of the Society in the American colonies.

We pass on to the Society for the Promotion of Christian Knowledge. The extent of its operations may be conjectured from the fact, that in the last year its receipts were little short of £56,000, and its disbursements upwards of £55,000. The zeal of its patrons appears in an anonymous donation of £1028, by one individual, and the princely bequest of £10,200, 5 per cents. by the late Earl of Kerry.

At the recommendation of the Bishop of Zealand, the Society last year ordained six Missionaries to India, Messrs. Haubroe and Rosen. The charge by Dr. Wordsworth is one of the most able and pious productions of the age. The exertions of the Society at Madras and Bombay have been seconded by the zealous co-operation of the Bishop of Calcutta. At Bombay, school-books and tracts, for the use of sailors and soldiers, have been largely distributed; and at the suggestion of the Archdeacon, translations are making into the Persian, Arabic, and Indian languages, of some of the Society's religious tracts and books, and of tracts on the Evidences of Christianity, adapted for the more learned natives, in hope of exciting them to thought and inquiry upon this great subject. Since Ceylon has been placed under the ecclesiastical jurisdiction of the Bishop of Calcutta, portions of the prayers of the Church of England have been published in Cingalese.

In the diocese of Nova Scotia the Society's influence has been advantageously exerted. The progress of education at Halifax and Quebec is rapid. At the latter place parochial libraries have been established, and will be extended through the plantations, and especially on the continent of North America. As emigration from the mother country increases, new settlers are every day advancing into the wilder and more uncultivated parts of the two provinces. These are often scattered in detached parties, and not unfrequently in single families; and the liberality of the Society will enable them to carry with them into their new habitations the means of religious instruction and consolation. Thus "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

Nearer home the poor inhabitants of the Scilly Islands have attracted the attention of the Society. The Rev. Mr. Lane, a clergyman, has been sent as a Missionary to them. The privations which these forlorn and helpless people have been called to suffer, afford ample scope for the exercise of benevolence. Their bodily and mental wants are alike extreme; and it is hoped that the soothing attentions of this valuable Missionary may dispose his hearers to listen with seriousness to his pastoral instructions.

The Church Missionary Society, during the last year, has extended its associations to every part of our European empire. Its receipts have been about £28,000. The principal scene of its operations and of its success has been Western Africa, and the grateful spectacle of a Missionary Society at Sierra Leone is amongst the pleasing fruits of its exertions. Two native preachers are employed, and great advances are made in the acquirement of the Susoo and other tongues of that long oppressed and degraded region. In Regent's Town, natives of 20 different nations are communicating by means of the English language, and the most important effects are anticipated. The cultivation of the Arabic is an important branch of its labours, and will facilitate the respectful reception of its agents, and become a

medium of communication with Mahometans in all parts. The last Reports of the Society contain most affecting narratives of negro piety, and of improvement in civilization, which form a fine commentary on the New Testament history of the primitive church. Mr. Klein is translating the Bible into the Susoo language; and Mrs. Klein has made considerable collections for a Susoo and English Dictionary. We cannot forbear to remark, that slave traders in Africa appear to inherit the stigma anciently fixed on the Jews by the Apostle—they are the grand impediment to the progress of the Gospel in Africa. In the Mediterranean the Society has formed a printing establishment for Romaic, French, and Italian; and Dr. Naudi is actively employed in compiling tracts in the latter.

The operations of the Society in India are too extensive to admit of our noticing them in detail at present, but we hope to give some account of them in our next Number.

The proceedings of The London Missionary Society have been so varied and extensive, that we cannot even glance at them as a whole, and must confine our attention to the principal scene of their success. The triumphs of the Gospel in the South Sea Islands forcibly remind us of the primitive days of the church. The most sanguine anticipations of the warm-hearted Eyre and Haweis (the early friends of this mission) are fully realized. "At Otaheite reading has become general, and the natives are diligently engaged in teaching one another; 3000 copies of St. Luke's Gospel have been printed, and sold for three gallons of cocoa-nut oil per copy, and thousands have been disappointed that there were no more for sale. Private prayer is supposed to be almost universal, and instances of real piety numerous."

"Difficulties have arisen out of this new state of things. Not only the social habits and customs of the islanders, but their civil regulations, had been intimately blended with their superstitious rites: by the renunciation of idolatry, and the establishment of Christianity in its room, their political and social systems suffered a total derangement. The change affected every custom and usage, and extended to almost every affair of life. The Missionaries thus found themselves placed in circumstances of peculiar difficulty. They had considered it to be their duty to abstain from all interference in political and civil concerns; but now they were applied to from all quarters, for counsel and direction, not only in moral and religious, but in political and civil affairs. They informed the king and the chiefs, that as their object in residing among them was only to convey to them the knowledge of *the true God, and Jesus Christ whom he hath sent*, they must decline all direct interposition in political affairs; but would, at all times, be glad to give them the best advice in their power. A correspondence had accordingly been entered into between the brethren and Pomare, in which they had recommended him to call a general meeting of the principal chiefs; and, with their assistance and concurrence, to adopt such laws as might be adapted to the new state of things, impart stability to his government, and promote the general welfare: and they engaged to furnish such counsel on the several points which should call for their attention, as their acquaintance with the Scriptures, and the laws of Britain and other civilized nations, might enable them."

We insert a letter, which will shew better than any narrative of our own, the state of things to the latest period of intelligence:—

"The following letter from Pomare, King of Otaheite, addressed to the Rev. Dr. Haweis, of Bath, was received the 1st of January, 1820. Translated by Mr. Crook, one of the Missionaries.

"DEAR FRIEND,

*Tahiti, 3d of Oct. 1818.*

"May you be blessed, and your family, with the salvation of Jehovah the true God. Your letter, written on the 1st of August, 1817, has reached

me, and come to hand, and the books also. It was on the 18th of August, 1818, that they came into my hands.

"I was startled at the reception of your letter, for I thought that you had been taken away by our Lord. The small watch which you sent me is in my hands, and remains with me as a keepsake for you, dear friend.

"A society has been formed here in Tahiti. It was formed in May, 1818. We are collecting cocoa-nut oil, pork, arrow-root, and cotton, as property to promote the Word of God. Our business is to send the property collected to you, at your place. That is our work at this time. The chiefs of Tahiti have been made governors. We have also a secretary and a treasurer. When it gets into the same order as yours, then it will do.

"Next May we intend to establish a code of laws. Then all the people of Tahiti will assemble at Pare. The laws will be established; and a consultation will take place. The faulty parts will be corrected: and when it is very correct, the people will return to their houses.

"Your name has been given by me to the vessel which has been built here; I was urgent about it, for some said that it should have another name; but I said, No, the name must be the *Haweis*. The reason I was so urgent about it was because you were so very attentive to us of Tahiti; yea, and indeed all of you, for the Lord put the thought into your minds to send missionaries here to Tahiti, that they might sound the trumpet, and make known the way of life; and when the true and desired time of the Lord was come that it should spring up here, the Lord caused the comet to fly\*; Tahiti was stricken by that comet, and (the enchantment of) Tahiti was broken by that comet, yea, and all these lands also. This star is still flying, and at the time appointed by the Lord that it should light (trip) on a country, (the spell of) that country will be dissolved, until the enchantment be broken in all lands by the Word of the Lord. This word continues to grow in all these islands.

"I have sent you the evil spirits (idols) which you sent to me for. All the large idols are consumed, having been burnt in the fire. This is only a little one that remains. The name of the little idol is *Taroa*.

"I also send you two little fans which the royal family of these countries were accustomed to fan themselves with. When the day of the festival arrived, and the king was prayed for, those were the fans they used to fan away the flies. This was an established custom among the princes in former times. The name of those fans is *Nunaaehau*. They fastened them to the handle, and thus used them to drive away the flies. What am I to do with the little pearl box, which was enclosed in the parcel which you sent me? Had it been directed to me, it would have been right; but there is another name on it, that of the Queen of *Lattakoo*; that is the reason I inform you of it. I have sent back the little pearl box to Mr. Marsden, at Port Jackson, that he may return it to you. If you write to me again I shall be glad. If it be agreeable, send me three books: one very large Bible: one good portable one, very small; and one book of geography. If it be not agreeable, very well, do not think evil of me, dear friend, for the small request that I make in the conclusion of my letter. We are well; and I shall be glad to hear that you are well also.

"May you be blessed by Jesus Christ, the true King of Salvation, by whom we must all be saved.

"(Signed)

"*POMARE.*"

"*REV. THOS. HAWEIS, LL.B. M.D.*"

In our next Number, we hope to give ample details of the Baptist Mission, the Hibernian Society, British and Foreign Bible Society, &c. &c.

\* This is an allusion to a letter we have not seen.

# THE INVESTIGATOR.

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SEPTEMBER, 1820.

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*Memoirs of the Life of his late Royal Highness Prince EDWARD,  
Duke of Kent and Strathearn, K. G., G. C. B., K. P. &c.  
&c. &c. &c.*

THE lives of princes, faithfully recorded, cannot fail to read a grand moral lecture to the world. Always conspicuous from station, their virtues or their vices obtain a correspondent publicity. Often the objects of envy, a little closer inspection may administer a salutary remedy to this malady of the heart, by shewing that, while they never can be more than men, they are men who have to contend with circumstances unfavourable to mental and moral improvement, in situations at once seductive and dangerous. That some—that many, should become a prey to their own passions, or dupes to the designing and the interested, can excite no astonishment; although it must be a subject of deep regret, in every such instance, to every good and benevolent mind, no less on account of society, which must suffer, in the event, by their caprices, than for themselves, at last, the principal victims in the turbulence of unbridled propensities and unbounded power. The vices of princes are not without their use; but the benefit which may arise from them is deduced by an overruling Providence from the chaos of human passions—and the result of a wisdom, which conforming all things to itself, causes them in the issue to work together for good. Their virtues have a pre-eminent advantage, arising out of their commanding station; and to record these is the most delightful task of the historian and the biographer.

It is with unmingled satisfaction, that we proceed to relate the leading events in the life of an individual, not more illustrious for rank than distinguished for virtues of a higher order, and who was always most beloved by those who knew him best. It is only necessary to be faithful to truth, in order to do him justice; his character asks nothing from the flatterer. His conduct, although not faultless, (or it

had not been human,) demands no palliatives—his principles commanded universal esteem and admiration—his life would be ill recorded by the pen of a sycophant, whom living he would have spurned from his presence—and we shall best secure at once his fair fame, and the most important interests of society, by following the impartial rule which ought always to guide the pens of those who profess to delineate character—

——— “ nothing extenuate,  
Nor set down aught in malice.”

The illustrious subject of this memoir was the fourth son, and the fifth child, of our late lamented sovereign, King George III., and of his royal consort, Sophia Charlotte, youngest daughter of Charles Lewis Ferdinand, Duke of Mecklenburgh Strelitz. He was born at noon on the 2d of November, 1767, at Buckingham House; and christened at St. James's Palace, by Dr. Terrick, Bishop of London, (Dr. Secker, Archbishop of Canterbury, being indisposed,) on the 30th of the same month, by the name of Edward, distinguished in the annals of our country for the valour and the virtues of those who have borne it, and not associated for the first time in his instance with the regret of the nation, at the sudden extinction of the hopes they had excited. This name was given him from its having been borne by Edward Duke of York, the eldest brother of our late sovereign, whose remains were interred in Westminster Abbey, on the very day after his royal highness's birth. His sponsors at the baptismal font were his Serene Highness the Hereditary Prince of Brunswick, represented by the Earl of Hertford, Lord Chamberlain of the Household; Prince Charles of Mecklenburgh Strelitz, represented by the Earl of Huntingdon, Groom of the Stole; and her Serene Highness the Landgravine of Hesse Cassel, represented by the Dutchess of Hamilton, one of the Ladies of the Queen's Bedchamber.

Of the childhood of princes but little authentic is to be collected, especially after the revolution of more than forty years has swept away, one by one, most of the few individuals who were even partially acquainted with its history. We shall not attempt, therefore, to give any further account of the earlier years of the Duke of Kent's life, than the simple statement, that after having received his preparatory education in England, under the tuition of Dr. Fisher, the present venerable Bishop of Salisbury, he was sent to Lunenburg, in the electorate, now kingdom, of Hanover, in February, 1785, being then in the 18th year of his age—to prosecute

his military studies. It is impossible to mention this circumstance, without adverting to the impolicy of sending our princes to foreign universities, to receive that instruction which would have been much better imparted to them in our own. Such a course had a natural tendency to lower our seminaries of learning in the estimation of other countries; but it was open to a still more serious objection, in the great danger to which it exposed them, of imbibing abroad principles and opinions but ill accordant with the free constitution of the nation of freemen which they might hereafter be called to govern. We say not that this *has* been the case; but if in the conduct or the sentiments of any of them there should, at any time hereafter, unhappily appear aught that has the slightest approximation to despotism, it will, to us at least, be a source of melancholy consolation, that the noxious plant, exotic to our soil, is not of British nutriment.

Far, however, was this from being the case with the Duke of Kent, who, amidst all his vicissitudes, always returned home as English in his principles, his predilections, and his prejudices, as when he first left his native shore; and so continued to the last.

Such was the narrow principle which prevailed (in whatever quarter it originated) in the direction of his royal highness's studies, that he was indebted for the learning he possessed rather to the efforts of his own vigorous mind, than to any very liberal assistance which he received, either in the number or the selection of his tutors, in the various branches of his education.

His allowance while abroad was not over princely. He reached the place of his destination in May, and his residence was then successively fixed at Hanover and Lunenburg, being lodged in one of his majesty's palaces, and having his table and equipage furnished from the Hanoverian establishment. His whole pecuniary allowance was but £1000 per annum; and that placed so entirely under the control, and at the sole disposal, of his governor, that he had only the small sum of a guinea and a half per week allowed him for pocket money; a pittance with which the son of an English squire, just coming of age, would not be very well content.

On the 30th of May, 1786, he was made a colonel in the army by brevet; and on the 3d of the following month, was elected a knight of the garter, in conjunction with his three younger brothers, afterwards Dukes of Cumberland, Sussex, and Cambridge, the Landgrave of Hesse Cassel, the late



Duke of Beaufort, the late Marquess of Buckingham, and Earl, afterwards the celebrated Marquess Cornwallis. Three years before, namely, on the 5th of February, 1783, on the institution of the order of St. Patrick, his royal highness was named by the king his father, the sovereign of the order, the first—and, on the 16th of March, declared the senior knight companion, being the only prince of the blood royal on whom that honour was then, or has since been conferred. As he was abroad at the period of the installation, on the 17th of March following, Lord Muskerry appeared as his proxy on that occasion.

In the month of October, 1787, his royal highness removed to Geneva, by his father's command, and remained there for two years; during which period his allowance was not at all increased, though, for the greater part of the time, he was of age, and his governor received £6000 per annum to maintain his establishment.

The consequence of this niggardly policy is thus briefly stated in a detail of his royal highness's case, published but a short time before his death, by his express authority; and from which our information in pecuniary matters is principally derived, though confirmed by the communications of his royal highness to one of the writers of this memoir long before the publication of that authentic and interesting document. "From not having any of those indulgences allowed him, which other young Englishmen of his own age, with whom he was in the habit of living, enjoyed, and who were the sons of private gentlemen, the duke incurred debts by borrowing money to procure them." Those debts were a burthen to him during the remainder of his life, the inadequacy of his income, for many years, to support him in the style of living, which as a prince he was called upon to adopt, having loaded him with still heavier encumbrances. We presume not to say what course he ought to have pursued, when he first found himself placed in the difficulty of either living above his means, or far, very far, below his rank; but of this we are certain, that his magnanimous preference of a system of rigid self-denial, but little to be expected from a person of *his* age, of *his* rank, and of *his* expectations, would have offered no excuse for those whose want of consideration would then have forced him to live, and to act like a private gentleman of very limited income, rather than as a son of the first monarch in the world.

To return, however, to our narrative; in January, 1790, his royal highness, still but Prince Edward, though he had

been of age for more than a year, returned to England; so unexpectedly, that neither the king, nor any of the royal family, had the slightest intimation of his intention to quit Geneva. He arrived in London in the night, and on reaching town proceeded to an hotel in King Street, St. James's; but, on notice of his arrival being sent to the Prince of Wales, our present sovereign, he immediately paid him a visit, and brought him to Carlton House, where they were joined by the Duke of York; by whom, or by his royal brother, his visit to England was communicated to the king. For his sudden return various causes were assigned at the time, though his want of understanding with those foreigners who were placed about him, combined with the derangement of his finances, was supposed to be the most probable, and doubtless was the true one. His arrival seems not, at any rate, to have given satisfaction to his father, of whom it may be said without disrespect, that from the simplicity of his own mode of life, the circumstance of his early accession to the throne, and his having never himself been placed in situations similar to those of his sons, his notions of the wants of princes were not formed on the most liberal scale; for after passing but ten days at home, his royal highness embarked, at the short notice of forty-eight hours, for Gibraltar. Here he was compelled to provide his first outfit for housekeeping at an enormous expense, from being obliged to purchase it in a colony rather than in the mother country; he never having been before possessed of a single article for the purpose, of any sort or description; and those by whom he was ordered out giving themselves no trouble, either to provide for him, or to furnish him with the means of providing for himself. From an early period of life his royal highness had been enthusiastically attached to the military profession, for which he was destined: and, on his arrival at Gibraltar, he entered on the discharge of its duties, having been appointed to the post of colonel of the 7th regiment of foot, or royal fusileers, afterwards forming a part of the garrison under General O'Hara; and to the command of which he had been gazetted on the 9th of the preceding April, on the removal of the Hon. Major-General Gordon to the 71st regiment. Having in his preparatory studies imbibed from the example of the first generals of ancient, as well as of modern times, a strong conviction of the primary importance of a strict, and even a rigid discipline, to form the soldier—when placed at the head of a regiment, he soon began to reduce his theory to practice,

with a determination and a regularity that rendered him unpopular with his troops, though it established amongst them a strictness of discipline and subordination, which obtained him a high degree of respect from military men as a commander. Representations of his unpopularity among the soldiers in the garrison were, however, made at home: in consequence of which his royal highness was ordered to embark with his regiment for America.

Whether, viewing the subject with a military eye, this unpopularity was merited or not, we feel ourselves incompetent to decide; but whilst our knowledge of the peculiarities of this amiable prince's character induces a persuasion that he might, perhaps, at times be too rigid in enforcing points of discipline of an inferior importance—points, though, to which, had he been in the ranks, he would readily have conformed, for he was habitually a disciplinarian—we are satisfied that he was at once too good a soldier, and too benevolent a man, to be severe for the mere sake of shewing his authority, or where he did not conceive that some good end was to be secured by his severity.

Be the foundation of his unpopularity an error in *his* judgment, or in that of others; excessive attention to minutiae in the commander, or a spirit of insubordination in the troops; the fact of its existence is undeniable: and his removal from Gibraltar became, if not a necessary, at least a very prudent measure. He accordingly embarked with his regiment for Canada, in May, 1791; and as no regular allowance had been made him at Gibraltar, he had during more than a year's residence there considerably increased his debts, partly to provide his outfit, and in part from the inadequacy of his income to support him as colonel of a regiment on foreign service, to say nothing of his being also a prince of the royal blood. To lessen, though he could not liquidate these pecuniary obligations, he was under the necessity of selling every thing he had at Gibraltar; and, consequently, of purchasing the articles requisite for his establishment anew on his arrival at Quebec. This he would of course do under every disadvantage so far from home, and to do it at any rate he was compelled to get every thing he wanted on credit, and consequently at a high price. Though he had now been established in life for more than a year, it was not until some months after his arrival in America, that he learnt for the first time what was to be his annual allowance; and we cannot wonder at his feeling surprised to find that it was fixed at £5000 a year, which was £1000 per annum less than had

been allowed to his governor for the maintenance of his royal highness's establishment at Geneva, where he had no public character to sustain, but appearing there as half pupil, half traveller, subject to the control of a tutor, was under no necessity of mingling in company, or giving entertainments, unless he, or rather unless his governor, chose to do so. But the case was very different in Canada, where he appeared as a prince commencing life in the military profession, under all circumstances unavoidably an expensive one, especially to the commandant of a regiment in garrison abroad, and in those in which he was placed peculiarly so.

In the course of this year, but whether previous or subsequent to his removal from Europe to America we are not correctly informed, his royal highness, anxious to do justice as far as it was in his power to do it, gave bonds to his English creditors for sums amounting, in the aggregate, to £20,000, payable at the expiration of seven years; concluding, as he was justified in concluding, from the precedent of his two brothers, the Dukes of York and Clarence, that long before that period he should get his parliamentary establishment, and from it be enabled, by the practice of a rigid economy, to pay off these bonds, the interest of which was in the meanwhile stipulated to be paid quarterly; an arrangement that caused a diminution of one-fifth of his small income of £5000. The debt he had incurred at Gibraltar his late majesty afterwards promised to discharge; but it is presumed that this circumstance never afterwards occurred to his recollection, as that promise was never fulfilled.

Finding that with all the economy he could practise, consistent with the style of life in which it became him as a prince and a field officer to appear, his expenditure so far exceeded his income, that he was every day further involving himself in debt; and anxious, it is said, to be engaged in more active service, in December, 1793, his royal highness, having been promoted to the rank of a major-general in the army on the 2d of October preceding, received, at his own request, an appointment to serve under Sir Charles Grey, who was then engaged in the reduction of the French West India islands. Previous to his embarkation, he was obliged to sell off his furniture and camp equipage, which was rather adapted for a fixed residence than for service in the field; and with its produce to furnish himself with a lighter equipment, and to satisfy the demands of some

of the most urgent of his creditors in America. Having at length put himself into marching order, as the river St. Lawrence was frozen up, he proceeded with his staff, at a very considerable expense, through the United States, to the place of his new destination : and in the course of that journey, in crossing Lake Champlain upon the ice, two sledges, with the whole of his baggage and equipage, consisting of all the plate, linen, &c. which he then possessed, fell through the ice into the lake, by which his royal highness sustained a loss of full £2000, besides being greatly inconvenienced to procure in America what was absolutely necessary for his equipment for service in the West Indies. Embarking, as soon as he had done this, at Boston—after having encountered many difficulties by land, and still having to encounter some hair-breadth escapes from the French cruisers at sea—he arrived safely at Barbadoes, whence he sailed without delay to join the expedition, which had been so far successful in the reduction of Martinique, before his arrival, on the 4th of March, 1794, as to have subjected the whole island to the British arms, with the exception of the two important stations at Fort Royal and Fort Bourbon. An honourable post was immediately assigned him, and in the first despatch of Sir Charles Grey, from the invaded island, he is described as commanding at Camp La Coste with great spirit and activity. In some of the accounts of his royal highness's life, it is confidently stated, that at the capture of the two posts just named, he distinguished himself so much, that a fort which was stormed by him in person, at the head of a brigade of grenadiers, was named Fort Edward, in compliment to his bravery. The official accounts of this capture, which—never having heard of this circumstance before—we have made it our business to consult, contain, however, no warrant for such a representation ; simply stating, as they do, that Fort Royal, the post in question, was carried by escalade by the seamen of the navy, under the command of Commodore Thompson ; and that the land forces, critically advancing with equal ardour, under Colonel Symes, forced and entered the town triumphantly ; hoisted the British colours ; and changed the name to Fort Edward, no doubt in compliment to the prince, as that of Fort Bourbon afterwards was to Fort George, in compliment to his father. After the capitulation of the latter, by General Rochambeau, who defended it with much gallantry, his royal highness did indeed take possession of both gates ; and as he did so at the head of the first and

third battalions of light infantry, and the first and third battalions of grenadiers, we suppose that this circumstance must have given rise to the story of his having stormed the fort at the head of a detachment of the latter troops.

From Martinique he proceeded to St. Lucia, where the same gallant spirit led him to expose himself to so much personal danger, as to draw upon him a flattering rebuke from his commander in chief, whilst it raised him in the esteem of his brother officers, and obtained for him considerable popularity among the soldiers. Sir Charles Grey also, upon this occasion, wrote home to his majesty, communicating to him the gallant conduct of his son; but at the same time representing that he conceived his life to be in great danger, unless he was restrained from exposing it as he had done. He here commanded the battalion of grenadiers which—disembarked at Marigot des Roseaux, under the immediate direction of Vice-Admiral Sir John Jervis, K. B. (now the venerable and gallant Earl St. Vincent), the naval commander of the expedition—co-operated with the division of Major-General Dundas, in the attack of Morne Fortunée, conducting themselves in that affair in so exemplary a manner, under the immediate command of his royal highness, as to entitle them to particular notice in the despatch of the commander in chief, to whom their conduct afforded the highest satisfaction. When their gallant leader had himself hoisted the British colours on this post, its name was changed into Fort Charlotte, in honour of his royal mother; and the conquest of the entire island was soon afterwards effected, without the loss of a single man, though the troops were exposed to no light cannonading from the enemy's batteries and works. At the capture of Guadaloupe, in the month of April, in the same year, his royal highness led on the first division, consisting of the 1st and 2d battalions of grenadiers, and 100 of the naval battalion, to the attack of the post on Morne Marcot; which was performed with such exactitude, superior ability, spirit, and good conduct, as, in the language of Sir Charles Grey, to do the officer who commanded it, and every officer and soldier under him; more honour than he could find words to convey an adequate idea of, or to express the high sense which he entertained of their extraordinary merit on the occasion. Both the troops and their commander conducted themselves in an equally creditable manner, when, under the immediate orders of Sir Charles, at day-break of the 20th of April, they took the famous post of Palmiste, with all the batteries of the enemy in that quarter; in consequence of

which the British gained possession of that part of the island called Basse Terre, as their previous success had obtained for them the dominion of the Grande Terre; General Collet immediately entering into articles of capitulation, for the whole of Guadaloupe, with its dependencies. In the engagements which took place previous to the recapture of that island, in the summer and autumn of the same year, by a body of 2000 troops of the French Republic, his royal highness took no share, having left Guadaloupe with the commander in chief previous to the landing of this reinforcement. On the 20th of May, 1794, a vote passed the house of commons, without a dissentient voice, directing the speaker to convey to his royal highness, and to the several other officers of the army under the command of Sir Charles Grey, the thanks of the house for their gallant conduct and meritorious exertions in the West Indies. A similar vote of thanks was as unanimously passed in the lords, upon the same day, and ordered to be signified by the Lord Chancellor to the commander in chief of the army which had thus honourably distinguished itself. On the 18th of January, in the following year, the same honour was conferred upon him by a unanimous vote of the Irish house of commons; though, on searching the printed journals of the house of lords, we can find no trace of a like course having been pursued by the peers of that kingdom. Those journals, however, are very short; and it is possible that the proceeding may not have been recorded, or if on record, that it has not been printed. This is, indeed, a more probable case than that, of the four legislative assemblies of the land, the Irish house of lords should have been the only one to pass over in silence the success of our arms in the West Indies, which from its rapidity was certainly highly honourable to the military character, as from its extent it was highly advantageous to the commercial interests of the country.

At the close of the campaign of 1794, his royal highness was ordered to return to North America; and being there placed upon the staff, was compelled to incur the expense of a fourth outfit, towards which no allowance whatever was made him, as none had been made towards either of the three former ones. His previous expenses in the West Indies had necessarily been very heavy, from his having been obliged to keep a table for himself and staff, where every thing for furnishing it is well known, at all times, to be at an enormous price, and not very likely to be lowered during an invasion and a state of active warfare. His

royal highness was, therefore, here as elsewhere compelled to be constantly increasing his debts, without its being in his power, from the smallness and inadequacy of his income, to prevent their rapid accumulation.

He continued to serve as commander of the forces in Nova Scotia and its dependencies, under the direction of the commander in chief of all his majesty's forces in North America; in Halifax, as major-general, to 1796; and as lieutenant-general, to which rank he was promoted on the 16th of January, in that year, until October, 1798; during the whole of which period, except the amount of his staff pay, according to his military rank, he only received his allowance of £5000 a year, as fixed in 1790: out of which he had to pay £1000 annually for interest on his bonded debts, the amount of which was far from diminishing as he rose in military rank, without a corresponding increase in his income as a British prince.

At Halifax he had virtually a separate command; and being placed at the head of the forces of an entire province, was compelled to keep a table for his staff, and for occasional visitors, both amongst the military and the civil inhabitants of the colony; scarcely, if at all, less expensive than that kept by the commander in chief at Quebec, whose official income was at least £10,000, whilst his royal highness had barely four at his disposal. During his four years' residence there, he was also subjected to very heavy losses by the repeated capture of his equipage by the enemy's cruisers. On his first appointment to the North American staff, he ordered from England an equipment, to replace that which he had lost in Lake Champlain. A suitable one was accordingly sent out to him, on board his majesty's packet the *Antelope*; which sailing from Falmouth, on the 19th of August, 1794, was captured in her passage to Halifax by a squadron of French frigates; and thus the loss of his fourth compelled his royal highness to order a fifth equipment of a similar value of £2000. This was accordingly procured by his agent in England, and being shipped on board the *Tankerville* packet, was also captured by the enemy, on the 10th of February following; in consequence of which his royal highness sustained a third total loss of £2000. Wearied out by these reiterated misfortunes, the prince determined to make the best shift he could with the articles for his establishment that might be obtained, though at an enormous price, in America; but, on being promoted, in the year 1796, to the rank of lieutenant-general, and ordered to continue in



his station as commander of the forces in Halifax, this elevation in rank induced him to make one trial more to obtain an equipage from England suitable to his situation : and orders to this effect having been forwarded to Europe, fourteen tons of stores were purchased for the use of his royal highness, and at his expense ; which being shipped on board the *Recovery* transport, had the singular misfortune to fall with her into the hands of the enemy, in their way to Halifax. Their value, as appeared by the invoices rendered, was full £4000, making the loss of his royal highness, whilst in America, as a field officer on the staff, in stores and equipage, amount to no less than £10,000 ; the interest of which alone — and as the articles were purchased on credit, interest he would soon be compelled to pay — took another £500 a year from his scanty income. The extraordinary combination of untoward circumstances which has just been stated, had a natural and inevitable tendency to involve him still further in debt ; and, consequently, when he left America, it was in a state of much deeper embarrassment than when he came there.

This event occurred in October, 1798, when his royal highness had the misfortune to meet with an accident from his horse falling with him in the streets of Halifax, in bringing him home from a field day of the garrison. He returned to England, and in the following year (1799), when he had attained to the thirty-second year of his age—in consequence of a message sent down to the house of commons by the king, on the 1st of March—a bill was passed, and received the royal assent on the 21st of the same month, granting him his first parliamentary income of £12,000 per annum, which his two elder brothers, the Dukes of York and Clarence, had received long before, the former at the age of twenty-one, and the latter before he was twenty-four ; together with a grant of upwards of £10,000 for the formation of an establishment for his outset in life ; though he had previously received from the Treasury, in the year 1796, pecuniary assistance to the amount of £6000. The hardship of this postponement in the case of the Duke of Kent appeared the greater, in that his next brother, the Duke of Cumberland, though four years younger, received his parliamentary grant to the same amount upon the same day.

It requires not the influence of any feeling of partiality for the character and conduct of this illustrious prince, to induce a condemnation of the injustice apparent on the very face of these proceedings ; nor need there, we apprehend, more than the operation of a very simple rule in arithmetic to

determine, that by the postponement of his allowance the country was, on every principle of equity, his debtor to the amount of £48,000. Either this was the case, or his younger brother received his allowance four years earlier than he ought to have done; and is, therefore, debtor to the country in that sum. We think, however, with respect even to him, that his allowance ought to have been either settled by parliament, or given out of the civil list, on a very liberal scale, seven years before he received it: unable as we confess ourselves to find a satisfactory reason for the distinction which was made in establishing the younger princes of the royal house, some of them so early as at twenty-one, and others so late as at thirty-two years of age. The former is the more usual, and indeed the legal period of emancipation from a state of tutelage and of entire dependence upon a father's bounty; and if wisely adopted in one case, we are at a loss to tell how it could have been wisely departed from in another; unless, indeed, some particular grounds for such a procedure existed, as they never have been alleged to have done in the instance before us, or at least if they did, were such as those who acted upon them were not over anxious to avow. That there was some secret motive for this delay, we, for our own parts, cannot help strongly suspecting, especially when we couple with it the fact of his call to the house of peers having been deferred to the same time, and then given with that of the Duke of Cumberland, who, as we have already stated, was his junior by nearly four years. Prince William-Henry, his senior but by two years and rather more than two months, had, in the 24th year of his age, been created Duke of Clarence and St. Andrew nearly ten years before his brother Edward was, on the 23d of April, 1799, raised to the same dignity, by the style and title of Duke of Kent and Strathearn, in Great Britain, and Earl of Dublin, in Ireland; he having then nearly completed the fifth month of his thirty-second year, a period later by nearly three years and a half than that at which any of his royal brothers, though three of them were younger than himself, obtained a seat in the hereditary senate of the land. Were we disposed to speculate upon the causes of this marked distinction, we should say that the ministry of that day were sufficiently acquainted at once with the independency and the firmness of this prince's character, with his talents as a speaker, and the activity of his disposition, to calculate upon that support from him which they might expect, and expect very naturally too, from other princes of the blood, who were earlier pre-

ferred to the post of honour. Mr. Pitt assigned, indeed, to his royal highness, as the reason for the deferring his parliamentary settlement, that from his having been abroad for so many years on foreign service, his provision had been totally overlooked, an omission which was entirely his fault, and for which he took shame to himself; though, as we shall hereafter have occasion more fully to state, he unequivocally promised to do his utmost to make his royal highness amends for the pecuniary loss which that neglect had occasioned. This was an apology sufficiently plausible for a prime minister to make; and though we doubt not that his continued absence from England materially retarded both his advancement to the peerage and the settlement of his income, from his not being able personally to urge his claim, we cannot think that his royal highness could have been so entirely forgotten, either by his relations or the ministry, at home, as the latter would represent, especially after his gallant conduct in the West Indies had been so generally known, and so publicly noticed, and that too by this very ministry themselves. He was at that time nearly two years older than the Duke of Clarence was when he received his title and his provision; and had there not existed some reason to the contrary, which we cannot fathom, a better opportunity for creating him a peer, and for obtaining him his parliamentary allowance without opposition, could not have been desired, than when both the English and the Irish legislature had unanimously voted him their thanks for his gallantry.

His summons as a peer of parliament, by his new titles, was dated the 24th of April, 1799; and he took the oath and his seat, in a chair on the left hand of the chair of state, on the 7th of May following; being introduced to the house, in his robes, between his royal brothers, the Dukes of York and Clarence, also robed, and preceded by the Deputy Lord Great Chamberlain of England.

As some atonement for having so long neglected his equal, and in some cases his superior, claims to advancement and support, on the 10th of May, in the same year, he was promoted to the rank of a general in the army; and, on the 17th of the same month, appointed to succeed General Prescott as commander in chief of the forces in British North America, to whose capital he proceeded in the following July. On this occasion the English government behaved to him with somewhat more liberality than he had ever before experienced at their hands, by presenting him with £2000 towards an outfit, on a scale suitable to his rank; and to the

high office which had just been conferred upon him. With this assistance, trifling as it was in comparison with his claims upon the justice and equity of his country, and with the object for which it was professedly granted; the certainty of a settled income, more than double in amount to any he had enjoyed during the eleven years that he had been of age, inspired his royal highness with the hope, by remaining in America for a few years, and pursuing there as rigid a plan of economy as could possibly consist with his station, that he should be able, after paying for this fresh outfit, which was necessarily on an expensive scale, gradually to clear off the debts he had contracted for his four former ones, ere he returned home, and thus far to relieve himself from a state of encumbrance and embarrassment which had long pressed heavily upon him. To that unpleasant condition he had certainly been driven, in the first instance, by the narrow policy of those who had the control of the royal purse, and the direction of public affairs at home; and it was the fate of their newly awakened generosity to be as useless as their former penury had been injurious; for unfortunately for the prince, who seems to have been but too much the sport of their caprices, the transport allotted for the reception of his equipment, which was shipped before he himself left England in July, was detained by the embargo laid upon all vessels in the English ports, previous to the sailing of the unfortunate expedition to the Helder, until the month of October; and being then most injudiciously and thoughtlessly sent out at so late a season, was wrecked upon the Table Island, on the coast of North America; and just as it was reaching the place of its destination, the duke's whole outfit perished in the waves. No insurance having been effected upon the cargo, the entire loss of this seventh equipment fell upon his royal highness; and as it had been formed upon a scale much more expensive than any which he had previously been under the necessity of adopting, it had cost on the lowest calculation full £11,000, which, added to his former losses, raised the whole to no less a sum than £21,000, which was more than doubled by the interest paid by his royal highness to those who had furnished the various articles, to the last year of his life. But, besides these equipments, he lost in the Francis transport a valuable library of upwards of 5000 volumes, a large assortment of maps and plans, collected on the Continent in 1788-9, and a good stock of wine; for none of which any charge was made in the estimate of his loss by this wreck, as he was in possession of these articles before

his appointment to the post of commander in chief on the American station.

During the short period of his continuance in America, in the high situation to which he had fairly won his way, by actual service in the camp, the garrison, and the field, the Duke of Kent conducted himself so much to the satisfaction of the inhabitants of the provinces whose defence and military government was intrusted to him, that the assembly of Nova Scotia voted him 500 guineas for the purchase of a diamond star, as a mark of their decided approbation of his conduct. He remained not, however, amongst them long, to evince by his actions the sense he entertained of their kindness; for in the year 1800, his royal highness again crossed the Atlantic in his way to England, whither he returned in the autumn; partly on account of the very indifferent state of his health, though principally to urge in person his claims to remuneration for the repeated losses he had sustained in his removal from place to place, by order of his sovereign, and in the service of his country. The last and the heaviest of these had indeed so completely deranged his finances, already sufficiently embarrassed, that this measure became absolutely necessary, if he wished not quietly to sink into a state of remediless enthrallment for life. Through the kind interposition of his royal brother, our present most gracious sovereign, with Lord Chancellor Loughborough (afterwards Earl of Rosslyn), he obtained an interview with Mr. Pitt, the then prime minister, whom he soon convinced of the justice and equity of his claims, which he not only fully acknowledged, but promised that his royal highness should be remunerated for his losses; adding, moreover, a further assurance, that he should have an allowance of four years' income at least (£48,000) to place him in the same situation as to his parliamentary provision with his younger brother, the Duke of Cumberland. This was absolutely promised; but the premier also admitted, without hesitation or reserve, the justice of his being placed upon the same footing as the Duke of Clarence, which would give him an arrear of eight years, or £96,000; yet he spoke not with equal certainty of such an arrangement, however equitable, being completely effected, though to the other he pledged himself without reservation or doubt. That this promise ought to have been kept, we may maintain without fear of contradiction, founded as it is upon the most obvious principles of equity, and reduced to a mere matter of arithmetical calculation. Why it was broken may be a more

difficult point to determine; the only reason ever assigned, or which we have been able to surmise, being the procrastination, but too habitual a vice of ministers at all times, whose operation, on a case like the present, was not likely to be diminished by the important events, foreign and domestic, which preceded and attended the retirement of Mr. Pitt, and the appointment of Mr. Addington (now Viscount Sidmouth) to the chief direction of public affairs. Mr. Pitt had promised, and his successor promised still; all that he performed was the granting, in the year 1803, an additional £2000, towards repairing the heavy losses which his royal highness had sustained; and to the adequate remuneration of which his application to the new ministry was confined. But the period of their accession to office, when many of them were new and untried men, who had much of their influence to create, was not thought a favourable one for the urging of his entire claims. To these might now be added a remuneration for the plunder of the Diamond transport, by a French privateer, on its way from Nova Scotia to England, in 1800, having on board the remnant of his royal highness's equipage. This loss was not, however, so serious in point of value as his former ones had been.

It was under this popular, if not most energetic administration, that the Duke of Kent was, on the 21st of August, 1801, removed from the command of the 7th to that of the 1st, or royal regiment of foot, vacant by the death of Lord Adam Gordon; a change rather honourable than productive of any emolument. His connection with the fusileers had indeed been quite the contrary, as during the twelve years that he held the command of it, the books of his agents prove that he expended upon it above £5000 more than his pay as colonel, and every other pecuniary advantage which he derived from it; whilst, from the enormous loss of accoutrements, clothing, &c. to which the royals were subjected during their service in various parts of the world, he was at least £9000 *minus* by his command of them. This, however, was not the case with another appointment, of the 24th of March, in the following year, by which his royal highness was constituted governor of the important fortress of Gibraltar, whither he proceeded in the following May. To his predecessor this had been a very lucrative post, netting to him, besides a salary of £5000 per annum, in some years not less than from 10 to £20,000 in fees. And so material a part of his emolument was this esteemed, that when his royal highness applied at the Treasury, for the same outfit for Gibraltar as

was granted him when appointed commander in chief in the British provinces of North America, he was informed that it was not usual to make any allowance whatever in his case, the governorship of Gibraltar being considered so very good a thing, that it would soon clear off whatever expenses he might be put to in equipping himself for it. He was accordingly compelled to provide his own outfit, at nearly as heavy an expense as he had incurred in 1799; though he never received, from this very good thing, enough beyond his bare salary to pay for it. The ample revenue of his predecessors his royal highness might, indeed, easily have secured to himself, had he chosen to connive at the abuses whence the greater part of it was derived: but much as he was in want of money, this was a course which his noble spirit spurned, and which a sense of his paramount duty to the people whom he was deputed to govern, would not, from any consideration of private interest, or from any temptation of being enabled to release himself from his embarrassments, permit him to pursue.

A mass of abuses had been accumulating in this fortress for many years, and had done so the more rapidly, from their having been ingeniously, but most disgracefully, converted into sources of emolument to the governor and to his officers. Of the existence of these evils, the Duke of Kent was, in some measure, apprized before his departure; and, in consequence of previous and repeated communications with Lord Sidmouth, then at the head of his majesty's government, he resolved, on his arrival, immediately to check, if he could not at once entirely suppress them. He directed his attention, in the first instance, to the most prominent one, and very considerably reduced the spirit-licenses which had been granted, in the most ruinous profusion, to the keeper of every little wine-house or hut who chose to apply for them. These enabled them exclusively to sell spirits to the troops of the garrison, whose health and subordination, as well as the peace and quiet of the inhabitants, had hitherto been considered points of too little importance to weigh any thing in the scale against the enormous, but iniquitous profits which the sale of the licenses produced to men who, instead of being the protectors, were most emphatically the destroyers of those whom they were appointed to govern. But this was no longer the case; for they had a man at their head, who, though a prince, had no other object in view than the real good of the people whom he was called to govern in the name of his royal father; and who, having satisfied himself

what was his duty with respect to them, could not suffer himself to be deterred from the discharge of it by any consideration of a mere personal nature. Ardently attached to a military life, we have already seen that he was from principle a strict disciplinarian; and therefore, for the sake of the soldiers themselves, he could no longer permit the continuance of a practice destructive at once of their discipline, their morals, and their health. But he now also sustained, for the first time, the character and responsibility of a civil governor; and he owed it to the peaceable and respectable inhabitants of the place, to protect them against those outrages of the military, to which the habit of inebriation, so naturally to be looked for where such pains seem to have been taken to encourage it, constantly exposed them; and that to so alarming an extent, that they could not carry on their business, walk the streets, (the female part of the population especially,) or repose in their dwellings, without danger of being insulted, or subjected to some species or other of drunken violence. Prevention is at all times better than punishment, especially where the objects of that punishment are armed men, and the mode of its administration is severe personal chastisement. This the Duke of Kent felt; and feeling it strongly, he acted with his wonted promptness and decision, by attacking at once the very root of the evil; by suppressing most of the wine-houses, and by placing very efficient checks upon the uncontrolled liberty hitherto enjoyed by the soldiers, of drinking in those which remained. Thus he speedily restored the garrison to a state, if not to habits, of sobriety and cleanliness, to which they had long been strangers; cleared the military hospital of the greatest part of its inmates, and put a stop for a while to the rapid inroads which death was making upon the troops. But in doing this his royal highness brought, as he must have been fully aware that he would bring, a nest of hornets about him, in the liquor merchants, subaltern officers of the government, and others, who had long made divers great gains, which, if this reform took effect, would be worse than in danger. They accordingly industriously fomented the discontent of the soldiery, at the privation of an indulgence which, however injurious, they had been too long accustomed to, and found to be too consonant with their propensities and habits to forego without a murmur. Their murmurs, indeed, were loud and general; and associated as they were with the recollection of the former unpopularity of the illustrious individual against whom they were directed amongst the mili-



tary, or rather with the troops of this very garrison, at the outset of his career, the resentment of the soldiery was soon fanned into a flame, and unquestionable symptoms of the general prevalence of a spirit of insubordination made their appearance. These might, perhaps, have been immediately checked, and eventually repressed, had the laudable efforts of the governor been either seconded, as they ought to have been, by the local authorities of the fortress, or effectually supported by the government at home. Unhappily, however, this was so far from being the case, that representations of a contrary nature were forwarded to the English ministry, in consequence of which his royal highness was recalled; and, by this measure, a stop was immediately put to the apprehended insurrection, though not to the salutary reform which had excited the spirit that threatened it. Nor was the effect of these representations confined to a measure alike hurtful to the feelings of the Duke of Kent, and, we fear, eventually injurious to the discipline of the British army, and the interests of the country; for they set afloat a variety of rumours prejudicial to his royal highness's character for humanity, and from a strict disciplinarian converted him into a cruel task-master and a military despot. Never, however, were charges more unfounded; for those who had the best opportunities of observing his conduct, those for whose benefit he had incurred all this popular odium, formed a very different and a much more correct judgment of this proceeding; and he left Gibraltar, followed by the esteem, the gratitude, and the regret, of all the respectable inhabitants of the place, who, previous to his departure, bore their unanimous testimony to the conspicuous merits of his short administration, by presenting him with the sum of £1500, to purchase a diamond garter. This flattering expression of regard, and the consciousness of having done his duty, and in doing it benefited his country, were the sole recompense which his royal highness received for his firm and energetic conduct, on the only occasion in which he was ever intrusted with the powers of civil government; which he exercised to the entire satisfaction of all but the military part of the population submitted to his rule, and of a few obscure and selfish individuals, who were deeply interested in promoting the licentiousness which he was determined to repress. In the attempt to do so he had sacrificed at least five-sixths of the fees, which had long been considered a regular and important part of the emolument of the high

office which he filled. The prime minister of the day, the present Lord Sidmouth, had assured him, indeed, that he should not be a loser by any sacrifice which he made for the good of the service; yet he never received, directly or indirectly, any compensation for the voluntary renunciation of £10,000, at least, for the promotion of this great object; to say nothing of the sums which he might have made, by suffering the abuses, which he vainly attempted to remedy, to continue to the hour of his death a source of revenue to the governor of Gibraltar, and which would have amounted, on a very moderate calculation, to £100,000. This was the sacrifice which he made for the good of the service, and the good of the service alone; for it cannot for a moment be supposed, that a person involved in difficulties as he was, and most anxious to extricate himself from them, would not otherwise have gladly availed himself of so easy a mode of paying off his old debts, and preventing the necessity of contracting new ones. Though thus injurious to himself, his sacrifices were not, however, in vain; for the army and the public are largely benefited to this hour by his magnanimity in making them. The reform he introduced into the garrison of Gibraltar was persisted in after his recall, and has been most advantageously continued to the present time. This simple fact speaks volumes in his praise, and is the best eulogium upon the wisdom of those measures, to whose temporary unpopularity he was unhappily the only, and the injured victim. But this was not all: from his return to England, instead of the governor being left to draw the chief part of his emoluments from fees—objectionable in all cases, but peculiarly so, as experience had proved, in this;—an average of £7000 per annum was fixed as a substitution for them, and the overplus was carried to the credit of the revenue of the garrison, or, in other words, went into the public purse. The one half of this sum, during the eleven years of the Duke of Kent's residence in England, after his removal from the personal discharge of the duties of his government, was paid to the officer resident in command of the garrison, and who acted as his deputy, in lieu of fees. The other moiety, according to the established precedent of other colonial governments, should have been paid to his royal highness, though he never received a farthing of it; but, on the contrary, besides this sum of £38,500, withheld from him, we know not why, he was the loser of the same sum, constituting the other half of the governor's compensation for fees, which was paid to his deputy, during his

unwilling and compulsory absence from his post. True it is, that for eleven years he held this government as a sinecure; and whilst he so held it, that he received somewhat more than £63,000 salary for an office that he did not execute; but then be it remembered, that during the whole of this time, he was not only most willing, but most anxious, to execute it; and that, had he been permitted to do so, he would have received £7000 per annum more than he did receive; or have been enabled to apply £77,000, on the whole, for the liquidation of his debts.

His applications for permission to return were, however, invariably refused. Though conscious that he had done nothing to merit this treatment, he was at all times most desirous to meet any charge that could be preferred against him for misconduct, in a station in which the flattering mark of approbation received from the civil subjects of his government, and the adoption of his plans of reformation for the military, afforded the strongest possible proofs of his having deserved well of his country. So powerfully, indeed, were his feelings excited on this subject, that immediately after his return he applied to his royal brother, the commander in chief of the army, expressing his earnest wish, that, waving all the privileges and courtesies of his rank, a court martial might be assembled, to sit in judgment on the whole of his conduct at Gibraltar, which he was anxious to submit to the most rigid examination, before that, or any other tribunal, to which the charges whispered, rather than made against him, might be referred. In this, as in other respects, his royal highness failed in obtaining that justice to which he thought himself entitled; and the refusal of it, though on grounds which to us are satisfactory, unfortunately gave rise to a temporary coolness between the royal brothers. By the failure of his application, which, if successful, would, he reasonably hoped, issue in his reinstatement in his government, the younger of them was a second time completely foiled in the expectations he had formed of being enabled, from the fair remuneration of his public services, to discharge the heavy debt which he had contracted principally in the service of the public, seldom such hard masters as they proved to him.

But this was a consummation, which, devoutly as it was wished, it was never his royal highness's happy lot to realize. On the return of Mr. Pitt to power, in 1804, the duke took an early opportunity of renewing his claims; and received from the minister the most unqualified assurances that he

would fulfil all the expectations held out to him in the year 1800, though the pressure of public business must, he feared, defer the consideration of his royal highness's claim until after the then session of parliament. The whole of that session did thus pass, and the greater part of that of 1805 was passing too, without any notice having been taken of the duke or his concerns; when his royal highness, being pressed by some of his original creditors, pressed in his turn upon the minister an early fulfilment of some part of his liberal, though but just and equitable promises; and in July, 1805, he was told that it was his majesty's intention immediately to grant £20,000 to each of his younger sons, from the droits of the Admiralty, which he hoped would prove a matter of temporary accommodation to his royal highness, though he positively and unequivocally declared, that it was not in the least to affect, as in reason and equity it ought not to do, the consideration of his peculiar and distinct claims upon the justice, rather than the liberality, of the country. Shortly after this interview, the Duke of Kent undertook, on behalf of all the younger sons of the king, except the Duke of York, to represent to Mr. Pitt the total inadequacy of the parliamentary grant of £12,000 per annum to keep up the appearance befitting their rank, owing to the great depreciation of the currency, and the enormous rise in every article of consumption, since that grant was originally made. In consequence of this representation, his royal highness had several successive interviews with the premier, in the month of August, 1805; and he was at last authorized to inform his royal brothers, that their parliamentary income would, at the opening of the next session, be raised to £18,000 per annum, clear of all deductions, and still perfectly distinct from his individual claims for the reparation of former losses, and the payment of long arrears. An assurance was also at the same time given, that it would be left to the option of such of the royal dukes as had apartments in St. James's Palace, namely, the Dukes of Clarence, Cumberland, and Cambridge, to continue, as heretofore, to have their tables supplied by the board of green cloth from the royal kitchen; or to receive, in common with those who were not residing there, an allowance of £5000 per annum, in lieu of this advantage. To all of them, whilst resident in any of the royal palaces, the allowance for fire and candle was to be continued.

These reiterated and confident promises, made by a man who unquestionably had the ability, if he had but the will,

to perform them, buoyed up his royal highness with the hopes of soon surmounting all his difficulties, and repeatedly pacified the clamours of his creditors. Mr. Pitt, however, continued to promise till death suddenly put an end to all possibility of performance upon his part, and turned over the royal duke to the empty promises of his successor. Such is the deceitfulness of courts, such the broken reed on which they lean, who rely on the promises of a courtier!

After the death of Mr. Pitt put an end to all the expectations which his promises had so naturally raised, his royal highness determined to try the effect of a memorial to the Duke of York, representing the losses he had sustained in foreign service, and requesting from him a recommendation to the Treasury for that compensation to which, in private conversations, his royal highness had always admitted the equity and justice of his brother's claim. That claim then amounted to £21,000 for the principal lost, and to upwards of £11,850 for interest actually paid upon it up to the period of the application. No redress or assistance was, however, obtained by this representation; but his royal highness was left to the rapid and certain accumulation of interest upon interest, until, at the time of his decease, the amount of his losses in money, *bonâ fide* paid on account of his various equipments captured or wrecked, was at the least £50,000.

This memorial was presented on the 6th of November, 1806; but, previous to this period, namely, on the 2d of July, in the same year, a message from the king was sent down to the two houses of parliament, by Lord Grenville and Lord Henry Petty, the First Lord of the Treasury and Chancellor of the Exchequer, in the new (commonly called the Grenville) administration, recommending them to take into consideration the propriety of such an increase in the allowances of the younger branches of the royal family, as the change which had taken place in the circumstances of the times since those allowances were settled, should appear to have rendered just and necessary. When the prime minister of the day stated to the house of lords the fact of no increase having taken place in the parliamentary income of the younger branches of the royal house since the year 1788, and reminded them that in that period, of nearly thirty years, circumstances had materially altered, and the price of every article necessary for the establishment and maintenance of a household had advanced in a degree almost unprecedented, most of them having doubled, and others more than doubled, within that period, their lordships felt that this appeal was

made to their justice rather than their liberality; and therefore, without a dissentient voice, they joined in an address to his majesty, assuring him that they would cheerfully concur in promoting the objects of his most gracious message. The augmentation which ministers proposed to make to the income of the Dukes of Clarence, Kent, and their younger brothers, was £6000 per annum each; and when it was urged, in addition to the cogent argument already stated, that fifty years ago the allowance of the Duke of Gloucester, the king's brother, recently deceased, was £15,000, and his income to his death £24,000 a year, the vote for this reasonable increase passed with scarce any opposition, and without a division in any one of its stages, through the lower house. Nothing, indeed, but a spirit of faction, could have prevented its doing so, as it was clearly shewn, that from the abolition of the privilege of having their table well supplied, and of coals, candles, and other allowances, which had hitherto been furnished to them out of the civil list, most of the princes would scarcely be gainers of £800; whilst to some of them it would appear rather to have been an actual loss of more than that sum; the treasurer of the Duke of Clarence having estimated the value of the table which his royal highness enjoyed at St. James's at £6000 per annum, though the board of green cloth stated its annual expense at £4000. At this sum we have taken it in our calculation, adding to it £1200 a year, as the lowest valuation of the coals, candles, and other advantages heretofore enjoyed by all the princes who resided in any of the royal palaces; though, perhaps, it would have been a fairer course to take the former estimate at £5000, that being the medium of compensation proposed by Mr. Pitt between the two estimates submitted to him. In that case the three royal dukes in question, Clarence, Cumberland, and Cambridge, were each of them losers by £200 a year, rather than gainers by the new arrangement; though, by having more money at their own disposal, it was doubtless an acceptable, as well as a proper alteration in the payment of their income. To them, indeed, it was rather an alteration in the mode of its payment than an increase in its amount; but to the Dukes of Kent and Sussex it was a real benefit, augmenting, as it did, their incomes by about £4800 pounds a year; though it must not be forgotten that it did so, because their three brothers, one of them younger than either, and two younger than the Duke of Kent, had for some years been enjoying an advantage from the civil list

equal, at least, to £4000 a year; from which, for no better reason than that their residence was fixed for them in one royal palace rather than another, they had been debarred. Surely this was not right. They ought certainly to have had an allowance in lieu of this gratuitous supply of a table; or if this had not been the case, the preference of a residence where there was such advantage connected with it ought to have been given to the elder brother; when the Duke of Kent would have resided at St. James's Palace with the allowance, and the Duke of Cambridge, the youngest of the whole, have taken his place at Kensington without it.

It will be obvious, on the very first blush of this statement, that Lord Grenville made a material departure from the promises which the Duke of Kent was authorized to make to the younger princes of the royal house by his predecessor in the premiership; a departure to the injury of each of them of no less than £8000. He unequivocally assured them, that their new income should be £18,000 per annum, without deduction; but by Lord Grenville it was subjected to a deduction of £1800 for the income tax. He promised £5000 to each of them in lieu of table money; but his successor suppressed that advantage altogether, and gave no other in its stead. It was his design to continue the allowance of coals, candles, and the other advantages common to the whole of the royal dukes, from the civil list; but by their discontinuance without compensation, they were each of them subjected to a further reduction in their expectations of £1200 a year.

Far, however, be it from us to insinuate, that Lord Grenville was under any obligation to perform the promises of Mr. Pitt, except in as far as his own sense of their justice should induce him to adopt them. The royal duke, to whom they were more immediately made, always thought that his lordship, and his colleagues in the ministry, were neither aware of their extent, nor of the grounds upon which they had been made; and though suffering in common with his brothers, from their non-performance, he never imputed any blame to the premier of that day, for departing from the more liberal views of his predecessor. All that we are anxious to impress upon the minds of our readers, by this plain statement of facts as they occurred, is, that the alteration in the parliamentary allowance of the younger sons of our late venerated monarch, which took place on the royal assent being given to the bill introduced for effecting it, on

the 22d of July, 1806, was very far from being in reality what it purported to be on the face of it, an augmentation of their income by one half of its former amount.

Having brought down the life of the Duke of Kent to the year 1807, we now commit the record of its last twelve years to one of our number who had the privilege and distinction of enjoying his friendship, to an unusual extent, during that period; and who bespeaks, once for all, a candid construction on the part of the reader, on the production of some of the correspondence which passed between them, and which may justly be considered as too flattering to himself; since these extracts are not presented from motives of personal vanity, but for the purpose of more clearly exhibiting the conduct and character of the lamented subject of this memoir. His royal highness wrote, however, as he thought; for as he rejected flattery himself, he never stooped to flatter others: and whatever conclusions may be drawn as to the error of his judgment, arising alike from the kindness of heart which induced him to estimate the talents of others too highly, and from that personal humility, which often led him to underrate his own mental qualifications, he was perfectly sincere in both cases.

From this period to his death, there were few transactions of a public nature in which the Duke of Kent was involved, and none in which he took an active part—with the exception of those of benevolence. He withdrew from political concerns, to devote himself to those of charity: but he was not less a patriot, because he ceased to act as a statesman. After having in vain, again and again, solicited that he might waive the privileges belonging to his rank, and be tried by a court-martial, to wipe away the undeserved stain of Gibraltar from his fair fame, the imputation of which afflicted his heart even to his last hour—he quietly withdrew into seclusion, attending only, and with the same activity and precision, to those military duties which remained to him; and to those which were parliamentary, when they related to questions of vital importance. In this dignified retirement, he was further occupied in domestic retrenchment; in the arrangement which will speedily extinguish his debts; and in the formation and examination of those grand plans which have extended in every direction the interests of religion, humanity, and education; and to the prosperity of which his personal assistance and powerful patronage so largely contributed, when he brought them forth to society. Yet were those years of privacy the most glorious of his life! It seemed as if Pro-



vidence had prepared his retreat, that, like the violet, he might blossom and die in the shade, while he could not be concealed, because of the perfume which he scattered around him, and the grateful odour of which survives him—and shall endure for ever.

Calumny followed him into his retirement. Some charges of a painful nature were, at this time, alleged against an illustrious relative; and his royal highness was accused of having secretly aided this attack upon his royal brother. It was only necessary to know the Duke of Kent, in order to be convinced, that the man who considered the disgrace of any one member of his family as the dishonour of all, was wholly incapable of the conduct so injuriously, so unjustly, so falsely, imputed to him. He felt it due to himself, however, to repel the charge, by putting those of his household, who were most competent to bear testimony on the occasion, to the oath, in vindication of his honour. No one was more completely assured of his integrity, on this occasion, than that illustrious individual most deeply implicated in the question; and although some measure of coldness had previously existed between them, principally on the subject of Gibraltar, every thing ceased the instant that the one was in trouble, and the other accused of having promoted it. A noble and generous confidence on both sides was restored, and the base attempt to widen the breach between them in effect brought them together again. The true state of the case was, that during that very winter in which the Duke of Kent was represented as framing machinations against his brother, he was confined to the house, and for the most part to his bed, by an attack of fever and inflammation, not dissimilar to that which ultimately brought him to his grave; and the first time his royal highness was able to quit his chamber, he went down to the house of lords, on the 7th of February, 1809, to assure their lordships, in his place, that no possible cause of animosity or alienation subsisted between himself and the Duke of York, and that all reports of a contrary nature were unfounded and untrue. So far, he added, was he from thinking that there was any thing improper in the conduct of his royal brother, that he was fully persuaded that all the charges made against him were false, and would be proved to be without foundation. He took upon himself also to assure the house, that the whole of that illustrious person's family were of the same opinion.

The Princess Amelia was now, by slow and painful degrees, sinking into the tomb. She was the first to open the

royal sepulchre, which had been closed during so many years; but which has, alas! been so repeatedly broken up since! His royal highness saw with dismay, and with filial anxiety, the suppressed agony of the king, and the cruel ravages which affliction was making upon his constitution, augmented by the very firmness of his character, until his powers of endurance failed, after having first shaken and unseated his reason. "My father," said he, "never imparts his sorrows to his family. If there be any thing to give him pleasure, he never fails to make us all participate it; but he reserves the whole weight of his disappointments and of his sufferings to himself. I can see him working up his mind to the highest pitch of endurance, yet he utters no complaints. Dearly as I love my sister, and grieved as I shall be to part with her, I could almost wish the conflict were now closed; for I dread a firmness on the part of the king, amidst his evident agony, which I am persuaded will not give way, unless his mental powers fail; and I confess I fear they will suddenly yield to a pressure no longer to be borne." How truly he augured the melancholy event, is but too well known by the result; and it followed much sooner, probably, than even his royal highness expected. The conflict indeed closed—but the firmness of the parent sunk under the last marks of affection bestowed upon him by his dying child—and with that firmness fled his reason.

These strokes of Providence fell heavily upon the heart of his royal highness; but sorrow, however deeply felt, neither relaxed his active duties, nor blunted his benevolent concern for those whom he honoured with his esteem, or had taken under his protection. A young and meritorious officer, at that time under eighteen years of age, was not forgotten in the midst of these calamities. The season of his short vacation at the military school having arrived, in a letter bearing date December 10, 1810, while his royal highness was suffering under the loss of a sister dearly beloved, whom he delighted to speak of as a *friend*, no less than a relation, and when he was filled with gloomy apprehensions of the probable permanence of that mental alienation which his revered parent had just begun to exhibit, he writes, "I had the pleasure of receiving yesterday your favour of Saturday. I now beg to return you my sincere thanks for the very feeling manner in which you express yourself upon the subject of the very severe domestic affliction, which, in common with every member of my family, I have of late experienced. The trial, indeed, has been a very hard one upon my feelings, and

continues to be so; but it is our duty to submit with resignation to the all-disposing hand of Providence, and I hope I endeavour to bear my share as a Christian ought; though, I will own to you, it does depress my spirits very considerably. Although, generally speaking, I have made it a rule to admit no visitors, but upon *business*, since the period when so much affliction has fallen to our lot, I shall be happy to receive *you*; but as I cannot speak with any certainty as to my movements, until I see the result of Thursday next, I must suspend, until after that day, fixing the time for receiving you; but I trust *that* delay will enable you to bring my *protégé*, young Boyd, with you, your uniform kindness to whom claims my warmest acknowledgments; and if you should wish his friend, Somerville, to accompany him also, I shall be very happy to see that young man likewise in your company." The remembrance, under circumstances of such deep affliction, of two young men at the military school, speaks volumes in evidence of that kindness of disposition and that lively sensibility which always characterized his royal highness.

Lieutenant Boyd is the son of an old friend of the Duke of Kent, and the god-son of his royal highness. When this young man arrived from America in England, at the age of fourteen, the duke was anxious to shew to the son the kindness he bore to the father; and with his usual conscientiousness, when his royal highness confided him to the individual whom he thought proper more immediately to intrust with the powers of a guardian, he wrote—"From the opportunities which the Duke of Kent has had of judging of Dr. Collyer's liberality, he feels it would be quite a work of supererogation, if he were to say more in regard to his religious duties, than that he places the fullest reliance on Dr. Collyer's honour, that he will enforce his attendance on Sundays at any neighbouring church, or chapel, where the service is performed according to the custom of the church of England, in which he presumes Edward Boyd to have been brought up." But when he understood that his father was a member of the church of Scotland, and that the young man wished to be left free as to his choice of the place of worship which he should attend, the duke, with that sacred regard which he always paid to the rights of conscience, complied with his wishes; and applauded him for having, at his age, a preference, as it appeared to him to indicate a regard to religious worship. His anxiety for the moral and religious character of this young man, proved the estimation

in which he himself held these great principles. Upon one occasion, when a letter written to his *protégé* pressed upon him, as a guard against military temptations, to cultivate a spirit of secret and habitual devotion; and reminded him that want of time could be no apology—for that five minutes, morning and evening, which every one might command, would suffice to acknowledge his dependence upon God, and to implore the continuance of his favour and protection—it was passed to his royal highness for his approbation, who, when he had read it, observed with the deepest seriousness, “You indeed leave us without excuse!” His conduct, as to the unalienable rights of conscience, was uniform and consistent. He once remarked, “It is not only every man’s *right*, but it is absolutely his *duty*, to judge for himself in matters of religion; and he who is detected in trifling on this most important of all subjects, I could not confide in on any other occasion.” It was this that led him as highly to esteem those who conscientiously differed from him in forms of worship, as those who agreed with him; and not to suffer religious distinctions to interfere with his patronage of any good cause, or with his personal friendships. It was this that enabled him, although a decided churchman, occasionally to hear with pleasure dissenting ministers, and to attend without scruple the places of worship belonging to different denominations of Christians. It was this that decided his preference of the British and Foreign School Society, as imparting religious instruction without infringing upon the sacredness of private judgment, and as extending the benefits of education to all persuasions. Lancaster’s system received, therefore, his earliest patronage; and he took an active part in modelling it afterwards into the improved form in which it now exists as a great national institution. He used to speak often, and with great emotion and delight, of the visit which he paid to the Borough School, in company with his father, when that patriotic sentiment, so well known, dropped from the lips of our late revered sovereign. It was this that induced him to enter with such cordiality and activity into the views and labours of the Bible Society. It was this that inspired him with that dignified and winning eloquence which he displayed at public meetings, in the manly avowed and able defence of these liberal principles. It was this that decided his selection of societies, uniformly leading him to support those only which proceeded upon the broad basis of Christian charity. It was this also which led him to withdraw his patronage from a highly respectable and useful

society, the members of which he cordially esteemed, but which had become exclusively connected with the establishment, "My principles," said he, "not allowing me to make any distinction between one description of Christians and another; on the contrary, leading me to countenance those institutions *alone*, the benefits of which are extended to every denomination of Christians whatsoever." We are not presuming to offer any opinion upon this change, or upon the plans of the society, but we produce these facts as illustrative of the perfect consistency of the principles of the Duke of Kent. During his connexion with that institution, he expressed some anxiety lest too much of a spirit of proselytism might prevail, and the advantages which the society held out be considered as lures, or its arguments be construed into denunciations. To guard, so far as in his power, against such misconstruction, and at the same time distinctly to express his own views, he dictated the following note: "As a Christian, his royal highness certainly cannot object to the general promulgation of the Christian religion; but what he maintains should form the basis of preaching and teaching is, the language of *invitation* to others to accept the mild and pure doctrines of Christianity, *not of denunciation* against those, who from *birth, prejudice, or education*, have adopted a different faith. If the Jews choose to receive your tracts, or hear the Gospel preached, let the winning character of the true Christian, with the sterling principles he professes, be the only lures made use of to settle his *wavering* faith; but when spontaneously *fixed* in his determination to adopt the Christian religion, let him receive the protection of the London Society, against the oppression of those who would then view him as an outcast. His royal highness can encourage no conduct that would appear like *thrusting* the Christian doctrines into the very heart of the synagogue; but if the general support and spread of the Christian faith extends its influence into the bosom of *their* church, his royal highness would hail the circumstance as auspicious to an erring race of mankind; and view it as the dawn of that period, which will gather together all the nations of the earth under one head and one church."

In the animated discussions which took place, in the house of lords, previous to the appointment of his present majesty to the high office of regent of these realms, during the lamented incapacity of his royal father, the Duke of Kent most cordially joined with all the members of his illustrious house, in opposing every parliamentary restriction upon the

exercise of functions, which—supported by a most numerous and respectable minority of both houses—they conceived necessarily to devolve, in right of his birth, upon the heir apparent to the crown, being, as he then was, of full age. We accordingly find his name, with that of the rest of the royal dukes, in the list of the minority, who, on the 23d of December, 1810, unsuccessfully opposed the second resolution transmitted from the commons, asserting the right of the two houses of parliament to provide for supplying the defect of the personal exercise of the royal authority. He afterwards signed a strong protest against this resolution, to which were also affixed the names of all the royal dukes, except York and Cambridge, and of two-and-thirty other peers. To the third resolution, asserting the right of parliament to determine by what means the royal assent should be given to such bill as should be introduced for regulating the exercise of the powers and authorities of the crown, during the continuance of his majesty's indisposition, Lord Holland, in a most argumentative and masterly speech, moved an amendment, consisting of a simple request to the Prince of Wales to take upon himself the exercise of those powers and authorities, in the name and on the behalf of the king, during the continuance of his majesty's illness. In support of this amendment, the Duke of Sussex delivered a speech equally creditable to his head and heart, full of sound constitutional principles and powerful reasoning; but, though seconded by the Duke of York, he vainly attempted to urge its adoption by the house. His name, together with those of the Duke of Kent and of all the royal family, stands at the head of a minority of seventy-four peers who supported this amendment; and, with those of all his royal brothers, was afterwards affixed to a most forcible protest against its rejection, and to a still stronger one against the resolution for which it was proposed to be substituted. To the latter, the names of the seven royal dukes stood alone at the foot of the boldest of the four reasons assigned; and which, amongst other things, asserted, that "if the assent is given to the decision of the two houses of parliament, without any person being empowered to give or withhold at his discretion that assent, it is in substance the assent of the two branches of the legislature to their own act; and it can neither deserve the name, nor obtain the authority of the assent of the king, or of any person representing, in his behalf, the third branch of the legislature." This certainly is strong language;—these undoubtedly are bold sentiments;

but, without wishing to revive a controversy long since buried in oblivion, we cannot avoid expressing, *en passant*, our opinion, that the view taken of this proceeding by those illustrious individuals, who thus felt and thus spoke, was far more correct and constitutional than that of their triumphant opponents. They, however, had a party purpose to answer in the measures which they instituted and carried, and happily no great practical evil resulted from their adoption. That great evil was apprehended, is evident from the very strong opposition excited in both houses, and which, in the upper one, was for a while successful; an amendment of Lord Lansdown, for striking out that part of the first of the resolutions, on which the regency bill was formed, which gave the administration of the royal authority to the Prince of Wales, "subject to such limitations and restrictions as shall be provided," being carried by 105, against 102 voices. Amongst the majority was the Duke of Kent, and the whole of the male branches of the royal family; but their victory availed them nothing, as the lower house, by a very small majority, agreed to several important restrictions on the powers of the regent. Lord Liverpool, on the same night, succeeded in a motion to restore the words rejected in the first resolution; the opposition declining to divide the house in support of a vote, which would be inconsistent with those which they had just passed.

This was the most active and the most important period of the Duke of Kent's parliamentary life; for though he seldom spoke in the senate, we find him twice addressing the house during the eventful session of 1810-11. The first time was on the 5th of January, 1811, when he opposed the admission of proxies on a question of such vital importance as that of supplying the functions of the highest branch of the legislature; the second on the 28th of the same month, when, protesting against all restrictions upon the regent, he declared his intention of voting for their continuance for six, rather than for twelve months, as the lesser of two most serious evils. In this course he was supported by the other royal dukes, with whom he had previously concurred in signing, on the 7th of January, a protest against the resolution of the house, for issuing money from the exchequer for the service of the army and navy, on the warrant of the two houses of parliament alone; declaring, as they and the fifteen peers who signed after them there did, that this unprecedented and unconstitutional measure might have been avoided, without injury to the public service, by resorting to the mode

of proceeding sanctioned by our ancestors, in 1688, namely, that of an address to his royal highness the Prince of Wales, praying him to take upon himself the civil and military administration of affairs, and the disposal of the public revenue, until the means of supplying the defect in the exercise of the royal authority should be finally adjusted. With the rest of his illustrious family, who throughout this painful business proceeded with a cordiality, a vigour, and an unanimity which does them honour, his royal highness was in the majority of 107 to 98, who carried Lord Lansdown's amendment to the resolution respecting the royal household, which by that amendment was placed less exclusively under the direction of the late queen than the ministers had intended it to be.

His royal highness took a part in the celebrated debate of the 1st of July, 1812, on the motion of Marquess Wellesley, pledging the house of peers, in the next session of parliament, to take into its most serious consideration the state of the laws affecting the Roman Catholics of Ireland, with a view to such a final and conciliatory adjustment as might be conducive to the peace and strength of the united kingdom, to the stability of the Protestant establishment, and to the general satisfaction and concord of all classes of his majesty's subjects. In support of that motion, his royal highness shortly, but powerfully expressed his anxious and warmest wishes, that when this subject came into discussion, it would be treated not so much as a Catholic, as a conciliatory question; declared his firm conviction of the right of the petitioners to the removal of the civil disabilities by which they were aggrieved, and avowed his persuasion that such removal was the first general measure by which the amelioration of Ireland could be effected. "I think," he added, in the true spirit of a liberal and enlightened patriot, whose wishes to do good are not confined to the isle that gave him birth, "that the situation of the lower classes of the community, in that part of the united kingdom, have long and loudly called for legislative relief; and I hope that the present question will be followed by the proposal of other measures for remedying the grievances under which the poor of Ireland now labour. With this view, as well as that of conciliation, I now," said his royal highness, in concluding his speech, "for the first time express the sentiments which I have long entertained on the subject, and feel happy in supporting the motion of the noble marquess." As far as the success of the motion was concerned, that support was given, however, in vain; a majority



of a single voice — the numbers being 126 against 125 — determining against the pledge.

Here, however, we must pause; the quantity of materials in our hands rendering it impossible that we should finish the memoir in the present Number, without excluding a whole department of our Work. We shall conclude it in our next, trusting that the importance of the subject will excuse a deviation from our usual plan.

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*An Essay on the Agriculture of the Israelites.*

PART II.

*Manures — Tillage — Weeds — Harvests — Drawbacks on Cultivation — Mode of preparing Corn.*

THE application of *manures* to the soil, the *returning* to the ground that which was *taken* from it, “dust to dust,” (*Gen.* iii. 19.) is probably coeval with agriculture, or the curse upon the ground. That *manure* was used by the Israelites, it is not perhaps necessary to bring any texts to prove. Not, however, to advance any thing but upon some foundation, the parable of the barren fig-tree may be mentioned, in which the dresser of the vineyard says to his lord, “Let it alone this year also, till I shall dig about it, and dung it;” (*Luke*, xiii. 8.) and, also, (*Prov.* xiv. 4.) “Where no oxen are, the crib is clean; but much increase is by the strength of the ox:” that is, where there are no oxen in the stall; at the crib, all is clean; but there is much increase of produce from the strength which is contained in the dung of the ox. And Moab is threatened, (*Isa.* xxv. 10.) that he “shall be trodden down,—even as straw is trodden down for the dunghill.” Of the particular kinds of manure, and the modes of applying it, but little can be collected from Scripture. The Israelites had comparatively few horses and few swine, two sources of excellent strong manure. The chief of their animals were *oxen*, or of the *ox kind*, asses, camels, dromedaries, sheep, and goats, of which more will be said when we come to treat of their live stock. The dung of the cow and of the camel was sometimes used as firing, and the dung of the sacrifices,

which must have been considerable, was ordered to be burnt. (*Exod.* xxix. 14.) We hear, however, frequently of the dunghill, (1 *Sam.* ii. 8. *Ezra*, vi. 11. *Lam.* iv. 5. *Dan.* ii. 5. iii. 29.) and the draught house; (2 *Kings*, x. 27.) and there was a particular gate at Jerusalem, called the dung gate, at which the dung was carried out. (*Neh.* ii. 13. iii. 13, 14. xii. 31.) It does not appear that sheep were used for *folding* upon the arable land, as we use them in England; but the *folds* were principally *houses*, or enclosures walled round, to guard them from beasts of prey by night, or from the scorching heats of noon: "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (*John*, x. 1—5.) This is a very curious passage on the economy of sheep. The fold was sometimes on a high mountain, and in the pasture: "I will feed them in a good pasture, and upon the high mountains of Israel shall their folds be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." (*Ezek.* xxxiv. 14.) "Tell me—where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions? If thou know not,—go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents." (*Cant.* i. 7, 8.) And yet the *fold* seems to have been sometimes as easily set and taken up as a *tent*, as Isaiah, (xiii. 20.) speaking of the destruction of Babylon, says, "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." The permanent folds were probably emptied out as manure from time to time.

There was a custom enjoined to the Israelites, while encamped in the wilderness, which, whether it was continued when they dwelt in the land of Canaan, or not, was certainly very conducive both to general cleanliness of appearance and wholesomeness, and likewise must have contributed to the fertility of the soil. (*Deut.* xxiii. 13.) If the *dove's dung*, mentioned 2 *Kings*, vi. 25. were really such, then it was

probably preserved as manure, as it is a very excellent one, and especially for flax. We do not learn how their flax was prepared; but, if it was by steeping, and then spreading it on the grass to dry, the foul water which drained from it was an excellent manure for the pasture. A great source of fertility to a part of the land of Israel must have been the annual overflowing of the river Jordan, by the melting of the snow on the mountains of Lebanon; when the *mud*, or what we sometimes call *warp*, must have served as a valuable *irrigation* and *top dressing*, to the pasture especially. When the Israelites, on their entrance into the land of promise, came to the river Jordan, in order to pass through it, which, as we have seen in the former part of our Essay, was on the tenth day of the first month, just before the passover and barley harvest, we are told that "Jordan overfloweth all his banks all the time of harvest." (*Josh.* iii. 15.) This overflowing would, of course, dislodge all the animals which harboured in the woods and thickets on its banks; and, accordingly, it is said of Nebuchadnezzar coming up against Edom, "Behold he shall come up like a lion from the swelling of Jordan against the habitation of the strong." (*Jerem.* xlix. 19.) On the subsiding of the water, probably, seed was sown upon some of the wet soft ground so left; in allusion to which Solomon says, "Cast thy bread," or corn, or seed, "upon the waters: for thou shalt find it" again with interest "after many days." (*Eccles.* xi. 1.) And Isaiah, promising a time of peace and plenty, says (xxxii. 20.) "Blessed are ye that sow beside all waters, and send forth thither the feet of the ox and the ass."

Brown, speaking of the overflowing of the *Nile*, tells us, "After the waters of the Nile are withdrawn, the Egyptians, in October and November, sow their seed among the mud, which being trampled down by the swine, which they allow to range among it; or covered by other like careless methods, brings forth a plentiful crop."

That *salt* was used as a *manure* is evident;—our Lord says, "Ye are the *salt* of the *earth*; but, if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (*Matt.* v. 13.) "Salt is good; but, if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the *land*, nor yet for the dunghill; but men cast it out." (*Luke*, xiv. 34, 35.) Whence it may be inferred, that it was sometimes sown by itself on the land, and sometimes mixed in the dunghill to promote putrefaction, and

lend its saline particles, as it is recommended to be used in this country at this time. Salt was probably procured from the Dead Sea, or Lake Asphaltites\*, and from rocks or pits of salt in "the Valley of Salt," mentioned 2 Sam. viii. 13. and another, 2 Kings, xiv. 7.; for, that these were different vallies seems evident, as the former was in Syria and the latter in Edom. Maundrel visited a "valley of salt, which is about four hours from Aleppo;" (see the *end* of his Journey, p. 9.) and which was, probably, the same with the former. He says, "Along on one side of the valley, viz. that towards *Gibul*, there is a small precipice, about two men's lengths, occasioned by the continual taking away the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part which was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour, as in *Matt.* v. The inner part, which was connected to the rock, retained its savour, as I found by proof." Brown (article *salt*) tells us, "Hallifax says, there is a valley covered with salt that reaches from Tadmor to the east border of Idumea: but whether David smote the Edomites in the north, and Amaziah smote them in the south part of this valley, we shall not determine." It may, however, I think, be affirmed, that the valley, or north end of the valley, near Tadmor, is not the same that Maundrel visited; and it was not the Edomites, but the Syrians, that David smote. Brown adds, "It appears the Greeks of Syria had *salt-pits* on the west of the Dead Sea, and north border of Edom, and where possibly the valley of salt was, (2 Sam. viii. 13. 2 Kings, xiv. 7.)" Probably there were several valleys of salt in Canaan and the neighbouring territories. Perhaps it may be inferred, from (*Ezek.* xlvii. 11.) "the miry places thereof, and the marshes thereof, shall not be healed, they shall be given to salt," that it was sometimes procured from *salt pans* made in the *salt marshes*. In large quantities salt did not benefit, but produced sterility, as it was a part of the threat of God by Moses to the children of Israel, if they were disobedient, "that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone

\* Sandys, speaking of the Dead Sea, says, "The whole cuntries have from hence their provision of salt. Seventy miles it is in length, and sixteen over."—(p. 142.)

and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath:—Wherefore hath the Lord done thus unto this land?" (*Deut.* xxix. 22—24.) When Abimelech besieged Shechem, and took it, he "slew the people that was therein, and beat down the city, and sowed it with salt." (*Judges*, ix. 45.) The prophet Zephaniah (ii. 9.) threatens Moab and Ammon with a like judgment from the Lord: "Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation."

Another part of the preparation of the land for tillage, was the gathering out the stones: "My well beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein." (*Isa.* v. 1, 2.) Mr. Arthur Young, in his Farmer's Calendar, (March, 1820, p. 184,) says, "It has been often remarked, and is a known fact, that too much stone picking has done a very sensible mischief, in many cases where picked by authority of parliament for turnpike roads." He then states an experiment made in Suffolk upon three contiguous rods of ground, one of which was left with its usual quantity of stones, whilst they were gathered off the second and put upon the third, so that there were the usual, the double, and the deficient quantity of stones; when the crop upon the double proved the best, and the deficient the worst. But in the above case from Isaiah it is to be observed, that it was upon the first making of a vineyard on the side of a hill or mountain, when the stones were, probably, very large ones, which had been shivered and rolled down from the higher parts; in which case it would certainly be advisable to gather them up, and they would serve for the fence, or wall, as is the practice in our mountainous districts at this time. As Solomon observes, "To every thing there is a season, and a time to every purpose under the heaven;—a time to cast away stones, and a time to gather stones together." (*Eccles.* iii. 1, 5.) Elisha thus commanded the Israelites to punish the Moabites: "Ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." (*2 Kings*, iii. 19.) "And they beat down the cities," we are afterwards told, "and on every good piece of land cast every man his stone, and filled it," &c. (*iii.* 25.)

The first mention of the *plough* is in *Deut.* xxii. 10., where it is forbidden the Israelites to plough with an ox and an ass together, a plain intimation that it had been customary with them, with the heathens, or both, to do so. The plough seems to have been made with a share and a coulter, probably not very unlike that of our days. (1 *Sam.* xiii. 20, 21. *Isa.* ii. 4. *Joel*, iii. 10. *Mic.* iv. 3.) We read (*Gen.* xxvi. 12.) of Isaac sowing land in the country of the Philistines, and receiving "in the same year an hundred fold;" and that he became very great, "for he had possession of flocks, and possession of herds, and great store of servants." (*Ib.* 13.) One employment of these servants, we learn, was to *dig wells*. So that, whether the ground which produced Isaac's corn was cultivated by the plough or the spade, seems very doubtful.

Maundrel, in the place to which reference has been made before, when he saw the people sowing cotton, says, " 'Twas observable that in ploughing they used goads of an extraordinary size. Upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickler for driving the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these that *Shamgar* made that prodigious slaughter related of him, (*Judges*, iii. 31.)? I am confident that whoever should see one of these instruments, would judge it to be a weapon, not less fit, perhaps fitter than a sword, for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria: and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the encumbrance of two instruments."

As the land of the Israelites was to *rest*, or lie *fallow*, every sabbatical, or seventh year, (*Levit.* xxv. 1—7.) it could not be broken up after that but with great strength, to which we find allusion in *Jerem.* iv. 3. and *Hos.* x. 12. The eleventh verse of this chapter mentions the operation of *breaking clods*, as well as *Isa.* xxviii. 24.; and in *Job*, xxxix. 10. we read of the *harrow*. In 1 *Sam.* xiv. 14. we are told that the "first slaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were a *half acre* of land, which a *yoke of oxen might plow*." But Brown, under the article *acre*, says, "The Hebrew *izemed* appears to mean what

one plough tilled at one time," but he does not quote his authority. A pair of good horses will plough an English acre of good land in a day, in a journey of about eight hours; and a yoke of good oxen would do the same, or nearly so. But, certainly, from the above passage, it appears that *half* of a *Jewish acre* was the day's journey of a yoke of oxen. That the ploughman made a *long* day of it, we learn from *Luke*, xvii. 7, 8. "Which of you, having a servant *plowing* or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat? And will not rather say unto him, Make ready wherewith I may *sup*, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink." So that the ploughman did not return from the field till towards supper time, which was in the *evening* at the soonest.

The parable of the *sower* presents us merely with a picture of one sowing *broad cast*. Our farmers consider a *change of seed* as advantageous, and are always anxious to procure it. A similar practice seems to have prevailed among the Israelites, and they preferred that of Egypt from the banks of the *Nile*. Isaiah, in "the burden of Tyre," says, "Be still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations." (xxiii. 2, 3.)

Upon examination and consideration, there is less to be collected respecting *weeds* and *weeding* than one should have supposed from so copious and annoying a subject. The spontaneous production of *thorns* and *thistles* was a part of the primal curse upon the ground, (*Gen.* iii. 18.) and the keeping them under, a part of the labour imposed upon man. When Solomon "went by the field of the slothful, and by the vineyard of the man void of understanding;"—"lo, it was all grown over with *thorns*, and *nettles* had covered the face thereof, and the stone wall thereof was broken down." (*Prov.* xxiv. 30, 31.) We read also of *nettles* again, *Isa.* xxxiv. 13. and *Zeph.* ii. 9. Job, in his integrity, says, "If my land cry against me, or that the furrows likewise thereof complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life; let *thistles* grow instead of wheat, and *cockle* instead of barley." (xxxi. 38—40.) In the parable of the *wheat* and the *tares*, we hear of "a man which sowed good seed in his field: but while men slept, his enemy came and sowed *tares* among the wheat, and went his way. But, when the blade was sprung

up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and, in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (*Matt. xiii. 24—30.*) A difficulty here occurs, what kind of weed this was, which was sowed among the wheat, and came up when the blade sprung up and brought forth fruit, and which could not then be gathered out, for fear of pulling up the wheat with it, though it could be separated from it in the time of the harvest, and bound in separate bundles to be burnt. Parkhurst is of opinion that *Zizania* should be translated *Darnell* (*Lolium album*), or ray-grass. But a learned writer in the Orthodox Churchman's Magazine for January, 1808, (vol. xiv. p. 39.) thinks *Zizania* should be rendered *all kinds of weeds*. Amid this difference of opinion, it may be allowed, perhaps, to offer a conjecture that it is the *cockle* mentioned by Job, the *Agrostemma Githago*, which is so pernicious as a weed among the standing corn, from its robbing the land of its strength; and so bad amongst the wheat when it is threshed, from being very difficult to get out, and unwholesome in the bread when left in. This, when sown *with* the wheat, would appear earlier than the weeds here mentioned; but these were sown *afterwards* by the enemy, perhaps the dressing of his own corn saved for this wicked purpose. Cockle, with us, if not very plentiful, is usually drawn out from among the corn when displaying its beautiful purple-red flowers, because it is then best seen, and draws very easily. But this was, probably, a very full crop, sown with a malicious design; and, when reaped, might be picked out from the wheat as easily as almost any weed, and bound in bundles to be burnt. Our threshers usually pick it from the sheaves when they untie and spread them out to be threshed, and put them together to be *burnt*, that the seed may not return upon the land. The offer of the servants, to go and gather them up, looks as if they had been *accustomed* to *weed* the corn; but, on this extraordinary occasion, it seemed hazardous. The *burning* weeds seems to be a most important point in rural economy, to destroy the power of



vegetation in the seeds, and prevent their return to the land.

It has been already mentioned, in the former part of this Essay, in respect to *the harvest* of the Israelites, that, contrary to our practice, the *barley* harvest preceded the wheat. The first fruits of the barley harvest were to be offered on the day after the Sabbath of the passover, by waving a sheaf before the Lord in the tabernacle and the temple. At this time all the males were obliged to appear before the Lord in Jerusalem, and not only the males attended, but frequently also women and children. (1 *Sam.* i. 7. *Luke*, ii. 41—3.) So that not only the country and frontiers were left exposed, at the express command of God, who had promised especial protection to it at that time; but left exposed at the season when the ripe corn was standing fit to be cut, as a greater temptation to their surrounding enemies. The feast of the passover and of unleavened bread lasted eight days, after which the barley harvest generally began. But, whether it lasted all the time till the feast of Pentecost, seven weeks after, that is, six weeks from the *ending* of the feast of unleavened bread, does not appear: though probably it *did*, and perhaps the hay harvest came in along with it, during at least a part of the time. In this method, their harvest lasted much longer than ours. In a favourable season, we consider *a month* as about the usual time for wheat, barley, and the other kinds of corn. Six weeks we consider a *long* harvest, and eight a calamity: but, in their more settled climate, they were probably less solicitous and hurrying than we are. *Rain* in harvest with them was a very unusual thing. (1 *Sam.* xii. 17. 2 *Sam.* xxi. 10. *Prov.* xxvi. 1.) The expression of the fields being “*white to harvest*,” (*John*, iv. 35.) was peculiarly appropriate with the Jews, as the *barley* was the corn first ripe with them, which is *whiter* than the *golden ear* of the *wheat*. “The lord of the harvest,” who was to “send forth labourers into his harvest,” (*Matt.* ix. 38. *Luke*, x. 2.) is the same as “the *householder*” mentioned *Matt.* xiii. 27. xxi. 33. and was the landlord, farmer, or gentleman; the part which *Boaz* sustained on his estate at Bethlehem, and who was to give the word, “Put ye in the sickle, for the harvest is ripe.” (*Joel*, iii. 13. *Rev.* xiv. 15.)\*

\* Possibly the *golden crown* (*Rev.* xiv. 14.) which he who sat upon the white cloud had upon his head, was composed of *wheat ears*, as he had “in his hand a sharp sickle.” The “crown of glory that fadeth not away,” mentioned by St. Peter, (1 *Peter*, v. 4.) which is promised to the faithful elders, ἀμαραντίνων τῆς δόξης στέφανον, was of unfading *flowers*, “immortal amaranth.”

We have, in our harvest fields, a person called *the lord*; but he is of a very different description; he is more like the "servant that was set over the reapers" by Boaz, mentioned *Ruth*, ii. 5. *The lord* now is, in fact, the *foreman* of "the labourers," or harvest men. He calls the men together in the morning, sometimes with a horn; he pours out the beer; leads the way with the sickle, or the scythe; helps himself first at meals; and gives the word to leave off work, and to rise from the repast, and begin work again; we have few householders now, who, like Boaz, dine with the reapers. He is the first person at the harvest supper, where the master does not condescend himself to preside over his men.

After the *first fruits* and offerings were paid, the tenth part, or *tithe* of the remaining product of corn, cattle, &c. was paid in kind to all the Levites within their borders. The Levites carried a tenth part of this to Jerusalem, and paid it to the priests. Of what remained to the proprietor a second tithe was paid, either in kind or money, and carried to Jerusalem, for the service of the tabernacle and temple at the solemn feasts, when a kind of love-feast was made, to which the offerer invited his friends and the priests and Levites. This was done in the first and second after the sabbatical or seventh year. But on the third year he carried it not to Jerusalem, but spent it at home within his gates, upon the Levite, the fatherless, and the widow. This they did on the sixth as well as third year, and therefore it is called the year of tithing. (*Levit.* xxvii. 30—33. *Numb.* xviii. 21—32. *Deut.* xii. 5—7. 17—19. xiv. 22—29. xxvi. 12, 13.) But some suppose that the tithe for the service of the temple was *every year*, and that the tithing in the third year to the fatherless and widow was *in addition*. However burdensome these payments, or taxes, may appear, the blessing of the great Giver of all was promised in proportion to the punctuality of their discharge. (*Deut.* xiv. 22, 23. *Prov.* iii. 9, 10. *Mal.* iii. 8—10.) It is probable too, from *1 Sam.* viii. 15—17., that the kings afterwards required another tenth, for the use of themselves and their dependents.

Another drawback, in human estimation, upon the produce of the land, was the *sabbatical year*, and the Sabbath of Sabbaths, or the *jubilee*. "And the Lord spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the

seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap" for thy own private use, but in common with others, "neither gather the grapes of thy vine undressed:" but share them in common with thy neighbours, "for it is a year of rest unto the land. And the Sabbath of the land," the fruits of this sabbatical year, "shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat." (*Levit. xxv. 1—7.*) "And, if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in, ye shall eat of the old store." (*Ibid. 20—22.*) This giving rest to the land is still, in some respects, kept up by us, not by a *sabbatical year*, but by what is called our *fallows*, in which *one third* of the land rests, or is *not sown*, every year; so that in fact the *whole land* has its rest *once in three years*, or in half the space of time which was prescribed to the Israelites. "And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the *jubilee* to sound, on the tenth day of the seventh month; in the day of atonement, shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field," that is, what it produces of itself. (*Ibid. 8—12.*)

Another act of trust in God, and of benevolence towards his poorer fellow-creatures, on the part of the landlord, was the permission to *glean*. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest," what

drops down by chance. "And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard," single grapes that do not grow in clusters; "thou shalt leave them for the poor and stranger: I am the Lord your God," who gave you this land, and require this charity, and that you be ready to pity and do good. (*Levit. xix. 9, 10.*) When this subject is again treated, in *Deut. xxiv. 19, 20.*, these particulars are added: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow."

When all these circumstances and deductions are duly considered, it may truly be said, that the nominal owner of the land was not a *proprietor*, to "take his ease, to eat, drink, and be merry;" (*Luke, xii. 19.*) but a *trustee*, or *steward*, under God, to hold it for the *general good*: it is not so much a *gift* and *reward*, as an awful *charge*. "The Lord is good to *all*, and his tender mercies are over *all* his works;" (*Psa. cxlv. 9.*) but, as they respect temporal blessings, in no instance do they appear more prominent than in the appointment of *gleaning* to the poor. The persons who are the objects of this bounty are such as, if they had land, could not cultivate it, or such unthrifty persons, that they would sell it; a portion, therefore, is, as it were, *held in trust* by the richer for the very poorest members of society.

By the law of England, the poor *cannot claim a right* to glean. To do it without permission of the occupier is a trespass, and liable to punishment; and, indeed, even under the Jewish dispensation, where the allowing the poor to glean was *enjoined*, it does not appear that an individual could do it without *permission*. Ruth said, "I pray you, *let me glean, and gather after the reapers among the sheaves.*" (*ii. 7.*) This is perfectly proper to prevent the poor from *claiming* it with insolence, as would too often be the case if the occupier had no power to refuse it, and as is too often the case in respect to the relief provided for them by the poor rates; but the person who should refuse the honest and civil poor this indulgence, would no doubt be guilty of an act highly displeasing to God, and must expect that God would withhold his blessing on his increase. (*Deut. xvi. 15.*)

The conclusion of harvest, the bringing home the last load,

*the harvest home, or hawkey*, was a season of great rejoicing with the Israelites, as it is with us. In "the burden of Moab" it is said, "I will water thee with my tears; O Heshbon, and Elealeh: for the shouting for thy summer fruits, and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting: the treader shall tread out no wine in their presses; I have made their vintage shouting to cease." (*Isa. xvi. 9, 10.*) The joy of the Israelites on their return from the captivity in Babylon, is compared to this season of festivity: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (*Psa. cxxvi.*) Nay, the joy which was to take place at the advent of the Messiah, for want of a more forcible comparison, is likened to the same season of rejoicing: "They joy before thee, according to the joy in harvest, and as men rejoice when they divide the spoil." (*Isa. ix. 3.*) And it is not a little remarkable, that the acclamation which was made when the Messiah entered his own city, when "a very great multitude spread their garments in the way," and "others cut down branches from the trees, and strewed them in the way; and the multitudes that went before, and that followed, cried, saying, *Hosanna* to the son of David: blessed is he that cometh in the name of the Lord: *Hosanna* in the highest," (*Matt. xxi. 8, 9.*) is the very same that is used by our harvest people to express their joy, *Huzza! Huzza!* for that it is a corruption, or shortening, of *Hosanna*, there can be no doubt: and, if uttered with proper sentiments of gratitude and piety, and a proper application, may be fitly used, as "Save, Lord, we beseech thee," our perishing bodies with this "meat which perisheth," and our souls with that bread "which endureth unto everlasting life, which the Son of man shall give unto us." (*John, vi. 27—35.*) The Scripture gives us no account of the *harvest feast*, whether it were dinner, or supper; but, if we may judge from the sheep-shearings of Nabal and of Absalom, (1 *Sam. xxv. 36.* and 2 *Sam. xiii. 28.*) they were too often, like ours, abused by riot and drunken-

ness. Joy and feasting are allowable, but they are to be regulated by the fear of God.

The corn being cut, and carried in waggons or carts, (*Numb.* vii. 3—8. *Isa.* v. 18. xxviii. 27, 28. *Amos*, ii. 13.) was either laid up in *stacks* (*Exod.* xxii. 6.) or *barns* (*Matt.* vi. 26. xiii. 30. *Luke*, xii. 18, 24.) and, when threshed out, stored in granaries, or garners, (*Psa.* cxliv. 13. *Matt.* iii. 12.) David had "storehouses in the fields, in the cities, and in the villages, and in the castles." (*1 Chron.* xxvii. 25.)

The most usual method of separating the corn from the straw and husk, seems to have been by an *ox treading* it; when, most probably, it was laid upon the threshing-floor, and the ox was driven round and round upon it; in which operation the all-bountiful Creator interfered, and expressly ordered, that the ox was not to suffer hunger while surrounded by, and contributing to plenty, and was not to be muzzled, but allowed to eat. (*Deut.* xxv. 4. *1 Cor.* ix. 9. *1 Tim.* v. 18.) We are told that "Gideon threshed wheat," (*Judges*, vi. 11.) as if he had been alone, and threshing with a flail, like our threshers. We are likewise told, that at the plague, on account of David's numbering the people, "Ornan," or Araunah the Jebusite, "was threshing wheat." (*1 Chron.* xxi. 20.) But we learn also, that he had "four sons with him," and there were "oxen" and "threshing instruments," with the wood of which a fire was made, and the oxen were offered in sacrifice on the occasion. (23—26.) From a passage in *Isaiah* (xxviii. 27, 28.) it should seem that corn was sometimes threshed by drawing *wheels* over it, and by *horses* treading it out; and that the process of bruising or grinding was carried on after the threshing: "The fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised, because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen." In *Isaiah*, xli. 15. we hear of "a new sharp threshing instrument having teeth;" and in *Amos*, i. 3. of "threshing instruments of iron,"—"that is," says Orton, "planks with iron teeth, which were drawn over the corn."

The common mode of *dressing* corn seems to have been by *winnowing*, that is, by making wind to pass over it, or through it, to separate the lighter parts, or *chaff*, from the grain. Perhaps this term was derived originally from *windowing*, or letting the *wind* in upon the corn from a *window*; and, where this was not strong enough to be effective, by making an artificial

current of air with a *fan*, or some other instrument. God says by *Isaiah*, "Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt *fan* them, and the wind shall carry them away, and the whirlwind shall scatter them." (xli. 15, 16.) Again, "I will *fan* them with a fan in the *gates* of the land." (*Jerem.* xv. 7.) It was said of Christ, by John the Baptist, "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (*Matt.* iii. 12. *Luke*, iii. 17.) The fan, or winnowing machine, with us, called sometimes a *gig*, consists of a horizontal beam, or axle, on an upright frame, with four other horizontal beams at a distance from it, to which they are connected by a short perpendicular post at each end, this is called a *gig-stock*; on each of these four horizontal beams is fixed a piece of canvass, the whole length, and perhaps half a yard wide; and by turning these round with a winch on the axle, a strong wind is generated. The expression "whose fan is in his hand," may mean either some smaller instrument held in and worked by the hand, or this large instrument supported by a frame, and merely *turned by the hand*. The *fan*, with us, is a different thing. It is a large kind of semi-circular, and somewhat of a fan-shaped *basket*, perhaps five feet wide and three broad, deepest (about fourteen inches) in that part next the man who holds it, and growing shallower, till it gets to nothing on the opposite side. Corn is sometimes dressed in this, in small quantities, by resting the thick part on the knee, and by tossing it up repeatedly and quickly, which causes an air that carries off the lighter parts, and leaves the dressed grain behind. Wheat too is sometimes *sifted*, by supporting the edge of one side of a *sieve* on a high fork or stick, while the opposite side is held by a man; corn is put in, which the man sifts while another turns the winnowing machine. It is to some method of this kind, perhaps, that our Saviour alludes, when he says to Simon Peter, "Behold, Satan hath desired to have you, that he may *sift* you as wheat," that is, subject you to the strictest scrutiny, to try whether you be really genuine heavy *wheat*, or only light *chaff*. In *Isaiah*, xxx. 24. a time of such plenty is promised, that "The oxen and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan;" alluding, perhaps, to another mode which we still have of dressing corn, by throwing it with a *shovel*, with a sweep, or in a semi-circular manner, to a distance, when the lighter part falls short, the corn falls in

a heap; and, if there be any heavier particles, as dirt, &c. they roll beyond.

It is said, in the passage just quoted from *Luke*, iii. 17. that the *chaff* is *burnt*. On which Dr. Doddridge observes, "Howsoever it be certain that the word *αχυρον* in Greek authors does generally signify *all that is left of the corn* when the grain is separated, including *the straw* (see *Raphel. Annot. ex Xen. in loc.* and *Gen.* xxiv. 25—32, Septuag.), yet I apprehend that in this place it must be equivalent to *χρως*, and signify *chaff*, as distinguished from *straw*." But, as what we call *chaff*, or the *husks* of corn, is likewise useful food, or *provender*, for cattle—and Brown says, that "the Hebrews' *provender* seems to have been a mixture of *chopped straw*," which we also call *chaff*, "and barley, or of oats, beans, and pease, (*Gen.* xxiv. 25. *Is.* xxx. 24.)"—so, I should apprehend, that what was *burnt* was *the rubbish*, or *seeds of weeds*, which, if they had been put upon the muck heap, and carried again upon the land, would have vegetated, and multiplied the nuisance.

The corn, after it was thus dressed, was either bruised in a mortar, (2 *Chron.* ii. 10. *Prov.* xxvii. 22. *Is.* xxviii. 28.) a practice still used in Scotland in respect to barley to be put into soups, where you may often see at the door of a cottage a large square stone, with a semi-circular or conical hole in it, called a *knocking stone*—or else it was *ground* in a *mill*. "Anciently," says Brown, (article *grind*,) "they had only hand-mills for grinding their meal: women and slaves, such as Samson was at Gaza, and the Hebrews at Babylon, and the Chaldeans under the Persians, were usually the grinders; and they performed their work in the morning, singing loud, and ground but what sufficed for that day: and it seems they sat behind the mill, (*Matt.* xxiv. 41. *Judges*, xvi. 21. *Lam.* v. 13. *Isa.* xlvi. 2.) None of the two millstones were ever to be taken in pledge, as the want thereof hindered from grinding the daily provision of the family, *Deut.* xxiv. 6. The Romans had their mills driven by asses or slaves. Nor is it much above 600 years since windmills were first brought from Asia into Europe. Both the millstones were hard, and it seems especially the nethermost, which was fixed; and so the heart of leviathan is likened to a piece of it, to represent his undaunted courage and obstinacy, *Job*, xli. 24. The ceasing of the *sound of the millstones* imported the place's being turned into a desolation, *Jerem.* xxv. 10. *Rev.* xviii. 22." The handmill, called also the *quern*, is probably used at this day in some of the Western Islands of Scotland, at



least it *was* when Mr. Tennant made his tour amongst them. In the account of that journey, he has given a print of the quern, with the "*two women grinding at the mill*," (Matt. xxiv. 41.) The mill consists of a bottom, or nether stone, fixed; the upper one has two handles or pegs on each side, which are held by the two hands of the women, who give it a sort of semi-rotatory motion, like the *grinders* in the human mouth. They are sometimes small enough to be worked by only one person. P.

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*On the Uses of Genuine Biography.*

WHILE the Louvre remained, in all its unrivalled magnificence, enriched with the spoils of Europe, and decorated with whatever is beautiful in all the arts, won from time in all ages—it was doubted whether the facility afforded the student, by the collection of these matchless works into one place, was not more than counterbalanced by circumstances inseparable from such an aggregation. The different styles of the several masters destroyed each other, as to the effect which each would have produced alone; or presented to the eye only a mass of splendid confusion. Pieces of great merit were eclipsed by the neighbourhood of others which surpassed them; and many a production, that would have commanded admiration had it been seen by itself, was neglected and overlooked when placed in competition with hundreds of master-pieces, each of which had received from the hand of time, and with the common consent of nations, the seal of immortality. The mind also was distracted with the unbounded variety, and wandered over the dazzling and lengthened profusion, not knowing where to fix, and unable to choose amidst the lavish display of rival genius. Even those works to which the palm of superiority had been unhesitatingly assigned, engaged only a superficial attention. When the meditation began to be absorbed by one, another solicited regard: and the intellectual appetite palled upon the exuberance of the feast provided for it. Nor was the variety without confusion, where all styles of execution and all subjects were mingled: the pleasure which would have been felt, had each been contemplated apart from the rest, with all its varieties of time, place, and circumstances, was lost in the absence of all these; and as the elements,

moving in their several spheres, fill up the allotments of their destination to the advantage of the universe, preserving its harmonies as they counterbalance each other,—but, let loose from their legitimate boundaries, permitted to invade the provinces assigned to each respectively, and commingled, could only produce chaos, and procure the ruin of the whole; while “hot, cold, moist, dry, strove for the mastery, and to battle brought their embryon atoms;” what could ensue but eternal anarchy, and the loss of all the beautiful combinations of material nature in a wild abyss, composed

“Of neither-sea, nor shore, nor air, nor fire,  
But all these in their pregnant causes mix’d  
Confusedly?”——

——such, on a smaller scale, was the chaos of the arts, when portraits, landscapes, historical delineations, and the embodied creations of the imagination, were all brought together, and blended in a brilliant confusion. As it was not possible to arrange with precision such innumerable and totally different productions of art, so was it not practicable to assign to every one a station from which it might be advantageously examined: and after every effort to do justice to this unrivalled collection, it necessarily happened that some beautiful pieces were cast into corners, placed above a due elevation, or lost in obscurity. One great defect attached to the whole—every glorious master-piece wanted its own place. The paintings that had been designed for the uses of religion, called for the twilight and solemn architecture of the sanctuaries from which they had been torn;—the statue missed its local combinations;—the fragments of antiquity required their characteristic ruins;—the historical pictures, and the national monuments, demanded to be restored to their own palaces and their native stations, while they told of transactions foreign to the people by whom they had been forcibly appropriated. These were circumstances which, in the estimation of taste and moral feeling, outweighed the advantage arising from the accumulation of whatever was magnificent and glorious in one place, and which rendered the Louvre, so far as the arts were concerned, the repository of the world.

These facts are applicable to the subject before us. History may be compared to this splendid assemblage of all that is great and striking: Biography is the selection of a single piece, the minutest beauty or defect of which cannot, there-

fore, escape detection. History brings the human character before us in a variety of situations, and as many forms: but there are too many actors to suffer us distinctly to trace the representation. The passions of the individual, with his interests, are merged in the greater concerns of nations; and he appears and disappears alternately, as he is connected with them. Upon the plot, therefore, our attention is fixed, rather than upon the actors in it; we feel no further interest in the individual than as he contributes to the general design; and in his absence, as another fills his place, he is forgotten. The imposing grandeur of the whole not only withdraws our attention from that which, to be accurately known, must be closely and minutely examined; but a false light is cast upon that which is really seen. The vices of the individual are often lost in the elevation of his rank; and the splendour of his achievements, in connexion with the great political events which form the principal subject of history, surrounds him with an unreal glory. Our attention is also distracted, because divided, in the diversified objects presented in history. Men of all ranks, of all characters, of all professions, of all talents, pass and repass before us—we are bewildered with courts, and senates, and camps, and battles—and are hurried from scene to scene, differing in themselves, with a rapidity, which, while it delights, exhausts; and leaves nothing upon the memory or the heart, but a few general traces, while the delicate strokes of humanity were either not impressed, or have been effaced by the succession of events. It is granted, that as human nature is shewn on a larger scale, and in a variety of personages, we obtain a more extended vision of it; but what is gained in compass is lost in accuracy: we have a wide prospect, on which the eye expatiates with inconceivable pleasure, though it finds no one object on which to repose: the beauty of the scenery, as a whole, is taken in at a glance; but ten thousand parts out of which that whole is constituted, and which essentially contribute to its harmony, are unheeded in the surrounding immensity. Biography, on the contrary, follows the individual every where; shews him in retirement; and as the fictitious feelings called forth by public life are laid aside, we are enabled to behold him when he disappears from the political stage, and is alone. Biography selects a portion of the wide prospect which courts the traveller's eye—brings him from the mountain commanding the whole to the silent glen at its foot—and not a flower blossoms in the valley, but he discovers and admires it. More objects truly interesting are to be met with in any

one spot of the country which he overlooked, than he saw in the whole, when he regarded it from his imposing elevation.

Biography *concentrates* our examination more than history: it suffers not the mind to wander, because it directs its powers to one point; and in this respect becomes more useful than history, which scatters reflection over numerous and dissimilar objects, and allows us only to catch the most prominent, without regarding the most useful.

Biography is also more *familiar* than history; therefore more generally applicable, and more universally available. History selects monarchs, heroes, statesmen, scholars, as the exclusive subjects of record or of panegyric; and this choice is induced by the superior scale on which such men act: they are the pivot round which human affairs turn, the vortex into which the interests of men of inferior rank are drawn. We contemplate them at a distance, which does not allow us distinctly to trace their features; and we are awed by the pomp and circumstance of their dignity. With them small things become important, because our imagination is ever ready to impose upon our judgment, by gratuitous concessions to elevated station. Nor can we intrude upon their privacy; as we see them, they are always acting a part: when any thing which touches the man more nearly arises, the privilege of the prince withdraws him from human scrutiny. It is difficult for the historian to analyze events, when he sees only their course; or to give an impartial character, when, for the most part, he knows only that which was prepared for observation, and intended to be known. Nor can there be that sympathy in the general subjects of history which is requisite to render it universally useful. All men cannot be princes or politicians, statesmen or philosophers. They regard the conduct of such men with the indifference with which they would hear of the maladies or gratifications of beings of another order, the inhabitants of another planet: there seems to be nothing common between them; the social chain remains, but the link of sympathy is broken; they are too removed to excite a moral interest. But biography brings the recorded character home to every man's business and bosom, by not confining its delineations to the higher ranks of life, or to men who have, in their day, excited the greatest measure of attention. It leads forth some, who pursued the noiseless tenour of their way; and when their silent sorrows are laid open, and the secret springs of their joys are uncovered, we see the sources of our own varied feelings, and trace the windings of our own hopes and fears:

they are neither so elevated as to overawe us, nor so removed as to be uninteresting to us; they stand upon the same level with ourselves: the incidents of their lives correspond with the events of our own; as we examine them we admit, these are bone of our bone, and flesh of our flesh; and we feel all the effects of this moral consanguinity. It is not a landscape, tracing the unknown features of a foreign land, or depicting the ample and romantic possessions of another—it is not an historical piece, recording actions in which we had not a share, nor have an interest; crowded with a variety of faces, and all of them the faces of strangers:—but it is a portrait, fixing our attention upon an individual;—it is a family piece, awakening corresponding emotions of the liveliest sympathy.

Biography also, even when it relates to the most eminent characters, takes a different view of them from that of history; and this view is abundantly the most useful. If a prince is its subject, it is, if it be genuine biography, the record of the man. While history has to do with his public actions, and his political career, biography shews him as a father, as a husband, as a human being, not exempted by his rank from “the thousand natural shocks the flesh is heir to:” and in these moments of retirement, embittered by private sorrow, or lighted up by domestic enjoyment, we recognise those features of humanity, which the cumbrous and awful forms of majesty had concealed or obscured; and give a tribute from the heart more valuable, because more tender, more spontaneous, more sympathetic, than sovereignty could command, or dignity inspire.

To answer these valuable ends, biography must be *genuine*. In vain the painter shall shew his skill in finishing the portrait, if in softening down his colours he suffers the likeness to escape. I desired not an ornamental piece to decorate my room, but I was anxious that those features should be preserved which affection had traced upon my heart; and that they should remain in the spring-blossom of their beauty upon the canvass, when time shall have faded, or death extinguished them. I am not repaid by the beauty of the picture, if it preserves not the resemblance. A biographer is sometimes a portrait painter, who draws not from the life, but from his fancy. We have the dream of the writer, not the delineation of the character professedly recorded. It is a beautiful romance, not a sober history. And as the picture may sometimes be very like the original, when it is nevertheless extremely flattered, it occasionally happens that the

ideal excellence which the biographer has imagined to himself is grafted upon the real qualities of the person whom he eulogizes. The very likeness here augments the evil, because it contributes to the deceit. The face and form are preserved, but they are represented fairer and more commanding than they are in reality. The qualities of the mind are not invented, and the current of the actions is not diverted from its channel; but every virtue shines with a lustre not its own—every excellence is magnified—every action varnished—every imperfection veiled; and the little unpretending rill, which wandered through the meadow, was, if we accept the enthusiastic testimony of the individual who traced its course, a majestic river, upon whose broad bosom the wealth of nations floated. A little of this may be forgiven, and must be expected. It is one of the merciful influences of death, that it scatters a benevolence of recollection over the departed. It not only melts down prejudices, and extinguishes animosities, but it gives to affection itself a deeper and softer tone of tenderness. It sheds a moonlight glory over its dominions, pale and pure, more serene and lovely than the flood of splendour poured from the meridian sun of life: that which is illuminated appears softer than when it was beheld in a stronger ray, while whatever was obscure and unsightly, sinks into masses of shadow which the eye cannot penetrate; and which, while they conceal the deformity, give a character of deeper solemnity to the whole scenery, and afford a pleasing contrast to the mild light which sleeps upon it. We recollect only the excellencies and affections of our departed friends, and these assume a nobler and a more endearing character than they appeared to wear while we possessed them; and if their defects recur, we hasten to banish them from our memory: they return deprived of half their deformity; we supply them with a thousand excuses, not one of which occurred to us during their life; we reproach ourselves with having overlooked the good, which cannot be recalled, and magnified the evil, which has passed away: and under these impressions, it is not to be expected that the regretted character can be drawn with strict impartiality. Still the aim of the biographer must be, to suffer neither malice nor prejudice to prevail over truth and reality; and in proportion as he departs from this principle, the utility of his labours is sacrificed; and instead of a life, we have nothing more than an historical romance.

That we may obtain from biography all the advantages

which it is calculated to produce, the biographer must not be satisfied with general descriptions; he must enter into the minute *detail* of character arising out of all the circumstances in which the individual was placed. To tell us when he was born, and where he lived, and when he died, is not enough; we wish to be acquainted with his habits as well as with his situation—with the influence which prosperity and adversity had upon him—with the resources of his mind in difficulties—and the moral self-multiplication which the human spirit possesses, to accommodate itself to the various scenes through which it must pass, and to meet them, in all their demands, as they succeed each other. Every event in the life of an individual should be considered as a study; the biographer should look at it as with the eye of an artist, until he is master of it in its character, and in all its bearings. A superficial glance at the Cartoons of Raphael will not bring the observer acquainted with the style of that master. Much time must be devoted to each, to feel its individual force, and grandeur of outline and of execution, for although they are all the production of the same matchless pencil, and have all therefore a correspondent style, they cannot be judged the one by the other; they must not be dismissed with a casual inspection of the whole, but they must be diligently studied apart. Nothing that relates to mind is uninteresting; and no speculations upon it can possibly be so important and so interesting, as those deductions which are made from its actual movements, amidst the changing scenery of real and active life. The biographer, therefore, should suffer nothing to escape him—should trace actions for the purpose of coming at character—should so detail them as that others may judge for themselves—and should deem nothing trivial which develops mind.

It is taken for granted, that the biographer must *understand* the character which he delineates. He should possess a sort of intellectual physiognomy, which will empower him to reach the recesses of the spirit through its more obvious and avowed qualities. There should be a moral tact, which will enable him to seize and embody those sudden and evanescent indications of spiritual action, which flash upon him, like the coruscations of the north, and like them will vanish into darkness; they must be secured at once, or they will be lost for ever. The biographer ought to have an intimate acquaintance with the man whom he presumes to describe. He should possess a key of knowledge, which will unlock his

very heart, and bring thence those secret, and intellectual, and moral treasures, which were never laid open to the eye of the world, or submitted to the inspection of the merely privileged companion. There should also be a sympathetic connexion between the biographer and his subject. He should be a benevolent man, who could draw the character of a Howard and a Reynolds; and in all the departments of mind, there should be an analogy of intellectual and moral power and feeling on the part of the biographer, or he will overlook, or misconceive ten thousand delicate indications of character and movements of spirit, all of them important to his work. If the task of biography be undertaken by a man who has not a kindred spirit with the subject of it, the writer will be more puzzled with certain characters written on the human heart, than the learned are with the hieroglyphics of Egyptian science; and woe to the deceased! he will be put to death a second time.

From these general remarks the utility of genuine biography may be gathered; proceed we now, briefly at least, to point out some of its more prominent *uses*.

The faithful delineation of the life of an individual, and more especially the accurate detail of the characters and circumstances of many, in their varieties of situation, and their constitutional diversities, must be useful *to guide* the living race of men: and in this respect genuine biography opens its ample page before the world as a map on which so many roads are demonstrated, that every one may shape by some one of them his own. We find, in the numberless details of this branch of literature, some being whose constitutional temperature accords with our own—whose lot in life resembles ours—whose means of self-improvement and of conferring benefits upon mankind, were not more multiplied than we possess—whose tastes and feelings excite an instantaneous sympathy in our bosoms. Let us fix upon this individual, not as a perfect, but as an useful prototype. Let us not slavishly copy, but let us not be ashamed to imitate, where virtue is the object, and humility the course. To see such a mind emerging from obscurity; surmounting difficulties; enduring afflictions; maintaining itself amidst unexpected and inevitable evils; victorious in its struggles with itself; and coming from the furnace as gold purified in the fire—is an animating spectacle. It teaches the important lesson, to dare to be good, although we should incur the censure of being singular. The life of an upright man, fairly detailed, lays open the roads to honest distinction, respectability, and



utility—turns the foot of the traveller from all the by-ways of fraud, and cunning, and meanness—and shews, what some men by a sort of moral obliquity can never understand—that the nearest way to any object is the straight line—the unpretending and undeviating path of unyielding integrity.

Genuine biography answers, perhaps, its most important end, amidst a variety of uses, as it tends to *caution*. Here it becomes to the moral world what the chart is to the seaman. Rocks there are in the dangerous voyage of human life; and many by stress of weather have been driven upon them; but it is of importance to know *where* they lie, that when *we* approach the dangerous spot, we may strike our sails, should the wind sit thither; and as we drive towards the fatal shore where some have suffered shipwreck, may cast forth the anchors while we wait for the day. The human mind in all ages, and more especially in the morning of life, requires less to be excited than to be directed; and all rules would prove unavailing without superadded cautions. Let the school-boy, when he grows into the man, remember the important line which he so often read as an illustration of a point of grammar—"Happy is he whom other men's calamities render cautious." This is a lesson of wisdom most important in itself, but most frequently thrown away. It is not less valuable because it is not received. Nor, if it should fail in ninety-nine instances, is it of less moment in the hundredth, where it secures success. If men will not hear the warning voice, the voice itself is a voice of mercy. The experience of the father is principally valuable, as the son may avail himself of it, without purchasing it at so dear a rate as it was procured by his parent. Without such a direction, experience would become altogether unavailable; for before the individual obtains it, he is about to be dismissed from that active station in which it could be useful to him. He lays it by, therefore, for his successor; he treasures it up for his child as his richest inheritance; he gives to the world gratuitously, if his biographer be faithful, that which was to him the fruit of so many days of vanity, and so many wearisome nights; and if we are not the wiser and the better for the disasters and follies of others, the loss will be our own, as is unquestionably the crime.

Genuine biography is useful, as it has a tendency to *stimulate* the dormant faculties of the human mind. When noble actions are recorded, and they have met with their just recompense, who is insensible to their influence? It is not just to refer elevations generally to a merely happy combination of

circumstances. These may be more or less auspicious; but it usually happens that the merited distinction is reached: and where the individual complains that it is not attained in his own instance, the dissatisfaction must be allowed in most cases to arise from his inordinate appreciation of his own talents, and the advancement of his pretensions far beyond the line of his actual merit. It is not to be denied, that melancholy instances of an opposite kind may be supplied; but this is the ordinary course of human events; and especially in a country like this, where obscurity of birth is no insurmountable barrier to the advancement of the individual. When we read what has been effected by individuals, and frequently under the most discouraging circumstances, we are roused to make at least the attempt to be useful, if we cannot be great: and if biography secures this grand moral end, it deserves the universal approbation of mankind. Nothing can lead to it so directly, nothing can produce it so effectually. It is not the cold precept falling upon the ear without reaching the heart; it is not the grave deduction of philosophy, proceeding with mathematical precision to its moral result; but it is the warm colouring of nature, presented to the eye in all the beauty of youth, in all the energy of manhood, in all the wisdom of advancing years, in all the repose of old age, in all the solemn characters of death; it is her powerful and creating voice, heard and felt through all the faculties of the mind, bursting the incrustation of sloth, and calling the man, as from the chrysalis in which he slumbered, to try his wings, and sail upon the breeze in the spring of his existence.

Genuine biography is of incalculable utility as it has a tendency to *humble*. If the life be faithfully written, there will be much that we shall wish could have been blotted. And this ought to be ventured; for the end of biography is less to exalt the dead than to instruct the living. If the ardour of the man's career shall have roused youthful ambition, and taught it to act upon Horace's maxim, "*Nil difficile mortalibus est*," nothing is unconquerable by man; let the blemishes which are visible amidst a thousand excellencies teach us "not to be high-minded, but fear." We may mourn over these spots in the sun; but if they are not noted, human nature is not faithfully drawn. And if the wisest and the best, when exposed to temptation, did not escape it unhurt; if in this eventful war none have returned from the field unwounded; let us be induced to gird our armour upon us more closely, and to wield the sword more manfully.

Human nature is but what it is ; and to form a just acquaintance with it, is the most effectual way to escape its follies and its vices. This can never be done by the instrumentality of biography, if the biographer is to substitute, like Plato, his imaginary just man for the real and living character of humanity.

To sum up in one word the utility of genuine biography, it is *the development of human nature*. And if we cannot call it a voyage of discovery ; because, perhaps, every thing has been sought out which can be accurately detailed concerning it ; it is, at least, a home-survey, in which every man ought to be interested ; because, in tracing the mazes of the bosom of another, a map of his own heart is laid before him. Such a faithful delineation may not elevate human nature to that ideal excellence which almost every man forms to himself, and which shews what was the original direction of its powers ; but it will tend to arrest the passions, to enlighten the judgment, to regulate the will, to rouse the faculties, and, in so doing, to place upon the head of man the crown of immortality.

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*Illustrations of Scripture, selected from various Authors. No. I.*

It was our intention to have commenced this department of the INVESTIGATOR with a selection from the works of several travellers, whose pages have not, as yet, been laid under contribution by Calmet, Harmer, Burder, or the editors of their useful helps to the understanding of the Scriptures. A work of a still more recent date has, however, in the mean time, come under our notice, and its great merit induces us to alter our plan, and to postpone, in its favour, the materials which had been prepared for publication in the present Number. In confining, therefore, our extracts, to "Letters from Palestine, Descriptive of a Tour through Galilee and Judea, with some Account of the Dead Sea, and of the present State of Jerusalem ;" we equally consult the gratification of our readers, and our own desire to recommend so interesting a volume to their perusal. The modesty of the author induced him, for a time, to conceal himself from public notice ; but a second edition of this work fills up the hiatus on the title-page with the name of T. R. Joliffe, Esq. the anonymous translator of the Phædo of Plato. To him, therefore, we have great pleasure in rendering our thanks for the interesting narrative of which we are about to avail ourselves ; correcting as it does, in some important

particulars, the errors of Dr. Clarke and other travellers; and presenting, in a cheap and condensed, yet very elegant form, ill according with the book-making spirit of the day, the result of much patient and accurate investigation of the present state of the Holy Land.

I. *Can any good thing come out of Nazareth?*

The insignificance of the town which gave to our Saviour his patronymical appellation, seems not to have been in any degree lessened by the revolution of eighteen hundred years, if we compare the scriptural query of Nathanael with the following description of the present state of the place which gave rise to it:—"The city of Nazareth consists in a collection of small houses built of white stone, and scattered in irregular clusters towards the foot of a hill, which rises in a circular sweep so as almost to encompass it. The population is chiefly Christian, and amounts to 12 or 1400: this is indeed rather a vague estimate, but the friar from whom I received it had no accurate means of ascertaining the exact number.—Under a beneficent government, sufficiently enlightened to understand that its own interests were identified with the subject's prosperity, Nazareth, whose present appearance justifies the sarcasm of Nathanael, might become the centre of a healthful and opulent district. But the reflective mischief of the Turkish system is infinitely multiplied in its operations: wherever its baneful influence extends, no salutary plant takes root, no verdure quickens. The ground adjoining the town is now waste and neglected, the industry of the natives not being sufficiently protected to induce any effort at cultivation, though the soil is light and of easy tillage, and capable of being subdued so as amply to repay the labour of the husbandman."—pp. 26, 30.

II. *"The glory of the earth is Mount Sion."*

"There are so many interesting recollections awakened by the name of Mount Sion, that one scarcely knows how to reconcile the poverty of its actual existence with the mysterious splendour thrown over it by the prophetic writings. Its elevation above the city is not more raised than the Aventine hill above the Roman forum; but if the height were to be estimated from the base in the valley of Gehinnon, from which it rises abruptly, it might perhaps be found equivalent to some of the lowest hills which encompass Bath: the surface is a pale white, approaching to yellow, with very little appearance of vegetation: it is at present applied as a cemetery for the Catholic, Greek, and Armenian Christians."—pp. 98, 99.

III. "*From the daughter of Zion all beauty is departed.*"

"Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing perhaps, would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighbouring elevations he would see a wild, rugged, mountainous desert—no herd depasturing on the summit, no forests clothing the acclivities, no water flowing through the valleys; but one rude scene of savage melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. On entering the town, the magic of the name and all his earliest associations would suffer a still greater violence, and expose him to still stronger disappointment. No 'streets of palaces, and walks of state,' no high-raised arches of triumph, no fountains to cool the air, or porticoes to exclude the sun, no single vestige to announce its former military greatness or commercial opulence; but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window. '*From the daughter of Zion all beauty is departed.*'"—pp. 100, 101.

IV. "*O thou that art situate at the entrance of the sea, a merchant of the people for many isles, thus saith the Lord God: O Tyrus, thou hast said, I am of perfect beauty.*—

*"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned—therefore, I will cast thee as profane out of the mountain of God: I will destroy thee, O covering cherub, from the midst of the stones of fire."*

"Of this once powerful mistress of the ocean there now exist scarcely any traces. Some miserable cabins, ranged in irregular lines, dignified with the name of streets, and a few buildings of a rather better description, occupied by the officers of government, compose nearly the whole of the town. It still makes, indeed, some languishing efforts at commerce, and contrives to export annually to Alexandria cargoes of silk and tobacco, but the amount merits no consideration. "*The noble dust of Alexander traced by the imagination till found stopping a beer barrel,*" would scarcely afford a stronger contrast of grandeur and debasement, than Tyre at the period of its being besieged by that conqueror, and the modern town of Tsour, erected on its ashes.—

The surrounding country has an air of wildness and desolation; the soil, though not naturally bad, is much injured by

negligent tillage, and the total absence of pasture and woodland leaves the surface in all its naked deformity. An extensive plain stretches out behind the city in a north-eastern direction, terminated by a range of mountains, over which Lebanon towers pre-eminent."—pp. 12, 13, 15.

V. "*A garden enclosed is my sister, my spouse ; a spring shut up, a fountain sealed.*"

"After a slight repast we took leave of our hosts, and set out in a southern direction to examine the *piscine*, said to have been constructed by Solomon. The royal preacher has been imagined to allude to these amongst other instances of his splendour and magnificence, in the passage where he is arguing for the insufficiency of worldly pursuits to procure happiness. They are three in number, placed nearly in a direct line above each other, like the locks of a canal. By this arrangement the surplus of the first flows into the second, which is again discharged into the third: from thence a constant supply of living water is carried along the sides of the hill to Bethlehem and Jerusalem. The figure of these cisterns is rectangular, and they are all nearly of the same width, but of considerable difference in length, the third being almost half as large again as the first. They are still in a certain state of preservation, and with a slight expense might be perfectly restored. The source from whence they are supplied is about a furlong distant: the spring rises several feet below the surface, the aperture of which is secured by a door, so contrived that it may be impenetrably closed on any sudden danger of the water being contaminated.

"In the pastoral imagery with which Solomon has adorned the poem which bears his name, interpreters have discovered a mystic sense, of which it is not always easy to trace the analogy: there is, however, nothing very forced or improbable in the conjecture, that the author occasionally drew his metaphors from the religious ceremonies of the Jewish ritual, or referred to any work of public utility, which had been executed under his own direction. The guardians of the Holy Land conjecture that the current which supplies these reservoirs was in the writer's contemplation, when, in describing the unsullied purity of the bride, he exclaims,

"A garden enclosed is my sister, my spouse ;  
*A spring shut up, a fountain sealed.*

*Song of Solomon, iv. 12.*"—pp. 94—6.

*Observations on Mr. Owen's Plan for bettering the Condition of the Labouring Classes. Read before the Literary and Philosophical Society of Manchester. By THOMAS JARROLD, M.D.*

[Communicated by the Author.]

EVERY plan supposes a principle as its foundation; and the means by which that principle is to have operation, as its completion. Mr. Owen, with motives of the purest benevolence, has fixed the system he advocates for bettering the condition of the poor, on a foundation which cannot be shaken, and supported it by evidence which cannot be controverted. Man, he says, is the creature of habit, and habit is the effect of education: such is the genius of his system, the spirit that actuates all his measures: but Mr. Malthus, in advocating a system of a far less benevolent tendency, claims and receives the same support; he founds the monstrous fabric he has erected, not on the degeneracy of our nature, which might possibly be corrected; not on the misrule of government, which may have a termination; but on the fact, that the human race may increase in a geometrical, while the means of subsistence can increase only in an arithmetical ratio; and both these gentlemen conclude, that because their principles are right, their reasonings must be right also. But principles are only the expression of experience: when, therefore, we step beyond experience, we lose sight of that on which principle is founded, and give to induction and inference the importance of reality. In acting upon principles unsupported by experience, difficulties are overlooked, and the consequences are uncertain. It is true that man is the creature of habit; but it is equally true that he is the creature of passion, which is stronger than habit. It is true that man has increased in a geometrical ratio; but it is also true that that ratio has been stopped by mental cultivation, and it always will be stopped where that cause operates; for it is a law of our nature, that as the mental powers increase, the animal decrease. Bacon, and Locke, and Milton had no decendants, not even, I believe, collateral, a century after their death: no living name calls to our recollection the men of genius who lived in former ages: and why not? why do they uniformly become extinct, if the principle of increase be under the laws which Mr. Malthus thinks

so demonstrably true? Educated families have in no age increased in a geometrical ratio. The Athenians in their best days decreased in number: like the higher classes of our own country, one of their families after another became extinct. Indeed there is only one class of the human race that exemplifies the truth of Mr. Malthus's theory, I mean the peasantry who live under a free government; and they only for a season, for knowledge and civilization keep pace with the increase of population and check its progress, till, as was the case at Athens, and is now with the nobility and gentry of our own nation, it finally ceases\*. Thus it appears, that theories founded on just principles may be true only in part. With this sentiment, I shall proceed to an impartial examination of Mr. Owen's system; and, that it may be impartial, I shall state some of the leading facts which tend to establish its truth, and others that oppose its general adoption. The settlement founded by the Jesuits in Paraguay, is the first I shall mention. Here were collected many of the natives, that they might be instructed, and whose moral habits in a few years were greatly improved. The abbé Raynal mentions this establishment with the respect and approbation which the friends of Mr. Owen feel, when speaking of that at New Lanark: both were conducted by the spirit of benevolence and kindness; both are characterized by one strong feature of moral worth; and both exemplify, in the most unequivocal manner, the salutary influence of authority, when exercised to advance the civil and moral condition of those who are the subjects of it.

The Moravians, from the best and most noble of motives, have from time to time, in select parties, fixed their residence amongst the most ignorant and neglected of our race, that they might instruct and civilize them; and even these barren moral soils have produced fruit similar to the seed that was sown, humane, unassuming, mild, and thus exemplify the principles which Mr. Owen advocates. The Quakers, though not collected into one place, possess but one spirit, exhibit but one character, because they are the subjects of but one system of education. New Lanark cannot present a stronger proof of the influence of instruction and example. Every sect has a shade of character cast over it by the influence of education; and so has every nation and community of men. What gives a national character, but

\* In a work addressed to Mr. Malthus I have argued this subject more fully, to which no reply has been given, though I am open to conviction.



early impressions—but education? The Jews dispersed throughout the world, and living under every climate, are one in character, because the treatment they receive under every government is the same. The Malays; the aborigines of the West Indian Isles; the Swiss; in short, all small and independent states illustrate the remark, that character is imposed by circumstances; and it is important to observe, that a character, when once it has become national, acquires a permanency not easily to be removed. Hence those nations that in a rude and uncivilized state practised and sanctioned theft, in a more civilized state abandoned so much of their practice as makes the character individual, while they foster the same passion in the pursuit of war. Read the first page of the History of the Romans, and there they are called robbers; read forward, and they are extolled as warriors: read the first page of the history of any people, and if they are there stated to be mild, and generous, and sincere, they will build a wall against their frontier, that they may not engage in war; but if theft be permitted, war will be their delight. It must therefore be a mighty and a continued effort to change a national character; but the effort is commendable, and much may be accomplished: man is in a considerable degree the creature of circumstances and early impressions; hence the present moral, prosperous, and happy state of Mr. Owen's establishment at New Lanark, and of M. de Fellenberg's, at Hofwyl; and hence the vice, and misery, and wretchedness of families brought up without restraint and without instruction. Where then is the man who will not join his hands to those of Owen and de Fellenberg, and stand by them and assist in directing the great moral movements of the world! In England we *must* assist, for we have enlightened, and our safety depends on our moralizing, the people. What remained of the spirit of vassalage is gone, and it has vanished with the increase of our wealth; a new order of things beams upon us: we cannot hinder the light from increasing, we cannot hinder the march of intellect; it will go on, but it is in our power to direct its course; it is in our power to guide and influence its termination and consequences.

But here I must pause, while I admit that principles more incontrovertible, supported by facts more conclusive, or conclusions more important, cannot be presented to our notice, than those which give interest and stability to Mr. Owen's system; yet there is a converse, another position from which we must view the subject, and examine—not the principles, they are immovable, but the extent to which it is practicable to

carry them. The leading object of that system is moral improvement; and to prove its sufficiency for this purpose, its author selects a few families from the mass of the population, and argues from the success of his instruction on them, that similar instruction and influence applied to the whole community, would produce the same effect. But the families he has selected act from choice, and co-operate in furthering the object of the establishment; and should their residence become unpleasant they may withdraw. The Moravian and other institutions are under similar circumstances; the members are bound to each other and to the laws of the institution, by common consent. As success is in their hands, they insure it. But Mr. Owen's greatest expectation is from the training up of children; yet however great his success, however he may show what education is capable of effecting, individuals will disappoint his expectations: those indeed he may expel, but from a whole community expulsion is impossible, the vicious must be retained; and if retained, the community will be, as at present, a mixture of the good and the bad: the proportions may vary, and that I think is what Mr. Owen should have contended for. It is true, indeed, that a preponderance of the moral and the excellent in any society, overawes and restrains the immoral. The atmosphere that surrounds them renders vice conspicuous; and when conspicuous, it is odious. A thief is odious in society as it is now constituted; a drunkard would be as odious in a society educated by Mr. Owen. But let us, for the purpose of illustrating the obstacles that are in the way of the general application of his system, suppose a town which contains a thousand inhabitants, of mixed and various characters; one family, it is presumed, will be insane; for such, I believe, is about the average for the kingdom: in their number also, there will be many individuals who are capable of conducting their affairs, yet who possess certain peculiarities and eccentricities of character, which no system of education, no example can restrain. Amongst such there will, indeed, be found some of the most eminently virtuous; but there will also be some of the most incorrigibly vicious, men whose example is contagion, from the subtilty of their wit and the pliancy of their manners. There will be also families of constitutional drunkards, and constitutional debauchees and misers. By constitutional, I do not mean acquired propensities, rendered habitual, but a physical propensity to one or other of these vices in a stronger degree than exists in other families. We propagate our own likenesses, and entail a disposition to vice,

as certainly as we do a disposition to disease, the consequence of vice. Our passions are dependent on our constitutions, and our constitutions are derived from our parents. Motives may be strong enough to overcome physical propensities: religious motives assuredly are so; but such influence will not be general: some there are who will not hear the voice of reason, or be guided by dictates of wisdom, or swayed by motives of religion; they love vice, and will practise it.

This law of our system, by which acquired propensities become constitutional, presents the strongest motive for giving to children a strict and careful education; and for aiding it, by corresponding measures, through life. It shows also by what natural means a brighter and a better day may be expected to dawn upon the world: but while this, and more than this, may be expected at some future period, no system of education can give immediate effect to our anticipations of its arrival; a new constitutional bias must first be gained. I cannot better illustrate what I mean by acquired constitutional propensities, than by a reference to domestic animals. The economy of the brute creation and of the human race is the same; the laws of animal life do not give to man his pre-eminence; as an animal, he has the same wants, and capacities, and feelings, as others. Do we affix in a domestic animal a value on courage, on fidelity, on gentleness; we cultivate these qualities, and with confidence anticipate their attainment: any animal quality or propensity that is valuable, a skilful breeder knows how to attain. Look at the dog, who in a natural state is a wolf in miniature: look at the same animal when domesticated, its physical powers and propensities are changed, the animal is scarcely the same; it protects the sheep it used to destroy, it points to the game it used to seize; discipline, education, training, has done this. That which was at first a habit forced upon the animal, in a few generations becomes a property, and is propagated: the offspring of spaniels inherit the acquired peculiarities and excellencies of that variety of the species, and so of every other variety. Now all I contend for is, that the human race is subject to the same law of nature, a law that was recognised by the Athenians, glanced at by Montesquieu, but which is now lost sight of; a law which must disappoint the expectation entertained by Mr. Owen, of the immediate and general good effect of his system of education. To moralize a people must be a work of time.

Again, in every town there must be a diversity of rank.

Mr. Owen does not propose, that, like Sparta, we should have but one system of education, but one range and cast of character; he makes no provision for the education of the rich and the elevated; yet if the higher orders of society do not keep their stations, and manifest a superiority in knowledge and in virtue, it will be in vain to seek for good order and good morals among the poor. The love of character is the bond and cement of his plan; but the love of character will not exist as an abstract principle, it must be cherished and rewarded. The plan is, therefore, too limited in its operation to ensure the success which its projector anticipates.

Besides these, there are other objections which might be advanced against the system, arising from the variety of dispositions and temperaments incident to the human race, which must ever prevent an uniformity of character. The melancholic and the sanguine can never engage in the same pursuit, in the same spirit: if attempted, there will ever be a ground of dissension and of difference.

Of the plan itself it is unnecessary to say much; its merits do not rest on the rules and regulations by which it is conducted. The whole effect and influence of an establishment depends on the individual who is at its head; he is the sun that enlightens and renders the whole productive. Mr. Owen has shewn how much may be effected without religious motives; others who may adopt his system may shew how much may be effected by them. It is the system of producing a moral change, by the instruction and influence of those who employ the poor, that entitles his plan to so much consideration; it does not appeal to the religious part of the community only, but to every one; and virtually says, that the master is accountable to the state for the conduct of his servants; he may beneficially influence them, and if he does not, he is not a good subject.

Besides the moral influence, Mr. Owen anticipates pecuniary advantage; our superabundant population, he thinks, may be advantageously employed in cultivating the land by the spade; and the plan promises to be successful. A gentleman in the neighbourhood of Manchester, last year, made the experiment, on a considerable scale, with so much success, that this year he is repeating it, and several are following his example. But the philanthropist of New Lanark may object to an imaginary town, on which to try the merit of his plan: be it so; and let all the objections I have mentioned apply to the town of Manchester: and there are others connected with the population of that place, which it may not be improper

to mention. The great leading feature which every where presses itself on an attentive observer, is, that the mass of our population are unhappy; discontent dwells in every cottage: but what is the cause of the disobedience which every where prevails, of the disposition which is ever watching an opportunity to resist and rebel? Here is the cause: the people are unhappy; some evil, imaginary or real, presses upon them, and threatens to break the bonds of social order. They are not connected with their masters' interests, and they do not find in their domestic circle the comfort that smooths their brow. Mr. Owen's plan supposes a master who is obeyed from affection, and servants who do not wish for better days: disgrace and punishment do not form any part of such a plan, for disgrace supposes guilt. Manchester is, therefore, not in a fit state to give efficiency to such a plan. To bring back our people to that state of peace and quietude of mind, without which no scheme for ameliorating their condition can have any beneficial influence, the cause of their disquietude must be ascertained. Soon after the American war, the demand for labour increased so rapidly, that men were not in sufficient number to supply it; women and children were invited to take part in these new scenes of exertion; but still the demand for labour increased: several hours were therefore added to the day's work, so that no time was left for recreation. Here the evil commenced: no individual can be happy who knows of no change but that from the workshop to the bed; and without happiness there is neither obedience nor virtue. The time was willingly given up by the work-people for the increase that was made to their wages; some families received at least ten guineas a week: but personal respectability and domestic comfort sunk and were lost in this flood of prosperity: the public-house swallowed up almost the whole price of labour, or it was so wasted that the family did not reap the benefit. But the whole of the evil does not rest here; a very large proportion of the young females were employed, from their childhood to their marriage, in the cotton factory, or at the loom: the necessary consequence of which is, that the engagements and duties of a family are unknown to them, and in a very few instances only do they afterwards acquire a pleasure in them. The house of the man whose wages are a hundred pounds a year, and his whose wages are but thirty, wear the same aspect; mean, dirty, and comfortless. No laudable ambition exists to appear neat and creditable, or to gain the notice and respect of their superiors; no little store

of money against infirmity and age, but in general our families are in debt. The advance of the price of labour has made no improvement in the habits or comforts of the people: the wife does not know how properly to employ the money in her power, or to promote the happiness and respectability of her family. Much has been said about advancing the price of labour, but if it was realized, that would not remedy the evil; our work people suffer no privation in the means of subsistence, but expend as much money now in their families as was done when the price of labour was higher, or as they probably would do were it again advanced. In this estimate I except the weaver, whose earnings are far from being equal to his wants. It is not that much more money is in general needed, but better habits, and more information and management in the expending of what is now obtained. It is therefore necessary, before Mr. Owen's plan can have any beneficial influence, that the females return to their proper occupations; then they will acquire their due weight and influence in society, and diffuse happiness and promote order in their families. The woman that never spent a day in domestic occupation cannot make a good wife, cannot promote the comfort, the respectability, and the happiness of her husband and children: but this is the state of the majority of the wives of our artisans, and presents almost an insuperable barrier to the introduction of any plan of moral improvement. Does the political economist attribute the evils now existing in the state to a redundant population? Does the merchant ascribe his embarrassed situation to the rapidity with which goods are manufactured? the remedy is at hand. The laws of nature have placed the husband at the head of his family, and made it his duty to provide for their necessities; appeal to this law, restore the women to their proper occupations, and most of the evils that surround us will cease. Say not that our families would starve, if every member of which it is composed did not engage in some branch of our manufactory; the income might be lessened, but the comfort would be greater: a farmer's servant is rich and happy on half the sum with which our spinners are poor and miserable. I repeat it: there has been, in the last thirty years, a great decrease in the domestic comfort and personal respectability of our labouring class, in consequence of the employment of women in manufactories; and that were they no longer so employed, the dread of a superabundant population would cease: the merchant's warehouse would not be overstocked; our political disquietude would terminate; while

domestic comfort and personal respectability would be greater, and the country be in a state to make rapid progress in moral habits. A disposition already prevails, and an effort is making by the people to advance in civilization; but so long as the women are brought up as they are at present, the effort must be foiled, and discontent must increase. Forty years ago, I understand, our cottages were remarkable for neatness and good order; they are now the reverse. That the people are disposed to an improved state of morals and a higher degree of civilization, I infer from the fact that drunkenness has very much decreased; not from poverty, for a large sum of money that used to be expended at the public-house is now spent at the shambles. In proof of this assertion, I may state that, in 1811, the number of skins inspected at Manchester was, of horned cattle, 11,642; calves, 14,020; sheep and lambs, 63,164: in 1818, horned cattle, 17,990; calves, 16,534; sheep and lambs, 84,538; besides about 800 pigs per week for four months. The quantity of malt liquor and spirits has declined in as great a proportion; the duty paid for beer brewed in Manchester, in 1819, was about £75,000; in 1817, it was £100,000. These sums I state on the best information I can procure, and believe them to be near the truth, though I could not obtain the account at the excise-office. The duty is about an eighth part of the sum paid by the consumer, so that there is a sum less by upwards of £200,000 paid for these articles than formerly, and an increase to almost as great an amount paid for shambles meat. The population may have increased one-tenth from 1811 to 1818. Looking upon the condition of the town with an impartial eye, these two facts force themselves on the attention: first, that domestic comfort and happiness is much less than it was formerly; and, secondly, that there is a strong disposition in the people to change their present condition. A town thus circumstanced affords the finest scope for the philanthropist. Are the people dissatisfied and unhappy? inquire the cause, and correct the evil; increase their happiness on right principles, and you ensure order, and silence the voice of murmuring. The £500,000 now spent in excess, (I say excess, for when the amount spent for ardent spirits is added to that spent for beer, the gross sum will be 7 or £800,000,) will suffice for ample provision to be made for all the wants which an advance in civilization may produce. Let us now suppose the hours of labour to be reduced to twelve a day, and the affairs of the family to be better conducted; what then would hinder the beneficial influence of

Mr. Owen's system? The factories would not: they might with ease be made schools of virtue: they are now schools of vice only because they are badly conducted. Every establishment has its standard of morals, and no member is respected who does not attain to it; a thief or a drunkard would be disgraced, and dismissed from any factory. These vices are seldom practised, because they are forbidden; but the disposition to theft and to drunkenness is as strong as to any other vice: elevate the moral standard still higher, and the character will rise; people are, in general, what their employers make them. Should the women not be dismissed from the factories and the loom, but should their day's work terminate at six o'clock, and suitable inducements be held out to them to attend in the evening to the concerns of the family, very great advantage will accrue. I have witnessed the experiment, and seen its beneficial result. The master of many servants became their father: he honoured the virtuous, he discharged the vicious, and nurtured all that was excellent in character; his factory exemplified the truth of the New Lanark system. Factories are only injurious because the time employed in them is too great, and because the moral improvement of the people is not attended to; but should the proprietors ever consider how much of this system may be safely, and without expense, applied to their establishments, and to how great an extent the labour of women might be dispensed with, their factories would become the means of civilization and moral improvement. At present the tumult of the people shakes the foundation of the government, and the tumult will increase as long as the present system is continued. Some remedy must be applied. Mr. Owen holds it out; he indeed anticipates too much, but he points to the right path.

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*On the Evils of Commercial Speculations, &c.*

TO THE EDITOR OF THE INVESTIGATOR.

SIR,—In reading the memoir of a merchant, in your last Number, who, upon the whole, appears to have been an amiable and a pious man, I was powerfully struck with that part of his conduct which his biographer passes over without comment or reproof; and which neither the subject of it, nor



his friends whom he consulted in the difficulty and distress it occasioned, appear in the narrative to have thought defective. I refer to that period in his life when he had embarked in a great speculation; when he was determined, from his belief in the rise of the article, to buy up all the cotton he could lay his hands on; a course which, from a depression in the price before his purchases were completed, involved him in a loss of £20,000, and the expectation of still farther loss, if not total ruin. In this emergency, he calls in his religious friends; who, after prayer and consultation, adopt measures to save him from its consequences; and from which he was preserved by almost a miracle in Providence.

I should have supposed, that the piety of himself and his friends, if it had been judicious, would have led them first of all seriously to have examined into the correctness of his motives and conduct, in the determination he had made, to buy up all the cotton he could find in the market; which in the beginning was an error of the heart, and in the sequel proved to be an error in judgment. This would have produced sentiments proper to the crisis; humility and repentance before God, from a discovery that it originated in covetousness; and have placed him in a fit posture, and in the authorized way, of expecting deliverance. Instead of this, no person, on reading the memoir, would conceive that there was any notion in his or their minds of there being any thing in the transaction but what was perfectly compatible with the honour, the dignity, and the integrity of the Christian character: but, sir, if it be so, I should be glad to know the use of those Christian precepts which every where abound in the Scriptures, against a hasting to be rich — against the love of money, represented as the root of all evil — against the deceitfulness of riches; and such admonitions as, “Let your conversation be without covetousness—Let your moderation be known unto all men.” Is it then become a venial thing for a Christian to buy up *all he can lay his hands on*, from a grasping, monopolizing spirit? and to engage in those speculations which may not only bring ruin upon himself, but involve others in the same consequences?

How many instances of desperate failures have you and I known to have happened to persons with high pretensions to religion; but without any regard to distributive justice, or they would never have involved others so deeply in ruin! Formerly these evils were not considered in so harmless a light; the subjects of them were disowned immediately by our Christian churches, as having forfeited their character

for integrity and justice, with probably not half the amount of moral evil attaching to them, and with nothing like the train of consequences that have resulted from modern failures. To say nothing of the loss of peace of mind, which large speculations inevitably produce, and the jealousy implied in preventing any sharers in the expected advance, are there no considerations, arising from the injury that a man's creditors may sustain if he does not succeed, which would make a benevolent and honest dealer pause before he engaged in any speculation, much more to resolve against those rash adventures which lead him to *buy up all he can lay his hands on*? Besides, in every speculation a man pledges his own opinion against the general opinion of the market; for if the dealers conceived there would be a rise in the article, they would not be disposed to sell without a considerable advance in the price. This very circumstance of the possibility of being mistaken, connected with every speculation, makes it always hazardous; and a prudent and modest man would not dare to venture to any extent. It is true that some bold speculations succeed, which, like a prize in the lottery, encourage fresh adventurers; but, as Lord Bacon says, "Men mark when they hit, and never mark when they miss."

But there are considerations of a higher kind: there is a tranquillity of spirit which a Christian is never to sacrifice. Having received a rich legacy of peace from his Divine Master; he will study to preserve it, as the birthright of his profession, and, if he be a true disciple, he dare not forfeit or barter it, being above all price.

I am induced to make these reflections, because I have known several striking instances, in which many strong men, having been thus engaged, have been cast down wounded, and have pierced themselves through with many sorrows: conscious of the evils they have also entailed on others, they have ended their days in the bitterness of their souls. It appears to be a delusion, sprung up of late years, that a man may innocently engage in speculations with the utmost avidity; that they become venial, if part of his gains is devoted to the cause of religion. Men will thus venture their all, and the property of others, upon the change of the seasons, the event of a battle, a bill in parliament, the downfall of a minister, or the overthrow of a dynasty, either at home or abroad. From acting in this spirit, there have been many instances in which a man has been possessed of £30,000 or £40,000 one year, and the next year has been in the *Gazette*,

I am far from discouraging the pursuit of regular mercantile transactions; but the character of an old English merchant appears to be lost sight of: he was perfectly contented to pursue a steady course of trade; and satisfied at the end of a long life with having had a gradual accumulation of wealth, though to an amount that the moderns might laugh at as insignificant. But lately a man must start from his sphere, and realize the same fortune in a few years, by dashing speculations, with probably not half the real capital or the sense of the former; ignorant of the true principles of trade, but compensating for his want of knowledge by a daring spirit of adventure, which frequently induces him to employ those miserable shifts and expedients to bolster up his credit, of which a man of honour, without any pretensions to Christianity, would be ashamed. Indeed it has been frequently remarked, and I have made the same observation, that there are some merchants and others, largely connected in trade, who have more of the genuine feelings of integrity, and a higher sense of honour, yet destitute of Christianity, than many of those who have passed for religious men. This blot is of so much importance, that it should be exposed and corrected.

May not the disposition I am condemning arise from the delusion, that the end sanctifies the means? or a loving of mercy, and a neglect to do justice? As your Work is likely to be much read by ministers, who have not the opportunity, in their occasional visits, to see the interior of commercial relations, and that full development of the characters of men, which others do in their transactions with them, I would, through your medium, venture a hint, that it is of importance for them to consider more the necessity of enlarging on the relative duties of life, and "whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report, if any virtue, and if any praise" in the "whole compass of morals; "to think on these things:" for it has been thought by many very judicious Christian hearers, and some teachers also, that in the present day ministers have gone to an extreme, in a very laudable desire to be evangelical; and from a fear of their preaching being considered moral, have not sufficiently insisted upon the indispensable adjunct of the Christian character, good works. Hence the difficulty of being able to say, "Ye are our epistles, known and read of *all men*."

It is true there is more seen and heard of the Christian profession, it has made rapid strides, and extended itself in all directions; but it is greatly to be feared, that there is less

felt of the transforming power of religion. The sap and nutriment of it is not in many of the branches, and some shaking may be necessary to break them off; for that declaration has never been repealed, it is an eternal truth, "By their fruits ye shall know them \*"

It is very remarkable, that so intent were the apostles upon this fruit and evidence of the vitality of the Christian character, which, like so many beautiful lines, and finishes, and touches, must complete the portrait, that they not merely occasionally interspersed, but they closed most of their epistles with exhortations to good works; and, like wise master-builders, laid the foundations of Christianity deep in the doctrines of it; and then reared the noble superstructure in holiness, and all the virtues that adorn it. In their estimation, the preceptive and moral part was as essential to form the complete Christian as the doctrinal part: hence we find such precepts addressed to the early Christian churches, as in the present day would be considered shocking to the taste of a modern audience, however necessary to their habits: "Lie not one to another, brethren: let no man go beyond and defraud his brother: let him that stole steal no more."

Although these reflections have been made from reading the memoir in your first Number, I have to disclaim all personal allusion to the subject of it, or that they are at all generally applicable to him; not having had the slightest knowledge of that individual. I set out with one principle and feature that appeared defective, and involving very serious consequences; and have pursued the subject into kindred errors, under the hope that the INVESTIGATOR may never be found to give even a slight and tacit encouragement to that overtrading, speculating, monopolizing spirit, which is certainly incompatible with the Christian character; nor to any profession of religion as genuine, if found destitute of moral justice, of honour, and good faith, between man and man; nor to those prevalent dispositions, to substitute appearances for realities, sounding brass and a

\* That these views may not be considered to arise from any peculiar or morbid state of feeling, I insert the following similar opinion, which I have met with since writing the above, in a sermon by the Rev. J. A. James, of Birmingham. Page 14, he says, "I shall mention one more national iniquity, and that is, a growing departure in our commercial transactions from the principles of strict integrity. Indeed, principle, in a great measure, seems to have departed, while there has come into its place a system of false credit, of rash and ruinous speculation, of dishonest artifice, and commercial tricking; till the *professed disciples of Jesus* are imitating the practices of the basest and most degenerate Jews."

tinkling cymbal, an airy fantastic profession, a name without the power of godliness, instead of the substantial worth and perfect tone of true Christian dignity.

You have, sir, my best wishes that your Work may be an instrument to enlighten the mind, to improve the taste, and to correct the morals of the age. And believe me to be yours truly,

J. G.

## REVIEW.

*An Analysis of the Egyptian Mythology : to which is subjoined a Critical Examination of the Remains of Egyptian Chronology.* By J. C. Prichard, M. D. Arch. London, 1819. Royal 8vo. pp. 526.

As it is recorded of the great Hebrew legislator, that he was "learned in all the wisdom of the Egyptians," and as it is unquestionable that many eminent individuals among the Greeks in earlier times travelled to Egypt to acquire its philosophic doctrines, and to transfer or unite them, somewhat recast and new modelled, into their own systems, we cannot dispute the claim of that country to a distinguished rank, if not to the very first place, amongst the civilized states of antiquity. Be it, however, at the same time understood, that this very alleged and admitted superiority is after all but like the exaltation of the demon hero of Milton, a "bad eminence;" on which a degrading superstition, under the names of Mythology and Philosophy, sat enthroned in the regions of Pantheism, and among the prostrate faculties of man.

Untutored by Christianity, and with the few elements of thinking which were attainable at the distant period we have in view, it cannot be surprising that the human mind should have been guilty of strange aberrations, and that the popular worship should have consisted of a monstrous union of fact and fiction: the latter grafting its imaginative pictures upon the former, as discovered in some degree in the simple appearances of nature. The worship of the elements may, perhaps, be considered as the fundamental principle of the Egyptian, as well as other superstitions, it being the most natural and the most fertile source of fable, and the most

readily presenting itself to the human mind; and we are besides informed by Plutarch and others, that the most intelligent persons among the ancient priests of Egypt considered their religious ceremonies as referrible to something above the order of common conception, and their fables as having certain allegorical allusions. The Orphic fragments, it is remarked by Dr. Prichard, in the volume before us, contain the oldest specimens of the sacerdotal philosophy of the Greeks; or of those mystical interpretations of the popular superstition which were preserved among the Hierophants, who transplanted the worship of the gods from the banks of the Nile to the hamlets of Argos and Attica. The Orphic verses were the works of Pythagoreans, and contain that representation of the system of the world which has been termed pantheism, or the supposition that all parts of nature are animated by living powers, which are portions of the Supreme or Universal Soul, into whose essence all finite beings are resolved. The entire universe is sometimes represented as one great living whole, as in some verses quoted by Eusebius, from Porphyry, thus translated :

“ Jupiter is the foundation of the earth and the starry heaven : Jupiter is the root of the ocean ; he is the sun and the moon : he is one power, one dæmon, the great ruler of all. He is one mighty body, in which fire, water, earth, ether, night and day revolve : all these are contained within the great body of Jupiter. Would you view his head and majestic face ? Behold the radiant heaven : his golden ringlets are diffused on every side, shining with resplendent stars.” [p. 23.]

Perhaps there are very few readers, who, at the first perusal of the preceding quotation, and others of a similar character which might easily be introduced, would not be struck with a sentiment of admiration at the brilliancy of the colouring, combined with a certain grandeur in the idea suggested by the pantheistic philosophy. There is, indeed, a simplicity as well as a majesty in the representation, which would give it a high claim to antiquity ; for in proportion as any system becomes complicated and minute in its details, we see impressed upon it the characters of time and change. Original ideas are generally simple ; but by expansion and combination they assume another form, less bold, less striking, less sublime. Hence the original idea upon which the Christian Scriptures are founded, the existence and the spirituality of God, diffuses a grandeur over all their pages, and infuses sublimity into all their statements ; and we may easily trace some analogy between the pantheistic view of Jupiter

in the preceding citation, and that sentiment of the "one living and true God" which pervades the sacred writings; an *analogy* we say, because this primary and Scripture doctrine is, though partially transfused, nevertheless considerably altered and debased. And we have made this observation for the purpose of intimating our thorough conviction that the very passage before us, and all other magnificent allusions or noble sentiments that pervade the writings of antiquity, do not derive any part of their reality or beauty from any inherent power of originating such sentiments in the human mind itself; nor are they the production of a natural and self-derived philosophy, arising out of the talents for discovery, which even the wisest of men may be supposed to possess—but solely from that great *primary source* of all religious wisdom, the *word of God*, and *à priori* from *God himself*. We have no conception that the first great master-thought, if we may so express it, of the existence and attributes of *One supreme and perfect Being*, would or could ever have been imagined by man of *himself*, and independently of that revelation which suspends upon this great fact all the principles of faith, and the entire history of Providence and of man; and it will not be difficult to shew, that, next to the light of revelation, *tradition* is the fertile source of all the right thinking that is to be found in the world. If the evidences of this were not amply sufficient, there is one corroborative hint which we merely give in passing; namely, that even where something like the notion of such an intelligence has obtained in the heathen world, the *very next*—the *second* efforts of human reason, after this idea has been received, have uniformly been directed to the debasement, and in reality the destruction of the sentiment, by multiplying gods to an incalculable variety, and with interfering claims, not only with respect to each other, but with regard to the supposed pre-eminent and presiding divinity. The Egyptian mythology, therefore, as originally found among that people, or as altered in Greece and Rome, may serve the purpose of amusing our leisure, or embellishing our poetry; but it must be carefully distinguished from the fundamental principles of truth, and may furnish an instructive contrast with the reality, purity, and simplicity of the Christian religion.

To every writer who will take the trouble of making us more acquainted with the actual opinions and principles of remote ages and nations, and who will judiciously bring the arguments derivable from their erudition and from their

chronology to bear upon the great question at issue between the impugnors and the advocates of Christianity, we cannot but feel highly indebted; and in this view are much gratified to introduce Dr. Prichard's valuable publication to the notice of our readers. After a learned and able introduction on the sources of information respecting the learning and mythology of Egypt, the work is divided into four books; to which is subjoined, as the title-page intimates, a *Critical Examination of the Remains of Egyptian Chronology*.

Book I. contains a general view of the popular religion of the Egyptians, comprehending their theogony, and the fabulous history of their Gods. We have powerfully felt, even after the minute detail of our author, what we have before experienced in perusing the investigations of preceding writers, that the subject is still involved in great obscurity, and that the most patient and ingenious researches are not ever likely to produce any very satisfactory conclusions. This arises, doubtless, from the scantiness of the materials furnished by antiquity, and the perplexity and intermixture of its fables. Enough, however, is developed to assure us, "that the world by wisdom knew not God;" and that the important knowledge which can alone elevate man above the degradation of his present circumstances, is to be acquired solely from that holy record, which shews "the books of Hermes" to have been folly, and the mythological creed derived from them, the workmanship of fallen and polluted minds.

Most modern writers, as well as the Greeks and ancient fathers of the Christian church, have supposed that the religion of Egypt consisted chiefly of divine honours paid to celebrated warriors, philosophers, the inventors of useful arts, or the destroyers of wild animals, and founders of cities and states; others refer it to the idolatry of birds, beasts, fishes, and plants, which furnished an ample field of declamation and ridicule to the Greek satyrists; while others, again, believe that the Egyptian worship was directed chiefly to the most conspicuous objects in nature.

"The worship of the sun and moon," says Dr. Prichard "and the elements of nature, is less frequently touched upon by the more popular writers, partly as it was not confined to the Egyptians, and partly because it was not so obviously unreasonable and preposterous as the adoration of dead men, or dogs and cats. Yet these circumstances render it probable that we are to look in this quarter for the fundamental principles of the Egyptian superstitions. Among all the different forms of paganism, the worship of the



visible elements of nature is the most natural, and it has been more general than any other. Hence arises a presumption that this was the basis of religious fables among the Egyptians. Indeed it was long ago observed, that we cannot imagine how the adoration of heroes could subsequently become connected with the worship of the heavenly bodies. 'We cannot conceive how a mighty conqueror could become the sun; but we can readily imagine how the sun, in poetic imagery or hieroglyphic painting, might be equipped like a hero, and at length worshipped as a god;' nor is it difficult to point out the way by which the worship of men and of animals may have been derived from that superstition which represents all nature as animated, and pays religious veneration to its various parts." [pp. 22, 23.]

A considerable portion of the theology of the Greeks and Romans, in a similar manner, resolves itself into physical observations expressed in a mystical style, differing essentially from historical traditions; although at length the distinction is very imperfectly preserved, and in some cases is entirely lost. Jupiter, Apis, Saturn, Minerva, and others, were personifications of the elements; and this method of interpretation is more obviously applicable to the Egyptian mythology, and fully coincides with the statements of the most ancient writers. Of their two principal deities, Osiris is the sun, and Isis the earth, or nature in general. The doctrine of the Orphic verses is that of pantheism. All individual beings were described as proceeding from the universal Deity by a mystical generation, which is represented in various ways. Jupiter is feigned to be both male and female, producing all things from himself; and hence the epithet by which he is distinguished, of ἀρσενοθηλὺς, or masculine-feminine. But the most prevalent doctrine consisted in dividing the physical agencies of nature into male and female, making the former to embrace the most powerful agents, the latter the earth and the region of passive elements; and this is the foundation of the mystic marriage, which forms the basis of all the pagan cosmogonies. The active power, or masculine soul of the world, is described as residing in the sun, and invoked under the name of Dionusus or Liber. Osiris, Typhon, and Aroueris, or the elder Horus, form a triad of gods, who received supreme honours in every part of Egypt; and Isis and Nephthys were the consorts, or passive representatives, of the two former. Serapis, whose name is so often associated with the Egyptian superstitions, is in reality, as many authors state, the same person with Osiris; being, as Plutarch says, the latter, after his name was

changed with his nature, in descending into the infernal regions. The legend of Osiris and Isis is sufficiently ridiculous. From this our author proceeds to an account of Typhon, Horus, the Egyptian Triad, Harpocrates, and Serapis; then to the rest of the Egyptian gods and goddesses, in several instances successfully correcting the account of Jablonski. We quote a passage in the Supplement to Book I, referring to the mode of filling up the Egyptian theology.

“ Osiris and Isis, Minerva and Ceres, and Vulcan and Oceanus, together with Ammon, constitute, according to Diodorus, the most ancient order of the Egyptian gods. These, says our author, were immortal and celestial beings. We have seen that they were ideal personages, representing the most striking attributes of nature. In another place Diodorus says the ancient gods of the Egyptians, meaning this same class, included Jupiter, the Sun, Mercury, Apollo, Pan, Eilithyia, and many others. But besides these, the Egyptians professed, as Diodorus informs us, to have other earthly gods, who were originally mortal men, but by reason of their wisdom, or the benefits conferred by them on mankind, had obtained deification. These were the first kings of Egypt; and according to this historian, many of them bore the same names as the celestial gods. He enumerates among them, Sol, Saturn, Rhea, Ammon, Juno, Vulcan, Vesta, and Mercury.

“ We learn from this relation, that the gods who are said to have reigned in Egypt, and who are placed by Herodotus and Manethon, as well as by Diodorus, at the head of the dynasties, were not the proper divinities of the Egyptian temples, but were allowed expressly to have been men who bore the same names with the celestial gods. It seems that the Egyptians had a vague tradition, like many other nations, that their most ancient kings were the offspring of the gods. They formed at a later period the chronicles of their monarchy on an artificial system, founded on assumed astronomical epochas; and having determined to fill up a certain space of time with the succession of their dynasties, they found it convenient to assign the earlier ages to the imaginary reign of these hero-gods. They arranged them in dynasties; but as the enumeration was altogether arbitrary, it was formed in various ways, and there are not two writers who give it in the same order.

“ Of all these writers, however, Manethon, as being an Egyptian priest, must be supposed to have possessed the most accurate information; and, as he wrote expressly on this subject, we may give him credit for having been more diligent than either of his rivals, in his compilation of the Egyptian chronology. If, therefore, there was any one method of stating this succession of gods that was more authentic than others, we may conclude it to be that which Manethon has adopted. We shall, therefore, on the

authority of Manethon, reckon Vulcan and Agathadæmon, called in the Egyptian language Phtas, and Cnuphis, as the most ancient of the gods; and next to them we must place Osiris, Isis, and their correlatives. To these we must add, on the testimony of Herodotus and Diodorus, Pan, Eilithyia, and Latona. These fill up the ogdoad. The dodecade, or the second order, may be completed by enumerating the gods of an inferior description, such as Ammon, Hercules, Mars, Anubis, Hermes, or Thoth, and the particular forms assumed by the greater gods, as Chemmo, the god of Panopolis, a form of Osiris, Æsculapius, a form of Serapis, and the goddesses who were forms of Isis and Nephthys. We shall thus fill up the catalogue with names which had in reality temples consecrated to them in Egypt, and had representatives among the sacred animals."—[pp. 159—161.]

Book II. treats of the philosophical doctrine, cosmogony, &c. of the Egyptians; and is subdivided into three chapters, the first of which consists of an inquiry into their exoteric philosophy respecting the supreme Deity, and the origin of the world. Amidst the mass of popular superstitions already referred to, it is a subject of curious and useful investigation, how far by any emblems or doctrines they recognised the existence of an invisible Creator, and what opinions were entertained respecting the system of the world. Dr. Prichard here adduces some fragments of Grecian antiquity, alleging that all the representations which the Orphic and Pythagorean philosophy contains, with reference to the origin of the world, were derived from the successors of Hermes; but that they have been handed down to us in a more perfect form from the Greeks than from the Egyptians. He states that—

"The sum of the Egyptian doctrine, on the origin of things, seems to be as follows. There existed from all eternity a self-dependent being, whom they term Cnep or Cnuphis, this name importing a good genius or spirit. From him was produced a finite creation, typified under the form of an egg, which represented the chaotic or unformed state of the world. There also proceeded at the same time from Cnep, a masculo-feminine principle, which animated the chaotic mass, and reduced its elements into organized forms. This being, in the masculine character, is Phthas or Vulcan; in the female, Neith or Minerva. We thus find that the Egyptians, though they worshipped the elements of nature, were not altogether without some idea of a first cause, by whose agency the present universe was called into existence; that they regarded the primitive Deity as an eternal, intellectual, and spiritual being." [p. 174.]

This summary acquires some confirmation from the sentiment which both Plutarch and Proclus report to have been inscribed upon a temple dedicated to Neitha at Saïs, in Lower Egypt. Neitha, or Cneph, and Phthas, were probably only different names for the same divinity. The name in the Coptic language signifies one who ordains events. He was deemed by the Egyptians a good genius, and worshipped under the symbol of a serpent. The inscription referred to is as follows: "I am whatever is, or has been, or will be, and no mortal has hitherto drawn aside my veil; my offspring is the sun." This is certainly very remarkable; and though the two authors we have mentioned cite the passage with some diversity of language, there can be no question of its having existed *substantially*. It contains, therefore, an evidence, as Brucker has intimated, that the Egyptians acknowledged the existence of an active intelligence, the cause of all things, and of an incomprehensible nature. At the same time we must receive the affirmation of Plutarch, *cum grano salis*, when he expresses himself in such decisive and unconditional terms, that they worshipped the supreme Deity. Their notion of this being was blended with other conceptions, absolutely subversive of the spirituality of his essence, and even the supremacy of his existence; for the same Plutarch says, in quoting the words of Hecateus, "They consider the primitive Deity and the universe as one identical being:" and Plato denominates as "an animal and a god," that living whole which, in the Egyptian mythology, is frequently represented as matter animated by the soul of the world, or primitive Deity. This conception was certainly derogatory to the character of a supreme intelligence, and incompatible with an impression of his infinity. Besides, the doctrine of Cneph was associated with those sensual images which lie at the basis of paganism, and betray at once the ignorance and debasement of the mind which has never been illuminated by the revelation of Heaven. The development of the world is attributed in the way of generation to the masculo-feminine being produced by Cneph; and throughout the system relating to the supreme intelligence, we cannot fail of perceiving much confusion, much allegory, and not unfrequent contradiction. We must admit that the idea of a supreme being, derived, as we conceive and have already intimated, from traditional testimony, in some degree pervaded, or was at least recognised in the Egyptian mythology: but unless we divest our minds of those *Christian* sentiments of the Divine essence which we have derived

from the pure fountain of inspiration, it cannot be admitted in all the force and extent which such expressions would imply, that "they regarded the primitive Deity as an eternal, intellectual, and spiritual being."

The second chapter of this division contains a view of the Egyptian notions of the alternate destructions and renovations of the world. These were supposed to have occurred at distant intervals, and in perpetual vicissitude. At the termination of each period, the whole series of the celestial phenomena, which were believed to influence the sublunary changes, were represented as recommencing in their order, and reproducing, in similar succession, the same events: the same men were imagined to be born again, and the same actions to be performed; arts were invented, and empires rose and fell as before. Traces of this doctrine are to be found in the remains of Orpheus, and it was the favourite opinion of the Stoics. Their writings contain a description of two kinds of catastrophe which are destined to destroy the world; the lesser, or partial destruction, and the greater, or more complete dissolution. The destruction by a deluge annihilates the human race, and all the animal and vegetable productions; the conflagration dissolves the globe itself, when even the gods are doomed to perish. The returns of these calamitous changes were connected with astronomical periods. All the writers associate the catastrophe of the ecpyrosis, or general conflagration, with the revolution of the *annus magnus*, or great year, a cycle composed of the revolutions of the sun, moon, and planets, terminating when these orbs return together to the same sign from which, at some indeterminate period, they were supposed to have commenced their celestial course. The Stoics, moreover, believed that human nature was destined to degenerate in every succeeding age; and that the conclusion of this career of guilt was a catastrophe which destroyed the inhabitants of the earth, and prepared the way for a new generation of innocent beings, who were nevertheless doomed, like their polluted and miserable predecessors, to the same complete moral debasement and final extermination. In these vicissitudes may be discovered the original source of the poetic fictions respecting the golden, the silver, and the iron ages.

It is sufficiently obvious that the Greek philosophers derived their ideas of the successive destructions and renovations of the world from the schools of Egypt. They occur in the principal philosophic systems; and we are assured that these, namely, the Orphic, the Pythagorean, and the Ionic,

were of Egyptian origin. Plato states distinctly that this doctrine was held by the Egyptian priests; and Syncellus, with many others, mentions their use of the astronomical cycles. The same notions, particularly that of the cataclysm, or destruction of the world by water, pervades the ancient traditions of numerous nations, who either derived it from Egypt, or from some other common fountain of information. The Hindoos universally admit this belief; and the first Purana is occupied with an account of the destruction of the world by water, from which a few individuals only escaped: and analogous representations are afterwards repeated. The ancient mythological remains of the Chaldeans, compiled by Berosus and others, give a similar narrative; and it is evident that there is no rational method of explaining the origin of the idea, without referring it to some historic record of the fact of such a destruction; for it could not possibly have otherwise entered into the tales and fables of almost every nation of antiquity. This circumstance in reality furnishes at once an exposition of the narrative, and a corroborative testimony to the truth of the Mosaic history of the deluge.

In the third chapter, we have the opinions of the Egyptians respecting the fate of the dead; their motives for embalming bodies; the ultimate allotment of the soul; and the emanation from, and refusion into the Deity. Some have supposed that the Egyptians embalmed their dead for the sake of maintaining the connexion between the soul and the body, and preventing the former from transmigrating. Servius, the commentator on Virgil, observes, "that the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connexion with the body, and might not soon be alienated: while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might be immediately restored to the general element, or return to its pristine nature." This occurs in the comment on the third book of the *Æneid*, verse 67; but, as it is divested of any authority, is only to be regarded as a conjecture. The description in the twelfth chapter of the book of Ecclesiastes, of the signs of decay and sickness, terminating in death, are supposed by Harmer to refer to the mouldering away of the mummy and the destruction of the catacomb; and, if so, seems to substantiate the representation of Servius: but the exposition in question is considered dubious, and the passage has been variously interpreted. A late traveller (W. Hamilton, Esq.) conjectures,

that the Egyptians caused their bodies to be embalmed, and placed in magnificent, and apparently indestructible tombs, in the hope of slumbering out, undisturbed, the fated period of three thousand years; after which they, perhaps, believed that the soul would return to animate the same body. This explains their solicitude for the protection of their mortal remains against decay, and the expenses their monarchs incurred in the erection of pyramids and the decoration of catacombs. But this conjecture is rendered improbable by the consideration, that it supposes their belief in the resurrection of the body, whereas no hint whatever remains of their ever having conceived of so remarkable a doctrine. Dr. Prichard thinks it on the whole much more likely that the views of the Egyptians, in embalming their bodies, were similar to those of the Greeks and Romans with regard to departed heroes; namely, an idea that these solemnities expedited the journey of the soul to the appointed region, where it was to receive judgment for its former deeds, and to have its future doom fixed accordingly; an idea which he thinks is implied in the prayer said to have been uttered by the embalmer, in the name of the deceased, as reported by Porphyry:

“ O thou Sun, our lord, and all ye gods who are the givers of life to men! accept me and receive me into the mansions of the eternal gods; for I have worshipped piously, while I have lived in this world, those divinities whom my parents taught me to adore. I have ever honoured those parents who gave origin to my body; and of other men I have neither killed any, nor robbed them of their treasure, nor inflicted upon them any grievous evil; but if I have done any thing injurious to my own life, either by eating or drinking any thing unlawfully, this offence has not been committed by me, but by what is contained in this chest.” [p. 201.]

We are somewhat inclined to differ from our learned author upon this point. There does not appear any intimation, in the prayer recited above, of the connexion between the solemnities of the funeral obsequies and the facilitating the introduction of the soul to the region of its appointed residence: but the hope entertained of an ascent to the mansions of the eternal gods seems to be founded upon the meritorious observances, and virtuous eminence of the preceding life. We should feel more inclined to the suggestion, that the Egyptian idea was to prevent the separation of the soul and body, by attaching the former to the mummy so long as it remained entire, as well as to do especial honour to

men. Hence originated their precautions to preserve it from injury, by depositing it in a place of inaccessible security. It is obviously more natural to believe that the pyramidal mausoleums were connected, rather with the ideas of preservation and of splendid distinction, than with any notion of a passage to another condition. Honour while living, and posthumous fame when departed, seem to be indigenous ideas of the human mind: they are associated with its earliest efforts, and take a deep and lasting root in all nations, so as to enter into the very elements of thinking, and to hover about the dying bed, and hang their gorgeous tapestry of hopes and anticipations around the departing children of dust: so that ambitious feelings have been the first to kindle, and the last to expire, of any of which the human bosom is susceptible, from the erection of the tower of Babel, when mankind proposed to make to themselves a *name*, to the present hour. Self-love also, another original principle of our nature, enters into the notion we are supporting; since nothing can be more gratifying than the idea of the soul continuing attached to the body after its departure, so as perhaps to revisit it, and preserve a secret link of connexion. It is the object of chief solicitude now, and might be pleasingly supposed to be so hereafter. Perhaps, however, after all, these several conceptions might have been intermingled and confused in the philosophy of the ancients.

The Egyptians believed in the existence of a peculiar mansion appropriated to the dead, a subterraneous region, to which they gave the name of Amenthes, whither they imagined the soul to proceed after death. The name signifies "the receiver and giver," indicative of its being a place of temporary abode, till it was sent to animate another body. Over this receptacle of departed souls Osiris presided in his infernal character. The transmigration was regarded by all the ancient philosophers as a sort of purgatorial punishment inflicted upon the soul for previous delinquencies. The Pythagoreans supposed that there were various orders of beings superior to men, whose souls had emanated from the Deity. The souls of the superior order were condemned to purgatorial afflictions in human bodies; and from man they taught that the soul descended to the meanest brutes, and even into plants; till, after passing through a career of punishment proportioned to its guilt, it reascended to the higher orders of living nature. Pindar intimates (Olymp. 2.) that the soul was doomed to this circuit at least thrice before it escaped from the lower world, and became worthy of the superior



regions. The passage in West's translation is so beautiful, that we are tempted to quote it, if it were only to diversify and adorn our philosophical investigations :

“ But they who, in true virtue strong,  
 The third purgation can endure,  
 And keep their minds from fraudulent wrong  
 And guilt's contagion pure ;  
 They, through the starry paths of Jove,  
 To Saturn's blissful seat remove ;  
 Where fragrant breezes, vernal airs,  
 Sweet children of the main,  
 Purge the blest island from corroding cares ;  
 And fan the bosom of each verdant plain,  
 Whose fertile soil immortal fruitage bears ;  
 Trees, from whose flaming branches flow,  
 Arrayed in golden bloom, refulgent beams ;  
 And flowers of golden hue, that blow  
 On the fresh borders of their parent streams.  
 These by the blest in solemn triumph worn,  
 Their unpolluted hands and clustering locks adorn.  
 Such is the righteous will, the high behest  
 Of Rhadamanthus, ruler of the blest.”

Book III. proposes to illustrate the Egyptian mythology by comparing it with the superstitions of the East. The first chapter contains two brief preliminary sections ; the former intimating the superior advantages of our countrymen, for becoming acquainted with the Hindoo science and religion, through the medium of native pundits, which have been exemplified in the successful researches of the Asiatic Society, over the investigators of Egyptian lore ; the latter furnishing some general observations on the history of the Indian mythology, which issue in the second chapter, the whole of which is a translation of the most important of the remarks introduced in a treatise, published in Germany, by Mr. F. Schlegel, on the “ Languages and Philosophy of the Eastern Nations.”

The first curious subject of investigation is the doctrine of the emanation and transmigration of souls. The foundation of this system is to be found in the Code of Menu, which is at least coeval with the earliest specimens of European literature. It constitutes the basis of the laws and institutions of the Hindoos, and of the Indian sages and mythology.

“ We must be especially careful,” says our German author, “ not to confound the doctrine of emanation with pantheism. To those who are only familiar with the more logical forms of the recent philosophy of Europe, the bolder figures and more

lively expressions of the Oriental system may be mistaken for pantheistic doctrines. These different schemes may, indeed, frequently be found connected in later times: yet the original difference is very essential; since in the old Indian system individuality of existence is by no means subverted or denied; the reunion of particular beings with the divinity is only possible, and not necessarily implied. The perversely guilty are represented as remaining for ever cut off, and cast away; or, if we adopt a more recent phraseology, which is however strictly congenial with these ancient doctrines, the eternity of hell-torments is by no means irreconcilable with the system of emanation, but rather constitutes an essential part of it. With respect to the relations of good and evil, no doctrines can be more directly opposed to each other than the system of emanation and that of pantheism. Pantheism teaches that every thing is good, because every being is a portion of the one great soul, and all actions are performed by his immediate agency; that every appearance of what is called wrong or evil is a mere deception. Hence the pernicious influence of this doctrine on life and manners; since, whatever impression we may aim at producing by speciously sounding phrases, still, if the heart be only faithful to this debasing philosophy, it will regard all human actions as indifferent; and the eternal distinction between good and evil, between right and wrong, will be confounded and obliterated. It is far otherwise with the doctrine of emanation, which describes 'every being as wretched by its own guilt, and the world itself as debased and corrupted, as a scene of ruin and lamentable decline from the beatitude and perfection of that being from whose essence it emanated.'" [pp. 228, 9.]

The Hindoo mythology comprises, further, a belief in astrology and the barbarous worship of nature. Astrology, with all its auguries, incantations, forebodings, and magical arts, exercised a remarkable influence among the Oriental nations, and has extended no inconsiderable dominion over the human mind, even to modern times; and with the same combinations the worship of the heavenly bodies was connected with that of brute animals among the Egyptians. Unenlightened reason is easily diverted from the worship of God to that of his works, and the elements of the visible universe; and these occupy a large space in the ancient Indian superstitions. The rites of Siva, represented sometimes as the source or element of destruction, sometimes as the generative principle of the physical world, and regarded as a mere animal nature; and those of Durga, or Kali, exhibit and combine every emblem of death, impurity, revelry, and bloody sacrifice. All the false gods, at whose shrine

human blood has flowed in different regions, have an evident affinity to these Indian gods, as the Baal and Moloch of the Syrian and Phœnician tribes, and the Hesus of the ancient Gauls. The *lingum* and the *yonî* were found among the Egyptians, and Herodotus derives from them the use of the *phallus* in the festivals and emblematic representations of the Greeks. The Phœnician Astarte, the Phrygian Cybele, the Ephesian Artemis, and the German Hertha, may be considered as counterparts of the Indian Bhavani. In Babylon, and the dependencies of that empire, Mylitta was known as a goddess of a similar character, among the Armenians termed Anaitis, and by the old Arabians Alilath. The foundation of the religion prevalent among the Greeks and Romans was the worship of the powers of nature, which was derived from the Orientals, but presented itself among them in a less precise and systematic form.

The doctrine of the two principles, and the eternal warfare between good and evil, forms, according to Schlegel, the third era of mythology. The spirit of this system, observes Dr. Prichard, is altogether *idealistic*: the notion of self-existent conscious being is common to all the Indian schools, as the derivation of all material natures from spiritual essences has the firmer and more extensive hold the higher we ascend in the history of Oriental philosophy; so that in the same sense almost all the doctrines of the Eastern sages may be characterized by a similar designation. The coincidence of this doctrine with that in the West, termed idealistic philosophy, consists in the circumstance of energy and life being regarded, by the sages of this school, as the only principles essentially vital and operative; while absolute repose and *inertia* are viewed as negative elements, or the principles of death and annihilation. The materialism of this system is essentially different from that which we have just contemplated, as involving the consecration of the symbols of impurity and destruction; it presents only the most beautiful elements of fire and the solar light, and the energy of life and of the soul. The seven *genii* of the elements, and chief powers of nature, stand round the throne of their ruler as his first subjects; the heaven is peopled by the Feruers, or divine prototypes of created things; and Mithras, the star of day, is the friendly mediator between mankind and the divinity; whilst, instead of bloody offerings, the pure *hom* and *miezd* are distributed on the altar, to indicate communion with God by the best productions of the earth: Heroes are worshipped, as benevolently undertaking to annihilate giants and infernal

spirits; and a general air of mildness and benignity is diffused over the entire system; to which style of philosophy belongs the best and most attractive part of the Indian mythology.

The principles of *pantheism* are discernible in the doctrines of the Indian Buddhists, which, at a period of a thousand years from their origin, and nearly corresponding with the Christian era, were introduced into Tibet and China, and have still a very extensive prevalence in the eastern peninsula. They consist, in fact, in an abstract conception of the infinite Being, which leaves him without attributes, and reduces him to a mere phantom; a system which originated, evidently, in metaphysical refinement. The doctrine of the *Sanc'hya* school, which is the source of the sect of Buddha, is entirely pantheistic. All beings are resolved into the great One, the supreme *Bramhe*, the object of intellectual apprehension, which is defined as a condition of indifference between existence and non-existence. Dr. Prichard quotes several passages from the Vedas, in which the departments and elements of nature are identified with, or included in the description of the Deity; but remarks, that though the oldest Hindoo scriptures contain passages of this nature, which seem to identify the Deity with the world, they also deliver explicitly the doctrine of creation in the true sense; that is, they declare the prior existence of an eternal and spiritual being, who called forth the material universe by an act of his will, and gave origin, successively, to all subordinate souls.

“It is a remarkable circumstance,” he observes, “that the pantheistic representation of the Divinity is found combined, or rather confounded, with a dogma so distinct from it, and which seems so opposite in its nature, as the system of emanation. Yet such is the fact. The essential and original doctrine of the whole Indian system of mythology, on the various development of which the tenets of all the different sects are founded, is the emanation of subordinate natures from a primeval and spiritual being. The pantheistic representation of this being cannot have been coeval with that system. It betrays a different style, or mode of philosophizing, and can only have had its origin in a corruption of the doctrine of emanation, or in the expansion of its principles into a new and distorted form. We shall venture to consider the development of this last system of ideas, as marking a second era in the history of Oriental philosophy. We shall assign the third rank in the succession of religious or philosophical conceptions to materialism, or the worship of the visible elements and departments of the universe. This place seems, indeed, to belong to it, according to the natural and obvious progress of superstition. The connexion of

pantheistic representations with the worship of Nature scarcely requires to be elucidated; the whole frame of the universe being included in the idea of the divine essence, and the departments of the world contemplated as integral parts of it, the latter came, by a very easy transition, to be regarded as separate or subordinate gods: hence the deification of the elements and celestial bodies. But the worship of material objects, as derived from this source, bears a very different impression from the rude superstitions of barbarous people, who have no other conception of the Deity than as the visible orb of the sun or moon, to which they address their adorations, looking upon them as living bodies, and the voluntary and beneficent dispensers of light and heat. From the worship of the stars, according to the more philosophical or systematic ideas of those who regarded them as particular portions of the animated and deified universe, there naturally originated certain notions respecting the influence of these agents on the destinies of mankind and the revolutions of events. Thus judicial astrology and magical incantations became an appendage of this ancient superstition. All these varieties in the religion of the Hindoos must be referred to a very remote era. The systems of emanation and pantheism have been traced already to the Vedas. The germs of a wild and sensual materialism are very conspicuous in the institutes of Menu." [pp. 257—9.]

Dr. Prichard differs, we think with good reason, from the arrangement of Schlegel, while he admits, that on reviewing the whole of the evidence hitherto obtained, concerning the origin and relative antiquity of the various modes of Indian superstition and philosophy, the outlines of their history by that author are confirmed and completed in the most important parts. The oldest doctrine of the East is the system of emanation and metempsychosis. Then arose pantheism, and became blended with it in the Vedas; and this again introduced hylozoism, and the deification of the visible elements, or the worship of nature: and from the latter sprung, blended with the veneration of heroes as incarnations of the gods, the superstitions of the Saivas.

The third chapter in this book contains, under various subdivisions, a comparison between the succession of superstitions in the East, and the history of mythology in Egypt. We regret here that our author has not sufficiently adhered to his proposed inquiry, but perplexes and diverts the attention, in some degree, from the question of immediate importance to certain antecedent statements and collateral investigations. These indeed are not entirely unconnected with the general subjects; but should rather have been disposed of under some other division, since philosophical

accuracy requires as concise and closely compacted an arrangement of argument and fact as can possibly be attained. The first section, for instance, on the general resemblance between the Indian and Egyptian mythologies in the conception of the Divine nature, having no strict connexion with the *succession* of superstitions, we must consider as misplaced, and it might more properly have appeared among the preliminary or general observations. We might then have traced the forms of Eastern mythology to which the superstition of Egypt is particularly related, and witnessed the comparison between the Indian Iswara or Rudra and Osiris and Typhon, and between Bhavani and Isis; and seen the relations of the fables respecting Vishnu in the Indian fictions and the mythology of the Egyptians. After disposing of these, we are led to survey the esoteric philosophy of Egypt in comparison with the doctrine of the Hindoos in the earliest periods; and this investigation casts a light upon the relations subsisting between the two systems, and the analogy in the revolutions of doctrine in the Indian and Egyptian schools. The general inferences are these,

1. The priests and sages, both of the Egyptians and Hindoos, in the earliest period of profane history, acknowledge one eternal principle as the origin of all other beings, and to which they were at some time to be reunited. This belief in the existence of a Deity seems coeval with the earliest records of their respective antiquities.

2. This doctrine was properly, according to Dr. Prichard, a system of religion, not merely a theory of speculative philosophy; contemplating the Deity not simply as the author of the universe, but as a moral governor of the world, whose dispensations were so arranged as to reward the virtuous and take vengeance on the guilty. The present state was represented as a scene of purgatorial punishment, and the destined means of restoration to primeval innocence and felicity.

3. If the principles common to the most ancient systems of religion are to be deemed the elements of a primitive faith, we must ascribe to the theism of the first ages a triple distribution of divine attributes, or the doctrine of a triad of persons or manifestations of divinity.

It is observable that the earliest faith of nations is at the same time the most simple form in which it appears; in subsequent periods it becomes complex and impure, associating with it the grosser forms of human conception and practice. It is not, therefore, the product of man; in that case it would improve, instead of deteriorating, as man advanced in refine-

ment. As to purity, it is, however, in reality, in the inverse ratio of his progress in cultivation: and, as Dr. Prichard has remarked, the voice of all history agrees in ascribing the powerful influence and implicit faith of the earliest times in the dogmas of their religion, to their supernatural origin, and the circumstances of their revelation. The first step towards the corruption of this simple form of theology was the attempt to adorn it with the philosophy of the age; and to this period are to be referred most of the pagan cosmogonies, which abound in fanciful illustrations and analogies. Another step which laid the foundation of pagan worship, was the habit of resolving the doctrine of emanation into those descriptions of the Deity which verge towards pantheism; and to the same style belong the personification of the most remarkable powers of nature, the consecration of emblems of those powers, and all the pomp and pageantry of a superstitious world.

Book IV. comprises the exoteric or popular worship of the Egyptians, and the various civil institutions emanating from their religion. Over this detail the eye pauses with wonder, and the heart with commiseration, while we witness the debasement of the human mind, and trace the practical effects of superstition upon the mass of the people. It is obvious enough, that the philosophical doctrines of the Egyptian mythology not only failed of producing any influence upon the multitude, but that they were not comprehended by them; nor, indeed, were the populace permitted to pry into these sacred mysteries. A refined and speculative system can never operate upon a being sunk under the dominion of his senses, till he has undergone some purifying process, some moral renovation; or, in other words, till he is by some means elevated above that dominion. And it is plain that there is no power, no moral and regenerating power in mere speculation, to accomplish this desirable practical purpose, without the superadded force of motives, deduced from the highest self-interest, and from an acquaintance with the true character and omniscient presence of God. Hence philosophers, if they may so be designated, were never even influenced by their own speculations, and could not be supposed to accomplish any good effect upon the inferior classes of mankind. Theirs was the religion of a bewildered imagination; that of the vulgar was a religion of senseless superstition: nor was the human mind ever able to discover the mode in which the form and spirit of true religion could be united; the mode in which theory could be con-

ected with practice, and practice refined by theory. The two parts of religion were severed and dissociated, by the vanity of the human mind on the one hand, and by its grossness on the other; so that it was either refined away into an ethereal and intangible abstraction, or corrupted into a polluted vehicle of guilty passion, or of ridiculous frivolity. Its true claims, its genuine character, its real adaptation to the wants and circumstances of a fallen creature, and its moral influence, when rightly understood and fully impressed, in elevating man to a superior condition of being and to the grandeur of immortal anticipations, could only be developed in that divine revelation which we possess, and which pours such a clear and holy light upon the path of inquiry.

The investigations of this division relate, in the first chapter, to the worship of animals and plants; in the second, to the sacrifices, festivals, and religious ceremonies of the Egyptians; in the third, to their civil institutions; and in the fourth, to the laws and customs of the Egyptians, as compared with the Mosaic ordinances. The information is all deduced from authentic sources, and furnishes an ample field for the study of the philosopher, and for the sacred triumph of the Christian moralist.

To this analysis of the Egyptian mythology is subjoined, "a Critical Examination of the Remains of Egyptian Chronology;" and, as this involves considerations of the deepest interest, we have chosen to dismiss the preceding book with a mere brief notice of the topics to which it refers, in order to make room for a few observations on this subject.

The question at issue is, Whether the antiquity assumed by the Egyptians from their own archives be, or be not, within the era of the origin of mankind, assigned by the Septuagint chronology? and, consequently, whether there be, or be not, any real discrepancy between the Egyptian and the scriptural records, with regard to the duration of the human race? If, indeed, it were found, upon a careful examination, that a disagreement to a degree extensive and remarkable actually existed, it would still become requisite to pursue the inquiry, —to which of these chronological documents the most credit ought to be attached; and upon the answer to this question must still depend the ulterior consideration affecting our general faith in that which purports to be the word of God. But, were this the present position of the subject, there can be little, there can be no doubt, to what conclusion the dispassionate philosopher, no less than the humble minded Christian, would arrive. And when we place these indivi-



duals in apparent opposition to each other, it cannot for a moment be conceded, that there is any thing in the principles upon which they proceed really contradictory. Sound philosophy and genuine Christianity are not at variance: the variance is between the latter and "philosophy falsely so called." Religion is founded in the highest reason;—reason is her ministering angel and chosen friend; though her *superior* associate sometimes wraps her radiant form in mysterious glory.

Were it even found, therefore, that the discrepancy in question existed; that the Egyptian and Mosaic records were essentially different, it would bespeak a prejudiced, if not a feeble mind, to pass at once to the inference that the Scriptures have mis-stated the origin of the world, or the antiquity of the human race. An inference so momentous could not with any tolerable plausibility, much less with triumphant force, be deduced from the single, and comparatively unimportant fact of this discrepancy; though it might justly lead to a still further and more critical examination of the subject, in a minute and detailed comparison of the bases upon which their respective chronological superstructures were reared. To conclude at once, that because they differ the Mosaic representation must be wrong, would be illogical and irrational; especially when such a conclusion would, at least in some degree, affect the great question of inspiration. Whoever should travel through these documents, and find himself, even by apparently natural and necessary deductions, upon the brink of such a fearful precipice, would in all reason pause, and carefully retrace his steps, to see if he had not mistaken his road, turned inadvertently into some by-path, and become entangled in a wilderness. Nothing, surely, could be less wise, or more dangerous, than to fling away all the hopes which Christianity inspires; to sacrifice the joys of religion; to admit the insecurity of its foundation, and the chimerical character of its pretensions and its promises, its present pleasures, and its future prospects; to yield to the clamorous demands of a baptized and covenanted infidelity the truth of those histories, and prophecies, and miracles, which have astonished so many centuries of time;—of those doctrines which have consoled so many pilgrims on their journey to the skies, and have been exhibited and honoured in the lives of so many illustrious individuals, upon scriptural record;—of those precepts which have guided them through the intricacies of moral inquiry, and the labyrinths of mysterious circumstances in which they have been involved; and over all of which is thrown the ineffable charm, the unearthly

brilliancy of inspiration, so as to become like "apples of gold in a picture of silver;"—nothing, we affirm, could be more absurd, than to sacrifice all these considerations to the supposed, or even detected, error of a date; or, in fact, to make them dependent on a question of mere chronology.

We must not, at present, so far deviate from our direct purpose, as to enter upon the inquiry to what extent errors of this nature exist, or in what measure they may be supposed to have arisen; but, it would be easy to meet the objector on any ground he might choose to assume, and repel him, as every assailant of revelation has been, and ever will be repelled, with irresistible evidence: we have only now to remark, that the *system* of chronology assumed in the bible is *not* impugned by the discoveries which have been made in foreign and ancient chronologies; on the contrary, it is, as a whole, fully corroborated. The difficulties which have perplexed the minds of those who have diligently investigated the subject, have originated chiefly from the ridiculous errors of the Egyptian and other chronologists, who, either from inconsideration or design, from the love of ease, or from the love of the marvellous, have distorted some facts, invented others, and filled up the chasms of history with their own conjectures. Our author has succeeded in shewing, that there is no real disagreement between the Egyptian and scriptural records, although the former are exceedingly confused; and that the antiquity assumed for the Egyptian nation, by themselves, is *within* the Septuagint period of chronology. In the first part of this essay, we are furnished with a general account of the sources of information, and a compilation of materials. At the age of Moses, the first great epoch of history, "we take our stand," says Dr. Prichard, "as on a high watch-tower, the last of a long chain of posts, and direct our view over the obscure region beyond." The inquiry is, Whence proceed those gleams of light which are dispersed over the distant field? and it seems sufficiently evident, that the genealogical tables and family records of various tribes are embodied from written archives, in the books of Moses, in the manner in which similar documents were afterwards constructed by the evangelical historians. Hence arises the connexion, discoverable between many fragments of profane history and the narratives of Genesis. Moses appears to have collected together original records, bearing every mark of authenticity, which furnish a chain of narrative, leading back to the very infancy of the human race. The most ancient compilers of history known to us were a thousand years posterior to Moses; and hence no pagan

nation can be brought into competition with the Hebrews, on the point of authenticity: but immediately next to them, though still remote, may be considered the Egyptians. Our author very judiciously examines the remains of their chronology, to estimate the external evidence of their authenticity; and then compares these documents with each other. After adverting to the well-known names of Manethon, Syncellus, Eratosthenes, and others, and producing their chronicles, he proceeds, in the second part, to his analysis. His method is to begin with the later dynasties which fall within the era of general history; and he deduces his conclusions from those historical synchronisms, which alone can furnish a satisfactory clue, and which mutually illustrate each other and the Mosaic record. After, however, comparing together the dynasties of the old chronologists and the history of Moses, and settling the question up to the period of the Exodus, in which the accession of the eighteenth dynasty of Manethon synchronizes with tolerable accuracy with that event, (that is within about fifty years), so that the Tethmosis of that author appears to have been the king of Egypt who persecuted the Hebrews in the early life of Moses, and from whom he fled to Midian; still the period of the earliest dynasties remains too great; and it is with reference to that, chiefly, that the best chronologists have exercised their ingenuity. Sir John Marsham's celebrated hypothesis is, that Egypt in the earliest times was divided into several distinct kingdoms, and that the chronicle contains several different successions of kings; that the dynasties of Diospolites, for instance, give a series of princes who ruled over the Thebaid, and were coeval with the other dynasties of Memphites, Elephantinites, and Thinites; by which means this chronicle may accord with even a lower computation of antiquity than that of Eratosthenes.

To this our author objects, that it is entirely gratuitous to suppose that Egypt was ever divided into several independent kingdoms, and contrary to the whole tenor of Egyptian history. Though the Egyptian kings are mentioned in Scripture under the common designation of Pharaoh, we do not find more than one Pharaoh at a time; and if, he thinks, such had been the condition of the country, some trace of it would have appeared in the Hebrew histories, considering the intimate connexion subsisting between the two communities. The Greek authors give no intimation of the kind, and the testimonies of Herodotus and Diodorus are directly adverse. But Dr. Prichard remarks, that though there is no historical ground for Sir J. Marsham's conjecture; respecting

the division of Egypt into independent monarchies, there are, nevertheless, facts connected with the construction of the chronicle which lead to nearly similar conclusions. He then proceeds to detail his own opinion, which he states to have originated in some circumstances in the chronicle itself, which attracted his attention. It is briefly as follows:—

Manethon and Eratosthenes derived their information from registers, which were kept, it seems, in the temples, in several different nomes or provinces of Egypt; some at Memphis, some at Diospolis and elsewhere. Here then is a source of discrepancy in documents compiled by writers deducing their materials from different quarters; for many circumstances might occasion differences in these various registers. Memphis, for example, was taken possession of by the shepherds, and remained some time under their yoke; and Diospolis or Elephantine was occasionally subject to the Ethiopians. It might happen that provincial governors would revolt, and for a time assume independent sway; and would then inscribe their own names on the records of the monarchy, in the place of their superiors. In the names of kings variations might happen, from the imperfection of alphabetic writing, the difference of dialects, the multiplicity of names given to the sovereigns, and the substitution of magnificent titles for proper appellatives: so that, although Memphis and Diospolis were, in general, subject to the monarch of all Egypt; yet the series of kings, as exhibited in the registers of Thebes, might differ materially from that of the Memphite records. Some evidences, moreover, are adduced of the historian having filled up some of the chronological chasms, by compilations from different records, and by some obvious repetitions: and from other considerations, it seems that the early part of Manethon's chronicle, instead of containing one continued series of kings, consists, in reality, of several coeval successions. By this means, Manethon's scheme, and the old chronicle, and the laterculus of Eratosthenes, are reconciled; and the longest succession of their dynasties falls within the lowest period allowed by the latter for the antiquity of the Egyptian monarchy. A computation upon this point of time is then formed, by viewing the connexion between the earlier and later parts of the Egyptian chronology.

“We have already shewn,” says our author, “that the beginning of the reign of Sesostris or Ægyptus is to be dated at 1350 B. C. The whole series of Eratosthenes, from Menes to the last king whose name is set down, occupied, as Syncellus says, 1075

years. From this sum we must deduct 68 years, for the length of the two last reigns, and the interval between Menes and Phrouron will be 1007 years. Now if this Phrouron, whose name is interpreted "The Nile," be really the same as the *Ægyptus* or *Sethosis* of Manethon, we have only to add 1007 years to the date before mentioned, in order to ascertain the time when Menes began to reign, and the record of the Egyptian monarchy commences. 1350 + 1007 amount to 2357. This date falls short of the lowest epoch deduced from the Old Chronicle, by upwards of 50 years; but the difference is less than we might expect. If this computation is correct, Nitocris must have died just 40 years before the Exode, and Thyosi-Mares was the Amenophis who was drowned in the Red Sea. Perhaps some confirmation to our hypothesis will be found in the coincidence of the date of this king's death. If we compute upwards from Nilus, supposing him identical with Sesostris, we find that the end of the reign of Thyosi-Mares falls just six years before the Scriptural date of the Exode; an error so small as this may be considered a remarkable instance of agreement. It must be remarked, that if the coincidences noticed in this section should be regarded as merely accidental, the conclusions obtained in the preceding pages will be in *no way*\* affected; and it may still be allowed that we have determined, with a tolerable degree of precision, the antiquity of the Egyptian monarchy, by comparing the Old Chronicle and that of Manethon with the *laterculus* of Eratosthenes. The analogies traced in the former sections appear to be so strong as to lie beyond the reach of merely accidental coincidence. This cannot be said of those which we have last surveyed; though I confess that I am inclined, on the whole, to regard even the latter as too distinct and too numerous to be the effect of chance." [pp. \*118, \*119.]

After considering the two schemes of Sir John Marsham and our present author, we incline to give the preference to the latter; the details of which are ingenious, and upon the whole satisfactory. It is, indeed, like the former, partly conjectural, as must be every calculation of the kind which relates to so remote and clouded a period. Still there is a basis of at least strong probability upon which the argument is founded; and it is pursued in that spirit of patient research which, while it bespeaks modesty and industry, must ever prove conducive to the interests of truth. From the skies truth has descended in the form of inspiration. Happy they who engage in advocating her cause, and promoting her

\* *No wise, adv.* [*ad* and *wise*; this is commonly spoken and written by ignorant barbarians, *noways*.] Not in any manner or degree.—*JOHNSON'S Dictionary*.—*EDIT.*

glory! Theirs it *is*, to enjoy the felicity of a good conscience; and theirs it *shall be*, to wear for ever the laurelled honours of a complete and everlasting victory!

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*An Essay on the Evils of Popular Ignorance.* By John Foster. 8vo. pp. 317. London, 1820. Holdsworth.

WE participated most sincerely in the pleasure which must have been experienced by every reader of Mr. Foster's former Essays, on hearing of the appearance of another publication by that very eminent writer. The subject to which it relates is in the highest degree important; and the feeling excited by it, though usually one of a melancholy nature, is yet such as, with all its gloominess, a benevolent and pious mind would hardly wish to suppress. There certainly is not in this volume that peculiar attraction which belonged to the preceding Essays, the attraction of novelty, and one might almost say, entire originality of subject. The present subject strikes not immediately upon the mind with the vividness of a first impression, as of something unknown and unthought of before; but it is one, on the contrary, of which all have heard, which all have in some measure considered. Still the views here presented of it are such generally as would occur to few, and in some instances, perhaps, to none besides the author. To an attentive observer of the human character this work will afford ample assistance in some of the most useful inquiries he can possibly pursue; whilst to the Christian philanthropist it will give scope for enlarging the sphere of his benevolent purposes, and shew him, perhaps even more clearly than he has ever before seen it, the necessity of those efforts he is assiduously making to diffuse the benefits of information among the ignorant and the poor. It possesses also particular interest and momentousness at the present period, both from the state of society, with its variety of events, and burdens, and sources of disquietude; and from the noble exertions of so many individuals, and even of the senate of our country, to extend the blessings of education to every class of the people. Nor must we omit to mention, that it claims to be regarded with serious and careful attention, from the discovery which it every where affords of the intimate connexion and mutual dependence subsisting between an enlightened understanding and genuine Christianity.

This treatise is perhaps faulty from its length, and is certainly less agreeable in the perusal than it might have been, from the undivided continuation of its reasonings through its whole extent, without the relief which would arise from the distribution of its very diversified and valuable matter into different portions, distinguished, as was the case in the writer's former production, by some specific note of separation. The circumstances stated by Mr. Foster in his advertisement will indeed sufficiently account for this omission; yet we cannot forbear wishing that it had rather been supplied. The author there informs us, that the work itself grew, in a considerable degree, out of the topics of a discourse delivered at a public meeting assembled in promotion of the object and means of the Bristol Auxiliary British and Foreign School Society; and that, as was natural on such an occasion, it was introduced by a passage from the Bible, serving, indeed, rather as a motto than as the formal basis of the discourse. This motto was appropriately chosen from *Hosea*, iv. 6. "My people are destroyed for lack of knowledge;" and the discourse was some time afterwards committed to writing, with a view to its publication; but the materials being found too bulky to be compressed within the limits of an ordinary sermon, the far more judicious method was consequently adopted, of presenting it to the public in the shape which it now bears.

The essay itself commences by a striking reference to the wonder and self-reproach arising from the thought, that we can hear and speak of the destruction of the people with so little emotion. After dwelling briefly upon the evil consequences of such insensibility, our observation is directed to the laborious effort requisite to our arriving at any distinct conception of the magnitude of those advantages we have ourselves derived from the impartation of knowledge. And this is finely illustrated by the analogy between a well instructed mind and a fertile country, and the difficulty with which the admiring spectator is supposed to trace the history of the latter backwards in imagination through all the successive stages of its improvement, from its present luxuriance and beauty, to its earliest state of barrenness and desolation. Adverting next to the character of the ancient prophets, and the nature of their office, as consisting so greatly in warnings and denunciations of evil, the author is led to refer particularly to the prevalent ignorance which, from the whole tenor of their writings, is seen to have existed among the people, even amidst all the advantages of such instruction. A re-

markably original and impressive explanation is then offered of that lamentable fact, which is made to arise from no other cause than that their instructions proceeded immediately from God, from whose teaching the alienation and depravity of the human mind turned instinctively aside, revolting with disgust and hatred from so near a communication with its Maker.

A little farther onwards we meet with some most valuable remarks on the necessity of uniting one useful truth with others to which it is in any way related, in order that each may produce its proper effect; and tending to shew, that otherwise the truth which is really known will be to so great a degree incapable of duly exciting its individual influence, and may become so far perverted from its just direction, as to have an operation in no respect different from that of absolute error. All the preceding illustrations are naturally taken from the situation and character of the Jews, as being the people immediately referred to by the prophet from whom the motto was derived; and this portion of the essay is concluded by a very energetic application of the words of our Saviour, "If thou hadst known, even thou, in this thy day," &c.

The author now proceeds to display the dreadful nature and consequences of ignorance in the case of the heathen; and offers to our view a picture, peculiarly lively and accurate, of the origin and the gross infatuation of some parts of the ancient systems of mythology. He goes on to shew, that men, whose mental condition was so debased as to admit with ease the belief of all these absurdities, and whose active principles could allow them to indulge, without remorse, the necessarily attendant vices, must have been unhappy. The conclusive reasonings advanced in support of this position are worthy of particular regard. It is a most important point, to prove that a state of ignorance and guilt is really a state of suffering; for nothing is easier than to say of nations not yet visited with the light of Christianity, or even of irreligious and thoughtless individuals among ourselves, "They are happy as they are, why disturb them? why talk to them about privations which they do not feel, and sorrows of which they are said to be the subjects, and yet have never known? Can they possibly be miserable, and yet themselves remain unconscious of their misery?" Now this is indeed, we are disposed to think, a reflection very often excited in the minds of sceptical and inconsiderate persons, while listening to such statements as the following: "Thou sayest,



I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Mr. Foster has done considerable service, therefore, by meeting this objection fully, and shewing, with respect to one case, what is on the same ground equally certain in relation to all others, where the essential principles of knowledge and religion are wanting, that "to have been thus was suffering."

He then glances for a moment at the imposture of Mahomet, of which he justly says,

"It is perhaps the most signal instance in the world and all time, of a malignant delusion maintained directly and immediately by ignorance, by a solemn determination and even a fanatic zeal not to receive one new idea." [p. 48.]

While adverting to this fact, it ought to be strongly impressed upon the mind, that ignorance, in the case of Mahometanism, is systematic, and necessary to its being; that it is neither the accidental condition of a few only of its disciples, nor encouraged by the folly or the illiberal selfishness of some particular teachers alone among its more popular sects, but the very basis on which the whole of that astonishing structure of falsehood and tyranny rests for its support. Such is by no means the case with the ignorance found amongst Christians, nor the efforts made by some classes of their leaders to confirm and perpetuate its influence. Here it is adventitious, and altogether unconnected with the essence of the system; it is even destructive of it; and though it may tend to cherish something which assumes its name, and is substituted in its place, as it did during the reign of popery, yet so far as its power is extended, there must always be an equal destitution of all that deserves the name, or is able to produce the real effects of Christianity.

Reference having been made to the wretchedness of the intellectual state of the people denominated Christian, during the long course of ages preceding the Reformation, we are next led to contemplate the Reformation itself, the gratitude it ought to excite, and the slow progress made by its benefits over the bulk of the people, with some of the reasons of their tardiness; particularly this, that men in general had not been instructed to judge for themselves of the superiority of one form of religion over another; but their choice was to be determined by authority, and the same authority was often found leaning successively to opposite sides of almost every question.

The age of Elizabeth is next described; and the error into which we are prone to fall, by taking the high mental cultivation of a few illustrious persons, such as Cecil, Walsingham, Shakespeare, Spencer, Sidney, and Raleigh, for the state of the whole population of the land. This is an error, that, however palpable, when once fairly detected, is, like many others, capable of imposing on us to a very considerable extent, without becoming so much as once the object of our suspicion; and will be found to relate not to that period only, but to all those which are distinguished in the history, either of our own or other nations, as the eras of exalted genius and national glory. Perhaps it operates in no instance more directly and powerfully, than in the judgment we are apt hastily to form concerning the state of the Greeks and Romans at the respective epochs of their highest martial and literary splendour. A few were indeed raised to the utmost elevation of taste and intellect; and these are made the standard of our estimate concerning the whole condition of the people in those ages, while in reality the largest class, a class exceeding, beyond all assignable proportions, the number of those who were thus distinguished, was sunk into the most abject and the grossest superstition, with all the perversion and wretchedness that such a state of things was calculated to introduce into every department of private and social life. Taking this view of the subject, (the only correct one,) the aspect of the world in every age will excite in the mind of an accurate and serious observer feelings of a very pensive and solemn kind; for what is that age, where is that country, which, when its whole state is examined, and the few honourable names of its heroes, its statesmen, its philosophers, its moralists, are excluded from the account, will not present a scene wherein the elements of knowledge and virtue exist but with a most limited and precarious being, and so as to call up in his mind the embarrassing inquiry, what is after all their actual amount of influence, in fitting the great mass of society for any useful purpose in the present, or a state of enlarged intelligence and spiritual happiness in a future life?

Our view is now directed to the brighter day of Swift, Addison, and Pope. The prospect is indeed less appalling than before; but the shades of retiring night linger still with chilling and melancholy gloom on the skirts of the horizon, which the light of science, and even the lovelier radiance of genius, are insufficient to dispel. A striking proof of this just though unwelcome statement is gathered by the dia-

criminating mind of Mr. Foster, from the appellations employed by the writers of that period to designate the great body of the people: "the mob," "the vulgar herd;" &c.; and another from the slow circulation of those literary productions, at their first appearance, which are now regarded with veneration, as memorials of the best kind of human greatness.

It was natural here to anticipate an objection, that the state of things already represented was too gloomy not to have attracted the notice, and called into action the benevolent efforts of former legislators and philosophers. But the objection is triumphantly overthrown, by reference to the detestable traffic which not long since possessed so much of importance and of public interest, even in this country, as to have its place duly assigned in the catalogue of authorized commercial enterprises, by the name of the slave trade; constituting, as it did, a branch of lawful speculation, and an indelible national reproach. This reference introduces the following observation, applicable to a great variety of other cases scarcely less than to that immediately alluded to, and which exhibits before us one of the most singular among the numberless anomalies of human judgment:—

"The being sensible of the true characters of good and evil in the world around us, is a thing strangely subject to the effect of habit, not only in the uncultivated bulk of the community, but also in the more select and responsible persons. The highly instructed and intelligent men, through a series of generations, shall have directly within their view an enormous nuisance and iniquity, and yet shall very rarely think of it, and never be made restless by its annoyance; and so its odiousness shall never be decidedly apprehended till some individual or two, as by the acquisition of a new moral sense, receive a sudden intuition of its nature, a disclosure of its most interior essence and malignity,—the essence and malignity of that very thing which has been offering its quality to view, without the least reserve, and in the most flagrant signs, to millions of observers.

"Thus it has been with respect to the barbarous ignorance under which nine tenths, at the least, of the population of our country, have been, during a number of ages subsequent to the Reformation, surrendered to every thing low, vicious, and wretched." [pp. 78, 79.]

All that had been said is confirmed by an appeal to the effect produced by the labours of Wesley and Whitefield, with the strangeness and novelty of their doctrine, to the illiterate portions of society, though it was what, in professing to be

Christians, they in effect professed fully to believe. We rejoice, with the author, in every additional tribute to the venerable, though, alas! too long insulted memory of these excellent men, and their coadjutors in the work of renovating, for such it really was, the whole intellectual and spiritual condition of a very large number of our poorer countrymen. Those are the philanthropists, those practically the philosophers, who know how to adopt, for the improvement of mankind, the only expedient which can ever become applicable to their circumstances, the agency which alone can penetrate through the opposing panoply of ignorance, brutality, and sottish stupefaction, which fences such multitudes round on every hand against all other methods of benevolent approach; and it is with no small degree of exultation, that we now find the names of those by whom this change was actually effected becoming known to some descriptions of literary society, to which their apostolic zeal; their voluntary abandonment of ease and honour; their resignation of the delights of science, and the charms of polished life, for the company of the vulgar, and the laborious instruction of neglected, but immortal beings; their honest independence, when it was in the confession of odious truths, and their unquenchable ardour, when it was in the diffusion of the principles of the Gospel of Christ that they were exerted, would form but slight and ineffectual recommendations. Mr. Foster attempts to estimate the probable amount of benefit already received from their benevolent labours, and the improvement that has taken place in the state of the people subsequently to the commencement of their career. He enumerates particularly the following sources of advantage, as connected with the increase of knowledge. The extension of the system of preaching by their immediate followers; the progressive formation of a serious, zealous, evangelical ministry in the established church; the rapid extension of the dissenting worship and teaching; the employment of Sunday Schools; the circulation of tracts and periodical miscellanies; the wider distribution of the Sacred Writings; the establishment of schools for general education, in addition to those taught on the Sabbath; and the change which has happily occurred in the character of the books designed for the instruction and amusement of children, which we cannot deny ourselves the pleasure of describing by his own beautiful and appropriate simile:—

: “ Knowledge, which was formerly a thing to be searched and dug for, ‘as for hid treasures,’ has seemed at last beginning to

effloresce through the surface of the ground on all sides of us." [p. 96.]

Having concluded the survey of the past, the author now comes to describe the still remaining ignorance which over-spreads the great majority of our people. And here he justly warns us to expect that we shall have still before us a very melancholy spectacle:—

"Even that proportion of beneficial effect which actually has resulted from this new creation and co-operation of means, but serves to bring out to view, in more ungracious manifestation, the ignorance and debasement, still obviously constituting the character of immensely the greater part of the population of our land; as a dreary waste is made to look still more dreary by the little inroads of cultivation and beauty in its hollows, and the faint advances of an unwonted green upon its borders." [p. 97.]

He passes on to consider several of the most prominent evils of an uneducated state of the people: such as, first, the absence of any thing in the nature of an estimate of the life before them; next, that they are abandoned in a direct, unqualified manner, to seek their chief good in sensual gratification, with the consequent hopelessness of the task of offering to their view those nobler objects which are appropriate to the spiritual being, for that these are not sufficient for more than an instant so much as to divide their attention; then, that they are possessed only of a rude, limited, unsteady, and often perverted sense of right and wrong in general. Here, too, his remarks have all the weight, the clearness, and the interest which on such a topic might be expected from such a writer. Few questions demand more serious attention, than that which relates to the integrity and sufficiency of the intimations of conscience in the case of those who are found to be habitually perpetrating the grossest crimes. It is by this evidently, as the grand principle of correction and restraint within, that they must be judged before God for the violation of their duty. This is adduced by the apostle Paul as the great rule of condemnation or acquittal in reference to the heathen: and where gross ignorance still prevails, and in some instances inevitably, respecting the most sacred and fundamental truths of the Christian system, even in countries professedly Christian, men are practically in the same condition as the heathen, notwithstanding any difference of outward circumstances. By this rule, therefore, such must be acquitted or condemned; and yet it cannot be denied that it is utterly inadequate, as

it in fact subsists in a dreadful number of examples, to direct them in the due performance of their duty. In what degree, then, is it to be regarded as a sufficient standard? Mr. Foster most cogently argues, that it is not, in the case of such persons, equal to the enforcement of any just or solemn notion of the greatness of God upon their minds, nor able to restrain the disposition to sin, nor to impress the sense of guilt after it is committed; that their most numerous recollections of the Almighty are probably as of one who has oppressed and wronged them, and against whom they have a quarrel upon this account; that they have but very little notion of guilt; or possible guilt, in any thing but external practice: and still that all this is not the lack of natural capacity to discern between right and wrong, but, on the contrary, that they have a remarkable shrewdness in evasion, and in justifying themselves against accusations on this score: consequently, he argues, the accountableness of such persons must continue to exist in all its awful extent, while yet the illumination of their consciences may be lamentably defective and obscure.

The author comes now to shew the injurious effects of the lack of knowledge, in the several parts of the economy of life; in the degraded state of domestic society; in the fact that the mental rudeness thus produced puts those who are its subjects decidedly out of communication with the superior and well-educated classes;—in the way in which it affects men in regard to the most important concern of all, religion. The degradation of the popular sentiments is here displayed in a manner calculated to affect the mind most deeply, and to shew that, however we may hastily conclude as to the amount of information generally possessed upon this great subject, it is circumscribed within limits too narrow for any purpose of practical utility.

Mr. Foster afterwards supposes an experiment to be made by some benevolent visitant, for the purpose of ascertaining the extent of knowledge existing amongst the members of a poor family on matters of religion. The same fault appears in this, as in some other of the author's descriptive passages, where little circumstances, though abundantly natural and characteristic, are heaped up too much on one another; while the effect of the whole is lessened, rather than augmented, by their number and their minuteness of specification. We have likewise to make this observation, however reluctantly, on the very next paragraph, which contains an unusually clear delineation of the embarrassment

and difficulty experienced by a preacher, zealous to do good, and inured to the discrimination of the character of his auditors, while aiming to impress a congregation of rude and uninstructed individuals; for in this instance again, though the circumstances are all just such as we can conceive more than likely to take place, yet the whole is too completely circumstantial; and has, moreover, an air of trifling, mingled with the appearance of irritation, as if arising from the remembrance of such occurrences, of which it might possibly be too bold to conjecture, that the author had beheld even more than the realizing exhibition of his own vivid and wonderful fancy. On the first reading, from the peculiar point and keenness of the satire couched in this description, from its exactness of detail, and singular accuracy of reference to such matters as an eye-witness alone would be likely to have been so perfectly aware of,—we were really almost tempted to surmise, that there were in the mind of the author recollections of days gone by, which afforded him material assistance in sketching out this natural and amusing picture. But, not to make so hazardous a supposition, we shall content ourselves simply with imagining, as well as we are able, the curious spectacle that would be presented if this were indeed to come to pass; where, on the one hand, would be seen the strange and self-torturing efforts of such a mind as that of our author, to lay hold on the torpid and slumberous spirits of such an auditory; and, on the other, the dulness which no energy could quicken into attention, and the coldness which no ardour in the preacher could stimulate to feel.

We cannot forbear transcribing the characteristic sentences which follow:—

“ Utter ignorance is a most effectual fortification to a vicious state of the mind. Prejudice may perhaps be removed; unbelief may be reasoned with; even demoniacs have been capable of bearing witness to the truth; but the stupidity of confirmed ignorance, not only defeats the ultimate efficacy of the means for making men wiser and better, but stands in preliminary defiance to the very act of their application. It reminds us of an account, in one of the relations of the French Egyptian campaigns, of the attempt to reduce a garrison posted in a bulky fort of mud. Had the defences been of timber, the besiegers might have burnt them; had they been of stone, even blocks of granite, they might have shaken and ultimately breached them by the incessant battery of their cannon; or they might have undermined and blown them up. But the huge mound of mud received the iron missiles without

effect; they just struck in and were dead; so that the mighty engines of attack and demolition were utterly baffled." [p. 214.]

We now come to a passage where all the power of this admirable writer is put forth in its utmost display. In the present instance we feel satisfaction in believing that he has indeed derived assistance from the stores of memory. We can sympathize with him in all the mortification, the anguish, and the struggle between hope and despondency, as to the issue, which such scenes as that he has depicted must have produced in his mind. It is descriptive of a visit to the chamber of sickness, the most dreary of all earthly abodes, when the victim of disease and sin that is there gasping out his miserable existence is at once the prey of utter ignorance, and of a dark and hopeless death,—like some mutilated carcass, which, while it floats in corruption upon the loaded and putrescent waters, yielding to them each moment another and another portion of its substance, affords at the same time a horrid repast to the vulture, that hovers above, and sunders the sinew and the bone, in amicable concert with the rival process of more silent decay. Of all parts of the volume, though there are not a few of which we scarcely know in what higher terms to applaud their excellence than to say that they are worthy of their author, this we think (viz. from p. 214 to p. 223) is the most deeply interesting; and, while our limits forbid its extraction, we strongly recommend it to the notice of those, especially in the Christian ministry, who may have hitherto experienced little of the disappointment springing from the failure of their best efforts; for here they will learn what kind of materials those are upon which they are to expend their most strenuous exertions and their warmest feelings;—what sort of success they must anticipate in the pursuit of hopes the most benevolent, and therefore the most pardonably sanguine;—and with what simple, and yet supreme dependence, they must repose upon the promised agency of the Divine Spirit, to effectuate all such of their most sacred purposes as are not destined utterly to fail. We must be permitted, however, to enrich our page with the beautiful comparisons by which the writer illustrates the incapacity of an obdurate mind to yield to the impression, or to conceive of the nature of the solemn associations connected with the idea of death.

" Their faculties were become so rigid, so stiffened, as it were, they could not now acquire them [these associations]; no, not while the portentous spectre was unveiling his visage to them, in



near and still nearer approach; not when the element of another world was beginning to penetrate to their souls, through the rents of their mortal tabernacle. It appeared that literally their thoughts *could not* go out from what they had been through life immersed in, to contemplate, (with any realizing feeling,) a grand change of being, expected so soon to take place. They could not go to the fearful brink to look off. It was a stupor of the soul not to be awaked but by the actual plunge into the realities of eternity." [p. 221.]

How delightful is the transition from the gloominess of such representations, to the opposite situation of a person who has become truly and efficaciously impressed, almost in the last hour of life, with the solemnity and the truth of religion! The reader must not be denied the pleasure of seeing the description, as it proceeds from the masterly pen of Mr. Foster:—

"We cannot close this detailed illustration of so gloomy a subject, without again adverting to a rare, it is true, but most admirable phenomenon, for which the observers may, if they choose, go round the whole circle of their philosophy, and begin again, to find any adequate cause, other than the most immediate agency of the Almighty Spirit. Here and there an instance occurs, to the delight of the Christian philanthropist, of a person brought up in utter ignorance and barbarian rudeness, and so continuing till late, sometimes very late in life; and then, at last, after the long, petrifying, effect of time and habit, suddenly seized upon by a mysterious power, and taken, with an alarming and irresistible force, out of the dark hold in which the spirit has lain imprisoned and torpid, into the sphere of thought and feeling.

"This we notice, not so much to shew how far a Divine influence surpasses all other applications to the human mind, as for the purpose of again remarking, how wonderfully this great moral change may affect the obtuse intellectual faculties; which it appears, in the most signal of these instances, almost to create anew. It is exceedingly striking to observe how the contracted rigid soul seems to soften, and grow warm, and expand, and quiver with life. With the new energy infused, it painfully struggles to work itself into freedom, from the wretched contortion in which it has so long been fixed, as by the impressed spell of some infernal magic. It has been seen filled with a painful and indignant emotion at its own ignorance; actuated with a restless earnestness to be informed; acquiring an unwonted applicableness of its faculties to thought; attaining a perception, combined of intelligence and moral sensibility, to which numerous things are becoming discernible and affecting, that were as non-existent before. It is not in the very utmost strength of their import that we employ such terms of description; but we have known instances

in which the change, the intellectual change, has been so conspicuous, within a brief space of time, that even an infidel observer must have forfeited all claim to be esteemed a man of sense, if he would not acknowledge,—This that you call divine grace, whatever it may really be, is the strangest awakener of faculties after all. And to a devout man, it is a spectacle of most enchanting beauty thus to see the immortal plant, which has been under a malignant blast while sixty or seventy years have passed over it, coming out at length in the bloom of life." [pp. 223—225.]

The last of all the topics adverted to for illustrating "the effect of ignorance upon the condition of the people," is its mischievous operation on many who are disposed to attend to religious instruction, in fitting their minds to receive, as religious truth, all manner of absurdities. We should confidently hope, that any one who would but allow himself to examine with impartiality the remarks under this head, would feel much of that natural prejudice abated, which arises from the connexion we cannot avoid often observing, between the original weakness and folly of ignorant minds and the character of their religion. The reader will here be reminded, and that not unpleasantly, of the tenor of some parts of Mr. Foster's excellent essay, on the causes which have rendered evangelical religion unacceptable to persons of taste. These are the subjects in the discussion of which he is fitted to excel. In such ways as these we should rejoice to find him frequently renewing his benefactions to the public.

The well-written strictures that occur towards the end of the volume, on the former policy of the European states, with relation to the principal subject of this essay, will afford gratification, as specimens of the vigorous talent of the author; but we feel it to be less necessary for us to advert to them, because the censure of what is past and irreversible seems to be of far inferior avail, except for the purpose of stimulus or caution, to the specification of plans and expedients for the regulation of the future efforts of beneficence.

The remainder of the essay is devoted to the defence, and the ample discussion of those plans before adverted to, for accomplishing the removal of vulgar ignorance, and the effects they are producing, or likely to produce, both upon the inferior portions of the community themselves, and upon its other divisions, through their secondary operation. It will suffice for us to say with respect to these, that there is in them the style, the vigour, and the whole spirit of their author; and that though relating to subjects not altogether novel, they

still preserve that exact and characteristic impress of peculiarity which renders them all unquestionably and eminently his own.

At the conclusion of the work, we find an address of congratulation to those who, being in very humble circumstances, and perhaps with very little advantage of education in their youth, have been excited to a strenuous and continued exertion for the improvement of their minds, with the last paragraph of which, the closing one in the whole volume, we will terminate this portion of our observations.

“Let them persevere in this worthy self-discipline, appropriate to the introduction of an endless mental life. Let them go on from strength to strength;—but solemnly taking care, that all their improvements may tend to such a result, that at length the rigour of their lot, and the confinement of mortality itself, bursting at once from around them, may give them to those intellectual revelations, that everlasting sun-light of the soul, in which the truly wise will expand all their faculties in a happier economy.” [p. 304.]

It will be immediately discovered, from the observations we have now made, that we are of the number of Mr. Foster's admirers; perhaps we should not have arrogated too much, excepting as it might seem with reference to such a writer, to be the assumption of taste and discernment, if we had said amongst his sincerest and warmest admirers. Yet has not our admiration of his numerous and acknowledged excellencies rendered us insensible to some things which we must regret to call his defects. That these are slight and trivial, in comparison with the better qualities both of his sentiments and his style, we are willing to confess;—that many of them may seem almost inseparable from the character of the author's genius, especially while writing upon subjects of such a description, we are also aware;—and this is particularly the case with that air of obscurity which we have often to lament while perusing this interesting volume: for a writer who, like him, presents so many new views of almost every subject, and scarcely fails, even on the most hackneyed and meagre theme of discourse, which he ever condescends to take up in his way, to exhibit such unexpected and singular modifications of thought, may surely be allowed the liberty of employing, sometimes, an unequal phraseology, and must be forgiven for involutions, parentheses, and transitions, more numerous and uncommon than would be tolerable in one of the more ordinary standard. That which is obscure in thought, and necessarily so from the very limitation of the

human faculties, will, by natural consequence, be obscure also in expression: and it is possible, that much which seems to a reader less accustomed than himself to traverse the field of arduous inquiry, and to detect the recondite and curious processes of the mind, covered, as they sometimes are, with a veil of almost impenetrable darkness, may yet to the more practised vision and the stronger faculties of the author be so familiar, as hardly for a moment to be made the subject of hesitation, or careful scrutiny. Yet, with these recollections pressing with their fullest weight on our minds, we cannot help feeling sorry that his style is so encumbered with singular, and often inharmonious phrases; that there should appear, even where the difficulty of the subject could not possibly require it, so great an effort at acuteness of expression; that perspicuity, the first excellence in every species of composition, should be sacrificed to peculiarity; and that inversions of order, and the needless employment of arbitrary combinations, should give an air of embarrassment almost to the whole of a performance, in every other respect so excellent.

There is another circumstance which appears to us not a little surprising. It is, that in the best and noblest passages of the essay, where the thought rises most above the ordinary elevation of the work, the peculiarities we complain of, are less numerous and striking, and indeed in some instances, are hardly to be found. To us this appears to argue, that the style of the author is involved and laborious only, or chiefly where he has grappled with difficulties in the composition; and that it becomes fluent and simple again, when the stream of his thoughts escapes from the obstructions that retarded, and perplexed its course. But whatever be the reason, in some cases it happens, that the sentiment which it is so difficult to understand, as conveyed in Mr. Foster's particular diction, is simple and easy enough of apprehension, when the order of the words is but a little changed, or perhaps some plainer phrase of equivalent import is substituted for one which, standing as it does, gives to the whole sentence a character of quaintness, and even of extraordinary affectation.

It is not merely, or principally of the length of his sentences that we are disposed to complain. To some orders of genius they are natural, and perhaps, almost indispensable. They are certainly favourable to comprehensiveness and real brevity, by expressing parenthetically, and by implication, in a few additional words, what could not be

conveyed, but by, perhaps, whole paragraphs, if a different construction of the phraseology had been adopted. But it is the peculiar arrangement of those sentences, and the injudicious habit of inserting so many little collateral and adventitious things in their progress, which often confounds the reader, and hinders him more than the abstruseness of the thought itself, from distinctly conceiving the intention of the author. In the haste of an extemporaneous address this might probably be almost inevitable, supposing the speaker's mind to be as amply filled as that of Mr. Foster with numerous connected ideas, now simultaneously excited, and rushing together from the secret chambers within, where they had been forcibly repressed, to the light and freedom of day; then, indeed, the difficulty of utterance, and the strangeness of disposition, might be quite natural, and the result almost as by necessary consequence. But in a written discourse opportunity is afforded, both as to space and time, for the better distribution, and the more corrected discipline of these unlooked for multitudes of attendant and secondary conceptions. Of this advantage the work should not have been defrauded by any fondness of the writer for his first thoughts, or the individual manner, however irregular and entangled, in which they may have happened to become casually disposed.

We object also to the use of so many familiar and degrading epithets, especially in application to subjects that have of themselves the necessary appearance of meanness. This fault occurs, not unfrequently, when he describes the extreme ignorance and brutality of the lower orders, and enters into the fullest detail of their habits, amusements, and feelings; when he quotes their language, and seems to have transfused all their spirit together with it into his own; or when he repeats to us, verbally, the very form of address employed towards them by their instructors, as in p. 87, "Now really, &c." as well as in the whole passage of which the words alluded to form a part, where stones, brick-bats, the "contents of the ditch," and other missiles; shouting, raving, cursing, &c. are brought in to express what without much difficulty we might have been led as perfectly to conceive, without demanding from the writer the humiliation of giving it explicit and repeated utterance. An example that may further illustrate this observation, occurs at p. 89, where, in displaying the ignorance and rudeness of the English peasantry, as it existed a few years ago, he introduces the remark that they

"Were well content when there was some one individual

in the neighbourhood, who could read an advertisement, or ballad, or *last dying speech of a malefactor*, for the benefit of the rest."

This is all very true; but then it was not requisite that it should be expressed in precisely such terms as those now quoted; for, we repeat it, the same idea might be conveyed as clearly and more elegantly in many other ways.

The character of an essay certainly allows great freedom and variety of style; but the subject is solemn, and the form of speech generally adopted is that of an address to a religious auditory; while some of the representations are scarcely consistent with the salutary restraints which these circumstances should impose; especially when, as we have already intimated, the author speaks of the low sports and practices of the ignorant, where many strange and unusually vulgar words are often accumulated, so as effectually, but not very gravely or delicately, to exhibit the brutality of manners and feeling which such scenes are fitted but too strongly to illustrate. We refer, for the ready exemplification of this remark, to pp. 144—146, where the reader will find the older classes of the inhabitants of a village described as,

"Forming a little conventicle for cursing, blaspheming, and blackguard obstreperousness, about the entrance of one of the haunts of intoxication;" and "the younger ones," as "turned loose through the lanes, roads, and fields, to form a brawling impudent rabble, trained by their association to every low vice, and ambitiously emulating in voice, visage, and manners, the drabs and ruffians of maturer growth."

Many of the descriptive parts of the essay have the air of being a satire on the unhappy condition to which they relate, rather than of compassion for the privations of so melancholy a lot. This effect is increased by the employment of the phrases just adverted to, and others like them, as well as by the direct appellations bestowed upon the persons whose state he is portraying, "ignorant, stunted, cancered beings; illiterate tools," &c. &c. This error certainly arose from an earnest wish to give to the reader the strongest conception of the miserable state it refers to; and the severity of these appellations may not be at all greater than the case will justify. But yet we could wish to see the appearance of so much disgust and antipathy exchanged for a more prevalent display of gentleness and commiseration.

Some portions of the work are also written in a manner that seems more like the freedom, and the vivacious, but

arbitrary expression, usually employed in conversation, than a professed and written discourse: while there are other passages which rise to the utmost height of strength and dignity—a height such as very few could attain. This we think is the proper and natural standard of Mr. Foster's genius: not a few of his thoughts are sublime—not a few of his turns of language remarkably appropriate, and even majestically impressive. We do not say he should never leave this exalted region; but it was surely not essential for him to descend so far, nor to tarry in the plain so long.

Having several times alluded to his peculiarities of expression, we ought perhaps now to specify some of those which have occurred to us as most worthy of notice. Many of them are to be found in the writings of other and contemporary authors; and some may be defended by the plea of convenience, or a desire to avoid the use of such phrases as are directly common-place. The employment of such terms could be no reason of objection, had it been only of less frequent recurrence.

We notice then, as one of these, the use of common words in peculiar and unaccustomed senses; for example, the word "*aggravation*;" though this is even elegantly employed to signify simply an increase of weight and importance, (preface, p. viii.) yet if, as is the case in one or two other places of the essay, it be used with this singular meaning, where other terms could be found to answer the purpose equally well, it will hardly escape the charge of unnecessary deviation from the fixed standard of language. "*Marvellous*," as in the following sentence, "next there is a marvellous anomaly of moral government," &c. Now this word, in modern usage, generally stands in a sense of implied derision. Formerly it was not so; certainly not when our translators of the Bible wrote, "Great and marvellous are thy works," &c.: and though Mr. Foster here discovers a design to rescue the term from its present and inferior, to its earlier and more honourable use, yet, while the custom by which its employment is commonly regulated continues as it now is, its application to sacred subjects, as in the present instance, partakes of the nature of a pedantry, such as a man gifted as he is should not suffer to become associated, however casually and slightly, with his name. Thus again the phrase "*supreme existence*" is used instead of *supreme being*, p. 203. We grant that these terms are in one sense synonymous, and thus far the author is correct: but they are not so in the sense he applies to them; for although the word

*being* has been employed to signify every order of intelligent and even unconscious nature, which is to be found throughout the universe, yet the term *existence* has hitherto retained its abstract and more definite import, to imply not that which exists, but simply the fact of its subsistence. Mr. Foster has changed it, we think unnecessarily, from this proper and abstract, for a concrete sense: and whatever the sentence may gain in apparent subtilty of meaning, or even in supposed profoundness, we should prefer, for our own part, using ordinary words in their ordinary meaning; and especially preserving such as are still of an abstracted and metaphysical cast, as far as possible, undebased by any lower or more equivocal application. There are other instances of the same nature which struck us in the perusal of the volume, but which it is unnecessary to point out individually; our only intention being to exemplify, by one or two specimens, the object of our particular reference. The reader may, if he please, carry the remark with him; and he will meet with many occasions of putting its propriety to the test of his own obvious reflections.

The next circumstance which we think it needful to specify, is the employment in very many instances of the plural instead of the singular number; a method of expression that, having first been extremely prevalent among the French, has of late years become almost universal. Thus we meet continually with such words as *decencies*, *solemnities*, *energies*, *ardours*, and others of a similar nature; and, in the present essay, we have *proprieties*, *activities*, *fatalities*, *decorums*, and many besides of the same class. Now, in most of these examples, we do not say all, nothing more is intended by this plurality of phrase, than if the more obvious, and certainly the more grammatical use of the singular had been resorted to. In one or two instances we find adverbs placed instead of adjectives; as in p. 3, "too *merely* an expression." We are aware that this was done to avoid an awkward periphrasis; but yet, as it stands, it is a peculiarity not strictly accordant with grammatical accuracy.

Certain words recur nearly in every part of this essay, such as the word "*moral*," which, in all the various combinations into which it is possible to make it enter, is adopted by Mr. Foster, with the fondness of an appropriated possession; although, indeed, it is impracticable to refer to any writer with whom we are acquainted, whose periods are not frequently graced with this most convenient and accommodating term, "*moral* existence, *moral* excel-



lence, *moral* action, *moral* beauty, *moral* deformity, *moral* standard, *moral* person, *moral* and intellectual nature, *moral* and spiritual, physical or natural and *moral*, *moral* and religious;" and we know not how many other forms of association belong to this favourite term. Another such word is "*emphasis*," and its adjective forms, "*emphatic* and *emphatical*;" we have "*emphasis* of impression—a condition *emphatically* unhappy—it was *emphatically* to be destroyed—the intellectual immortal nature is by *emphasis*, the man—feelings *emphatically* gloomy," and many other instances of the use of this expression; some of them accurate, some striking, and some metaphorical, to a more indefinite degree than is consistent with the proper meaning of the term itself, to which the analogy borne by such accommodated uses should be not only real, but if possible obvious.

There is also, in our author's style, a capricious though not inelegant manner of changing the conjunctions and prepositions from more common to more singular adaptations; as "in one nation and age *and* another," instead of (which the sense strictly requires) *or* another: again, "in the prosecution of such a design, and in that Divine benevolence *in* which it sprung," instead of *from* or *out of* which it sprung. We find now and then curious and really awkward examples of passive verbs, connected with others also in the passive voice, thus, p. 294, "knowledge, cultivation, salutary exercise, wisdom, all that can conduce to the perfection of the mind, form the state in which it is due to man's nature, that *he should be endeavoured to be placed*." Might it not have been equally consistent with the author's design, and more so with accuracy of language, to have said, "that we should endeavour to place him," by changing the passive for the active form of the verb? and would not such a change have brought the construction nearer to the correct idiom of the English language? The essay sometimes loses, we are inclined to think, a considerable portion of its beauty, from the use of a singular order of verbal nouns, some of which are not at least familiar to our ear, however accurately they may be formed by analogy; as "instrumental mechanism is the grand *exempter* from the responsibility that would lie on the mind," p. 133. We find also "the Divine *revealer*," "*inflictors* and sufferers," p. 45; "*improver* of the people," "a marvellous *improver* of the sense of uneducated persons," p. 93: and others like them.

We have in common circulation a description of substantives often connected with prepositions, instead of the employment

of the infinitive mood, an adjective, or a participle. This is a class which Mr. Foster seems inclined to enlarge much beyond its usual limitations, as well as to avail himself of considerable license in the mode of applying it. Thus we read, "in vicinity with"—"in promotion of"—"in controvention to"—"in little account with"—"no class more conspicuous in reprobation"—"in violation of"—"in communication with"—"in substitution of what a soul should be," &c. &c. Thus also we find the preposition *for* used in the same manner with a substantive, instead of an adverb; "for permanence," instead of permanently—"for substance," as in this instance, "A large proportion of the younger men do in fact include *for substance* their manual employments within such limits of time," &c. Again, we find the phrase "on system" repeated more than once, for the adverb systematically. We will not specify particularly any other examples. Occasionally we have been struck with curious, and it would almost seem intentional alliterations, as "beset and befooled"—"division and diversion"—"dragging or driving," which subtract, as often as they occur, from the sobriety and correctness of the composition.

Mr. Foster sometimes changes the termination of words in common use for one less frequently adopted. This is not indeed wholly without advantage, but it is done too often and too systematically; as *significance* for signification—*repellant* for repulsive—*beneficent* results for beneficial—and many others. He likewise forms a considerable number of substantives, indicative of the possession of particular qualities or characters, by joining the termination *ness* to those adjectives which express the qualities or characters themselves. It is not our intention to charge upon the author the fault commonly designated by the term "coining," in relation to language; for the words we allude to have been employed by others: but we would simply remark, that they have a disagreeable sound, and might with very little trouble have been avoided. To give only one specimen, we select the following passage:—

"You were forced to perceive that the common words and phraseology of the language, those which make the substance of ordinary discourse on ordinary subjects, had not, for the understanding of these persons, an indifferent and general *applicableness*." [p. 208.]

We the more incline to object against words so compounded, from the custom that has of late been resorted to, of employ-

ing them in very mean and ludicrous senses; and it is therefore desirable that they should be used sparingly, if at all, by more grave and serious writers. We have no disposition to quarrel generally with the good old English termination *ness*, nor would we wish it to be discarded so often as it is, especially in the language of science, for the Latin one *ation*, by which means the most inharmonious jingle is frequently produced, and an appearance of pedantry given to the whole; a remark which applies particularly to many modern treatises on subjects connected with chemistry or medicine. Yet, when it occurs not less than three times within the compass of the same breath, we should much prefer seeing some other form of expression made use of, to avoid the hissing and unpleasant sound which it communicates; as in p. 9 of the essay:

“ Whose places of dwelling are in all those states of worse cultivation and commodiousness, and what multitudes leading a miserable and precarious life amidst the inhospitableness of the waste howling wilderness.”

We must just notice for a moment the capricious manner in which Mr. Foster employs the English definite article. He very often omits it where it is necessary to the distinctness of the sense; and equally often, when it is of no service but to confuse, and even to give an air of conceit to his sentences, it is inserted. The following are among the many examples of its omission: “ Interest, according to the gross apprehension of it, would in numberless instances require, and would therefore gain false judgments for justification of the manner of pursuing it”—“ the application of the healing art to diseased body”—“ on supposition he can fairly allow the time.” Here both the article and the conjunction *that* are excluded from situations they might much more justly claim to occupy, than a great number in which they are found in the course of this essay; for we continually meet with such phrases as “ *the* more correct and responsible persons,” p. 78, 9; though the sense by no means required that any article should be added to define it—“ *the* evangelical doctrines”—“ *the* intellectual and religious culture, in the early stages of life, tend to secure that the persons so trained shall be,” &c. &c. In the sentence which follows, the definite is put instead of the indefinite article. “ This is the manner in which the spare time of the week days goes to waste, and worse; but the Sunday is welcomed as giving scope to the same things on *the* larger scale.” pp. 146, 7.

Though remarkably impressive and energetic, yet the style of Mr. Foster is not wholly free from pleonasms and needless circumlocutions, as will appear from such instances as these: "through the reminiscences of what they had read in youth or more advanced years," for what they had before or formerly read; and again, in the same paragraph, speaking of the labourer and "his attendant of the canine species," for his attendant dog, p. 140. "These unhappy heads of families possessed no descriptions of the most wonderful objects, or narratives of the most memorable events, to set for superior attraction," &c. p. 153. "It is a grievous reflection, that all the contributions of all departed and all present spirits and bodies, yes, and all religion too, should have come but to this," &c. p. 301: "a person of undeniable worth has attempted to address the inhabitants under a roof or under the sky," &c. p. 85. Yet, after all, elliptical expressions are far more numerous in this composition than such as are pleonastic; particularly the ellipsis of the substantive verb; as when referring to the perversion of human genius, he says, "Think of this faculty impelled to its utmost exertion in the service of sin, as it would [supply *be*] of course, and was in fact," p. 41. Again, "To many of the auditors it was a matter of nearly as much difficulty, as it would [supply *have been*] to an inquisitive heathen," &c. p. 84. While alluding to the substantive verb, we must notice a rather singular substitution of it in place of neuter ones; as "one advantage after another ascertained to have *been* from this source," p. 10, instead of to have proceeded or arisen from this source—"unnumbered millions of living beings, whose value *was* in their intelligent and moral nature," &c. p. 28, instead of resided, lay, consisted, or some similar term. There are also two or three favourite words, besides those before mentioned, that meet us almost at every turn, such as the word *coarse*, and the variously applied epithet *ungracious*. These might often have been advantageously exchanged for others of equivalent signification.

These are some of the remarks which it appeared to us most necessary to offer, on such particulars in the style and composition of this essay, as were in our judgment calculated to derogate in very different degrees from the excellence of a work which, in general, meets our highest approbation. They are not all which suggested themselves during the perusal. But with respect to some others, we are unwilling to offer them to our readers, lest they should seem to have an invidious aspect; which we could by no means wish any

portion of our criticisms ever to present. We are forbidden to say much concerning the want of order, and frequency of apparent repetitions (for we readily grant that real ones are far less numerous), by the apology which is made for such things in the author's advertisement already referred to.

These observations have related only to the style, and to some circumstances connected with the arrangement of the work; but there are a few instances in which we feel ourselves compelled to differ from the writer with respect to his sentiments, and particularly his explanations of some of the mental phenomena; at one or two only of which our limits allow us to hint in the most casual and hasty manner. He accounts for our insensibility to the misery and ruin of our fellow-creatures from an instinctive policy, such as, though almost unobserved by ourselves, in its growth and origin, is yet voluntarily exercised for the preservation of our own tranquillity; p. 4. Now, though we admit this as an ingenious and impressive statement, yet we cannot quite assent to its truth. The fact appears to us to be, in the far greater number of cases, wholly involuntary, the effect merely of custom, and having no more dependence upon an intentional act of the mind than many other of our habitual feelings; for the production of which no such efforts of direct volition are deemed necessary, or even assignable. Mr. Foster explains also the fact, that grossly ignorant persons are very apt to take a ludicrous impression from high and solemn subjects, when introduced in any other time and way than the ceremonial of public religious service, from the semblance of falsehood which such subjects must present to minds so situated, and from the permission which they may very naturally conceive to be afforded them, to deride religion and its professors, both by the consent and the example of many of their superiors; p. 211. There is yet another explanation, that would strike us as more satisfactory. It is the extreme incongruity, the absolute contrast between these subjects and their accustomed modes of thinking, and all the things with which they are familiar. They are so totally foreign to their minds, and have so little association with the affairs and objects around them, that it may easily be supposed, that when religious persons direct their thoughts to topics such as these, in the midst of their ordinary pursuits, they have in their apprehension of them all that air of incongeniality, and excite that sudden sense of curious and unexpected connexion, which in so many other cases constitutes the source of laughter; to discover and pursue which unlooked

for and strange relations between the objects of our thoughts, forms the province of wit; and which are ever found to command the powers of ridicule, both among the intelligent and the vulgar.

We forbear to enlarge at any greater length upon these little inaccuracies of so eminent an author. The task is one of a delicate and unpleasant nature, one which we should certainly not have forced ourselves to discharge, but for the sake of fidelity to our engagements, and in order to caution such of our readers as might be inclined, from his exalted name and well-earned reputation, to adopt implicitly all his opinions, or to imitate his peculiarities of language, against the fallacy which they might thus inadvertently impose upon themselves. Nothing is easier than to repeat after any celebrated writer his favourite phrases and most conspicuous singularities of method; but it is a work of a more arduous kind, to think, and judge, and discriminate like him; and like him to pour forth, from the stores of a fertile and affluent mind, the varieties of invention, of imagery, and of illustration, in which his superiority really consists. It would be a labour of no insurmountable difficulty, even to one of very ordinary capacity, to copy the inversions, the abruptness, the lengthened parentheses, and the mysterious obscurity of Mr. Foster: and there is nothing more certain, than that when this was done, the dwarfish imitator of his manner might easily persuade himself, all comparison aloof, that he had possessed himself equally of the vividness of his conceptions; the resistless fervour of his feelings; the strength and energy of his reasonings; and the whole nerve and vigour of his style. But it is one thing to adopt the same unsanctioned modes of phraseology, and another to exert the same astonishing force of understanding, as the writer before us; just as, in the common forms of exterior deportment, it is one thing to assume the eccentricities of a distinguished individual, and another—quite another, to inherit his genius.

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*The Life of Wesley, and the Rise and Progress of Methodism.*

By Robert Southey, Esq. Poet Laureate, &c. 2 vols. 8vo. pp. 545, 622. London, 1820. Longman.

A poet laureate and the "primitive great sire" of Methodism! Who would have imagined that, even amongst the changes and anomalies, national and personal; religious,

political, and poetic, that have marked the commencement of the nineteenth century, we should at last have had to rank the appearance of two such highly contrasted personages as author and hero of the same tale? On opening this work, we could not refrain from thinking how suitably the portrait of Mr. Southey, in his coronation robes, might have faced the beautiful figure of Wesley, prefixed to the first volume; and in how significant a situation the admonitory hand of the latter would then have appeared. "Child and champion of Jacobinism; poet of liberty; freest among free thinkers in the course of thy time," it would have sweetly seemed to say, "May thy *last* change be a good one!"

Young as we may be thought at our trade, our readers will see we are old fashioned enough to begin at the beginning of this long expected work, (which, thanks both to the writer and his subject, we have also, we can assure them, read to the end;) and now we proceed to the title-page. And here, why should Robert Southey, Esquire, Poet Laureate, Member of the Royal Spanish Academy of History, &c. &c. strip his venerable hero of the usual designation of his profession, and of the well-earned honours of *his* youth? We remember the story of Wolfe and his officers: but the general strain of Mr. Southey's work forbids us to suppose that he would so far sacrifice his taste, in this instance, to compliment Mr. Wesley. Yet we would admonish him, that unless this disrespectful designation be "improved" in a new edition of his work, some of the sensible and loyal followers of Mr. Wesley may think that it savours of the author's old levelling sins. As a matter of literature, it is a bald and foolish mode of speaking of a clergyman, of whom the poet laureate has thought proper to write at such length.

The Rev. John Wesley, A. M. was the chief founder of Arminian Methodism in Great Britain and its dependencies. According to the calculations made during the last conference, (for its minutes have not yet been published), one hundred and ninety thousand of our fellow-subjects in Great Britain and Ireland designate themselves as "in the late Reverend Mr. Wesley's connexion." A similar phrase describes their sentiments in the deeds by which the vast property of their chapels is settled in the conference, and which provide that this body is never to consist of less than forty members, who are the legal successors of the original hundred "preachers and expounders of God's holy word, under the care of and in connexion with the said John

Wesley." Between six and seven hundred of their brethren in the ministry, distributed throughout the empire, are annually removed and appointed by "Conference;" by whom also the funds of the whole connexion are administered. The name and character of Mr. Wesley must, therefore, ever occupy a large space in the religious history of the last century: but METHODISM, which Mr. Southey has indefinitely associated with them, is often a very distinct subject. It will include the biography of Mr. Wesley, as the founder of its more organized branch; but his history is by no means that of the singular revival of religion in England, which has generally been designated by this name. He was but one of its great leaders and agents, who finally gave a distinct and permanent form to his work. The fruits of Mr. Whitfield's preaching in England, though it was of much shorter continuance than that of the Arminian leader, are to the present day, perhaps, at least equally extensive. In this country the Calvinistic Methodists are said nearly to equal the Wesleyans in number, and in Wales very considerably to exceed them. A succession, moreover, of regular clergymen, whose numbers have largely increased since his death, has been found to advocate the sentiments, and emulate the efforts of this extraordinary man in the establishment. Like Toplady and Romaine, they are more scrupulous of trespassing upon order, and more cautious of their associates, than was Mr. Whitfield; but however they may have been improved, in modern times, by experience or by opposition, the evangelical clergy were called into being by the example of this great founder of Calvinistic Methodism, a circumstance that adds considerably to its pretensions as a subject of history.

We are now speaking merely to a few general facts of this theme.—The rise of Methodism *was* a revival of religion in England, whatever have been its irregularities and extravagancies. Since the Reformation there had been no efforts for religion equally extensive; no preaching so little sectarian; no preachers with equal claims to being the *μαρτυρες* of the faith. Churchmen and Dissenters were aroused from a common religious slumber by Methodism: it "came up on the breadth of the land," with a sound and a power to awake the dead. Could no other proof of this be adduced, our author himself seems inclined to tell the world (vol. ii. p. 532) how much of the entire *momentum* of its modern zeal the Established Church, in particular, owes to Methodism. He observes, "It may perhaps be said to be most useful"



[as a stimulant, we suppose] “where it is least successful” [as a sect]. Be it so. Never, we believe, was there a high church party in an establishment so truly anxious to sustain itself by *argument*, as modern times have seen in England;—by spiritual, rather than by temporal means. Never, for instance, so nobly zealous for the education of the poor, which will of itself outgrow any thing of a sectarian spirit that now mingles with it; and we hail, for our country, the more cheering aspect of beholding her dignified churchmen thus engaged, rather than in the low intrigues for the interests of tyranny and intolerance, in which some of them could associate even with infidels in the latter days of Queen Anne. Methodists, however, led the way into this noble field of exertion; for Methodism awoke the Established Church to the value of *public opinion*, and Dissenters to the importance of bold and *united* efforts of Christian zeal.

The history of Methodism is distinguishable into four great parts or periods. Its rise at Oxford, and its progress during the joint labours of Mr. Whitfield and the Messrs. Wesley;—the progress of Calvinistic Methodism during Mr. Whitfield’s life;—the progress of Arminian Methodism under the direction of Messrs. John and Charles Wesley;—and the progressive changes of each system since the death of its founder. Mr. Southey’s work embraces the first three of these periods.

If it has sometimes been the patron, as it has unquestionably been the friend of ignorance, Methodism, like Protestantism, was of University extraction. John Wesley, Charles Wesley, and a Mr. Morgan, of Christ Church, Mr. Kirkham, of Merton College, and Mr. Ingham, of Queen’s, were “five praying young gentlemen of Oxford,” to whom this appellation was first given some time in the year 1728. Some of his biographers say it was during a short absence of Mr. John Wesley from college, this year, that a student of Christ Church observed, “Here is a new sect of *Methodists* sprung up.” But, however this may be, it was not until after his return that this little band attracted general notice, by the regular division of their time, their prayer meetings, and their numerous visits of piety and humanity in the town and neighbourhood. John Wesley, as having at this time taken his master’s degree (a circumstance wholly unnoticed by his present biographer), and become a fellow of Lincoln College, was naturally considered as the chief of this memorable association. He was also Greek lecturer, and moderator of the classes; the latter office requiring him to preside at six

public disputations in his college weekly—a distinction to which he attributed much of his polemical skill. Charles Wesley was the Melancthon of Arminian Methodism. Of a physical constitution, far from strong, he attributed his first religious impressions to the secret influence of his mother's prayers; was ordained in deference to his brother's judgment; and generally acted in docile conformity to his decisions. He was possessed of considerable poetical talents. Our author, parodizing the "last words of David," calls him "the sweet singer of Methodism!" Two other conspicuous members of the original party were the Rev. James Hervey, author of the *Meditations*, who soon entered on the regular avocations of a clergyman, at Weston Favel; and the Rev. George Whitfield, the founder of Calvinistic Methodism.

The family of the Wesleys had been distinguished for religion since the commonwealth. Bartholomew, their great-grandfather, and his son John, were both ejected ministers; and though the sufferings of the latter shortened his father's days, Samuel his son convinced himself, (such is the waywardness of human nature,) that the nonconformists were of a more persecuting temper than the Established Church, which he accordingly joined. His wife, though, like himself, of Dissenting origin (being the daughter of Dr. Samuel Annesley), was also a convert in early life to the Church of England. She was a woman of extraordinary powers of mind; a fruitful, and certainly a good mother; but a sad Jacobite. Not believing William III. to be king, she would not join in the public prayers for him; and her husband, having questioned her on the subject, refused to cohabit with her till she did. Both parents, it would seem, were as determined in their politics as their children afterwards were in religion:—in pursuance of his vow, he took horse, and rode away; and she neither inquired nor heard of him until the death of the king, about twelve months afterwards. John Wesley, their second son, and first child after this separation, was born at Epworth, in Lincolnshire, of which place his father held the living, June 17, 1703. When he was about six years old, the parsonage was burnt to the ground; and he so narrowly escaped with his life, as to retain throughout his days a lively impression of the circumstance. Charles was, at this time, about two months old. John was educated at the Charter House; Charles under the elder brother, Samuel, at Westminster. The former removed to Christ Church, Oxford, in 1720; the latter in 1726. Mr. Southey gives an anecdote of Mr. Charles

Wesley's early life, of which no preceding biographer of the family could have seen the importance:—

“ While Charles Wesley was at Westminster under his brother, a gentleman of large fortune in Ireland, and of the same family name, wrote to the father, and inquired of him if he had a son named Charles; for if so, he would make him his heir. Accordingly his school bills, during several years, were discharged by his unseen namesake. At length a gentleman, who is supposed to have been this Mr. Wesley, called upon him, and after much conversation, asked him if he was willing to accompany him to Ireland: the youth desired to write to his father, before he could make answer: the father left it to his own decision, and he, who was satisfied with the fair prospects which Christ Church opened to him, chose to stay in England. John Wesley, in his account of his brother, calls this a fair escape: the fact is more remarkable than he was aware of; for the person who inherited the property intended for Charles Wesley, and who took the name of Wesley, or Wellesley, in consequence, was the first Earl of Mornington, grandfather of Marquess Wellesley and the Duke of Wellington. Had Charles made a different choice, there might have been no Methodists, the British empire in India might still have been menaced from Seringapatam, and the undisputed tyrant of Europe might at this time have insulted and endangered us on our own shores.” [Vol. i. p. 45, 6.]

George Whitfield was the son of an innkeeper at Gloucester, in which city he was born, at the Bell Inn, in 1714. At St. Mary de Crypt's school, where he was educated, he was distinguished for his oratorical talents; and though he speaks in after life with severity of his loose habits at home, and from his fifteenth to his sixteenth year was habited in the blue apron of the tap-room, he was fond of books from a child, composed sermons while “ a professed and common drawer,” and read Thomas à Kempis to relieve himself from family disquietudes. At the age of eighteen his mother obtained for him a servitorship in Pembroke College, Oxford, where he heard much of the peculiar habits of the Wesleys, before he could attain the honour—as he esteemed it—of being associated with them. At length he contrived to send a message to Charles Wesley, respecting the spiritual wants of a pauper who had attempted suicide. This led to personal civilities; his serious habits had been previously observed by them; and, about a year after his entering the university, Whitfield was included in the new society. The nucleus of Methodism, thus formed, fluctuated in its numbers during the continuance of its chiefs at college. Shortly after Mr.

Whitfield's junction with them, there were fifteen in society; in 1734, twenty-seven; then we find them suddenly reduced to the original number of five. At first Sunday evenings only were appropriated to religious studies, while classical pursuits occupied the other nights of the week: but every thing beside was soon abandoned for divinity, doctrinal or practical; they communicated weekly; fasted Wednesdays and Fridays, and on all the fasting days of the ancient church; and statedly visited the sick and prisoners of the town and castle. Their scheme of self-examination, at this period, enjoined daily attendance on the morning and evening services of the church; the spending of from one hour to three in private, daily; *simplicity* in every thing, i. e. the looking to God as the only good pattern and desire of the soul, and as the Disposer and Parent of all good; acting wholly for him; and bounding their views with the present action or hour; *recollectedness*, i. e. care that nothing should be done or said without a perception of its being the will of God, and an exercise or means of the virtue of the day; and *love to man* in its greatest latitude. Some of the questions on this latter point were:—

“ Have I been zealous to do, and active in doing good? Have I embraced every opportunity of doing good, and preventing, removing, or lessening evil? Have I pursued it with my might? Have I thought any thing too dear to part with to serve my neighbour?—Have I, in speaking to a stranger, explained what religion is not, (not negative, not external,) and what it is; (a recovery of the image of God;) searched at what step in it he stops, and what makes him stop there? Exhorted and directed him? Have I persuaded all I could to attend public prayers, sermons, and sacraments? And, in general, to obey the laws of the Church Universal, the Church of *England*, the State, the University, and their respective Colleges? Have I, when taxed with any act of obedience, avowed it, and turned the attack with sweetness and firmness? Have I disputed upon any practical point, unless it was to be practised just then?—Have I rejoiced with and for my neighbour in virtue or pleasure? Grieved with him in pain, for him in sin? Have I received his infirmities with pity, not with anger? Has good-will been, and appeared to be, the spring of all my actions towards others?” [Vol. i. pp. 470—472.]

The whole paper is singularly free from *cant*—from isolated or misquoted texts of Scripture—and from all party views of religion. Mr. Southey seems to complain of its want of conformity to the doctrines and discipline of the Church of England; although, as we have seen, all the regular services

of that church were to be scrupulously attended; and, on the other hand, of its enjoining those frequent exercises of religion which would leave no time for ordinary avocations. But the scheme is to be construed as that of students designed for clergymen, though the hints on the love of man are full of instruction for all classes of Christians; and it might be safely put to our author's conscience, if the majority of her candidates for orders had previously been thus employed, whether Methodism would have accomplished a thousandth part either of what he regards as the good it has effected, or the evil?

While at Oxford, the Wesleys became acquainted with the celebrated William Law, and walked frequently into the neighbourhood of London to enjoy his company. This strengthened the call of his writings to aim at Christian perfection. Its practice, however, in particulars, engrossed their attention at this time, rather than the cultivation of its *principle*. (We appeal from the decision of every saint whom Mr. Southey either portrays or caricatures, and even from his opinion itself, to that of St. Paul, 2 Cor. v. 15.) Mr. John Wesley became inclined to break off the pursuit of all learning that did not bear immediately on Christian practice: "I once desired," he says, in a letter to his mother, "to make a fair show in languages and philosophy; but it is past: there is a more excellent way, and if I cannot attain to any progress with the one without throwing up all thoughts of the other, why, fare it well! Yet a little while, and we shall all be equal in knowledge if we are in virtue." The whole Methodist party had for some time abandoned the ordinary attentions paid to dress, the wearing of powder, &c. Mr. J. Wesley, who calculated on the expenses of hair *cutting* as a perquisite for the poor, began from this period to wear his fine hair flowing over his shoulders, in the manner it is generally drawn in his portraits; and their ascetic habits were pushed to extravagancy. Mr. Morgan, one of the most amiable young men of the group, sickened and died in consequence of these austerities; and John Wesley was only diverted from following him to a premature grave, by the rupture of a blood-vessel, and other serious symptoms.

Of the real causes of the breaking up of this party from Oxford, none of the historians of Methodism offer a satisfactory account. Opposition did not seem to intimidate, nor desertion to discourage them. John Wesley, in particular, had but a short time before stoutly resisted all the impor-

tunities of his family to settle on his father's cure at Epworth, because he could "both be most holy himself at Oxford, and most promote the holiness of others." The school of the prophets was here, he argued; and was it not a more extensive benefit to sweeten the fountain, than to purify a particular stream? He was the first of the pillars of the party, however, who removed. Having, on his father's death, in 1735, to present a favourite work of his to Queen Caroline, he found the trustees of the new colony of Georgia in London, who pressed him to become one of their chaplains, and to head a party of his own friends as preachers to the Indians. For a time he urged his old objections to leaving Oxford, but with little of the decided tone in which he wrote upon the subject in 1734. Eventually, on consulting with his mother and Mr. Law, he accepted of the designation; and embarked for America on the 14th of October, with Mr. Ingham, a Mr. Delamotte, and his brother Charles, who went into orders for the purpose of accompanying him. "Our end," says Mr. J. Wesley, "in leaving our native country, was not to avoid want (God having given us plenty of temporal blessings), nor to gain the dung and dross of riches and honour; but singly this, to save our souls; to live wholly to the glory of God." From this period a series of printed journals of the lives of these extraordinary men is extant, offering the richest materials for their biography, and the best of all reasons why we need only glance at its more striking features.

This voyage first brought Mr. Wesley and his companions into that intimacy with the Moravian brethren which had such an important influence on the discipline of Arminian Methodism. In fact, it resulted in this branch of the new sect becoming a graft upon the church of the brethren. A large party of their missionaries was proceeding in the same direction with its founder; and their faith, their simplicity, their equanimity of temper, and general piety, soon appeared to him to transcend any thing of the kind he had seen in England. He applied himself to the German language, to facilitate his intercourse with them; and his new friends began to learn English. He particularly admired their tranquillity in the tremendous storms to which they were exposed, and reproached himself, as having no faith to compare with theirs. On the 5th of February they cast anchor at the mouth of the Savannah. The occurrences of Mr. Wesley's stay in this settlement, which occupied but a year and nine months of his long and eventful life, we cannot particularize. It was marked by many troublesome

vicissitudes, arising principally out of his high notions of the power of the priesthood, and his own and his brother's impetuosity for reform; and hastily closed by an unsuccessful love affair. On relanding in England he says—

"It is now two years and almost four months since I left my native country, in order to teach the Georgian Indian the nature of Christianity. But what have I learned myself in the mean time? Why—what I the least of all suspected, that I, who went to America to convert others, was never myself converted to God. *I am not mad*, though I thus speak; but *I speak the words of truth and soberness*; if haply some of those who still dream may awake, and see that as I am, so are they." [Vol. i. p. 132.]

Mr. Whitfield professes to have experienced, while at Oxford, that personal conversion to God upon the necessity of which he and Mr. Wesley so much insisted: this was at the beginning of the year 1736, after a series of great personal sufferings and anxiety upon the point. For what reason our biographer calls it a part of the career of the *disciple*, in England, during the master's absence in America, except it be to cast Whitfield into the shade, we cannot divine. Whether correct or not in his opinion, we shall not here dispute, but upon this subject Whitfield was so far from being a disciple of Wesley, that, according to Mr. Southey's own account, he was convinced of the necessity of becoming "a new creature," from "Scougal's Life of God in the Soul of Man;" and while the latter, on the Atlantic, was discovering that he had no faith, the former records his possession of that blessing. He shortly after visited his native place for change of air, and was ordained by Bishop Benson. "I can call heaven and earth to witness," says he, "that when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto him are all future events and contingencies: I have thrown myself blindfold, and, I trust without reserve, into His Almighty hands:" "feelings not belied," says Mr. Southey, "by the whole tenor of his after life." In the church of St. Mary de Crypt, Gloucester, Whitfield preached his first sermon, and complaint was made to the Bishop that he had driven fifteen people mad. The good prelate replied, that he hoped it would not be forgotten before the next Sunday. He went to Oxford the same week; and took his degree of B.A., intending to devote himself for some years to the completion of his studies, and the good works commenced by himself and friends. Other labours, however, were in store

for him. Being invited to officiate for a short time at the Tower Chapel, London, his talents and his earnestness attracted considerable attention. Parties who came to indulge a sneer remained and grew serious; a general inquiry spread respecting him; and the blessings of the poor followed his indefatigable labour amongst them. Shortly after we find him officiating at Dummer, in Hampshire, where a friend of his had trained the poorest labourers to attend the prayers of the church twice a day, in the morning before they went to work, and after they returned from it in the evening; an example which was not likely to be lost upon Mr. Whitfield. Still he was solitary here; and the place was too strait for him. His friend returned to his living, and Mr. J. Wesley wrote from Georgia, "Only Mr. Delamotte is with me, till God shall stir up the hearts of some of his servants, who, putting their lives in his hands, shall come and help us, where the harvest is so great, and the labourers so few. What if thou art the man, Mr. Whitfield?" The result was, after much deliberation, and a respectful application to Bishop Benson for advice, that he determined on joining his brethren in America; and now began a still greater earnest of his future triumphs as a preacher. Going round to Gloucester and Bristol, to bid his friends farewell, at the latter place he was invited to preach before the corporation, "and the doctrine of the New Birth" he says, "made its way like lightning into the hearers' consciences—the whole city seemed to be alarmed." Dissenters of all denominations (including the Quakers) crowded to hear him: he preached five times a week here before he left; and when he delivered his farewell sermon, high and low, young and old, burst into tears. Persons of all ages would be seen passing along the streets with lanterns to hear him preach before day-break; at the Lord's table, the elements were with difficulty supplied and consecrated in sufficient quantity; and not less than £1000. was raised by him for different charities in a few weeks. He was finally obliged to depart from the town in the night, to avoid being attended by the people. In London he was equally popular, whether giving morning lectures, assisting at the communion, or advocating the claims of charity. Mr. Southey gives the following description of him at this time. It is an exception to his general injustice toward the character of Whitfield.

"The man who produced this extraordinary effect had many natural advantages. He was something above the middle stature,



well proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue colour: in recovering from the measles he had contracted a squint with one of them, but this peculiarity rather rendered the expression of his countenance more remarkable than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass; and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly, but strikingly, when he said that Mr. Whitfield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke, as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as it seemed to enter the heart which it pierced, and to heal it as with balm." [Vol. i. p. 150.]

Mr. Wesley was returning home by the port of Deal, as Mr. Whitfield was passing out of it. The former now became a decided pupil of the London Moravians, and having some scruples whether he should continue to preach, as being utterly destitute "of that faith whereby alone we are saved," Peter Boehler's advice to him was, "Preach faith *till* you have it; and then, *because* you have it, you will preach faith." On the same authority, he was taught to look for *instantaneous* conversion as one of the ordinary modes of God's grace. In this state of mind he zealously promoted the formation of a society in London, which was to meet together weekly for mutual exhortation, and to which may be traced the beginnings of the Methodist discipline. It was composed of from forty to fifty persons, including the Moravians, who were divided into bands consisting of not fewer than five, and not more than ten persons. Every one engaged to speak freely to his brethren, in the band meetings, of the real state of his heart, and his temptations and deliverances since the last meeting. All the bands conferred on Wednesday evenings; every fourth Saturday was a day of general intercession; and on the Sunday se'nnight following they held a love-feast.

Mr. Charles Wesley, though for some time unwilling to admit his total want of that faith on which his brother and the Moravians insisted, is said to have found it first, and

with it complete recovery from a severe attack of pleurisy. John Wesley thus relates what he ever after regarded as his real conversion. Having, on the evening of Wednesday, May 24, 1738, attended a society in Aldersgate, when one of the party was reading Luther's preface to his Commentary on the Romans,

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart." [Vol. i. p. 168.]

Heedless of all human opinions respecting him (for his elder brother, Samuel, declared he was at least half mad at this time), he now determined to visit the Moravian establishments in Saxony, as a means of confirming his new faith; and so completely did he conceive the object of his journey to be answered by his intercourse with Count Zinzendorf, and the different members of the settlement he had established at Herrnhut, that he declared he would gladly have spent his life here, but that he was well persuaded that he was called to labour in another part of his Master's vineyard. On his return to London, he found much occasion for the exercise of Christian discipline and sound judgment. His feebler brother Charles had been unable to stem the worldly passions and bickerings of their friends; and the great theme of final discord, predestination, began already to agitate their minds. In public, while *instantaneous* regeneration seems to have been the rock on which his discretion split, the greatest proof of his sincerity abounded in the midst of his extravagancies. He visited the condemned cells of Newgate, with his brother and one or two clergymen, until numbers of unhappy convicts boasted of their complete triumph over death and sin, through his instructions. Frenzy and raving madness were calmed before him; for lunatics, and those who were "sore vexed day and night," he would pray, that "the Lord might be pleased to *heal them as in the days of his flesh*;" while convulsions, under his sermons, even to the agonies of death, were regarded as the crisis of a spiritual birth. It is quite impossible that he should not have foreseen the reproach and disgust

which these scenes would excite against Methodism : it is, perhaps, equally impossible, that he should have *felt* them as any obstacle to the cause, and have been its successful champion.

Mr. Whitfield having stayed about three months in Georgia, during which he conciliated all classes, and formed the plan of founding and supporting an Orphan house, returned home in November, 1738, for the double purpose of raising funds for its support and obtaining priest's orders. At the close of the voyage the vessel touched at Limerick, where he was invited by the Bishop to preach in the cathedral; and at Dublin, where he was similarly received. But the churches of London were now gradually closed on his friends and himself; the use of five were denied to him in two days; and parishioners were threatened with prosecutions who suffered him to pray or expound in their houses. A large room of rendezvous was consequently taken in Fetter Lane; and a season of joint public labour commenced by himself and the Messrs. Wesley, the success and harmony of which were, for a time, alike complete. The most important step, perhaps, as to their manner of preaching, was the one first taken at Bristol, Feb. 17, 1739; when Mr. Whitfield mounted an eminence, called Rose Green, at Kingswood, and preached to about two hundred colliers in the open air. As many thousands attended his second sermon in the same place; and his audience rapidly increased to a number that no church would have contained. His own description of the scene is in a tone of the finest eloquence :

"I thought," he says, "it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for a sounding-board; and who, when his Gospel was refused by the Jews, sent his servants into the highways and hedges.—Blessed be God—the ice is now broke,—I have taken *the field*. Some may censure me, but is there not a cause? Pulpits are denied, and the poor colliers—perish for lack of knowledge." On another occasion he says : "The trees and hedges were full. All was hush when I began : the sun shone bright, and God enabled me to preach for an hour with great power, and so loud, that all, I am told, could hear me." [Vol. i. pp. 230, 1, 5.]

His audiences at this time would frequently amount to fifteen or twenty thousand persons. The first discovery of their being affected, was to see "the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits." Hundreds and hundreds of them

were soon brought under deep convictions; which, as the event proved; happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing rather than the finger of God.

Our preacher received priest's orders at Oxford, January 1739; and preparing to return to America, called upon his coadjutors, the Messrs. Wesley, to come down to Bristol to perpetuate the impression he had produced. Mr. J. Wesley had never before visited this city. "Help him, Lord Jesus," writes Whitfield, with generous ardour, "to water what thy own right hand hath planted, for thy mercy's sake!" It is remarkable, that there followed upon Whitfield's preaching, at this its most ardent crisis, none of those more enthusiastic effects and paroxysms that appeared amongst Mr. Wesley's hearers. But no sooner had the latter succeeded him at Bristol, than we read of one crying out with the utmost vehemence, even as in the agonies of death:—

"But we continued in prayer," says Mr. Wesley, "till a new song was put in her mouth, a thanksgiving unto our God. Soon after two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to roar for the disquietude of their heart. But it was not long before they likewise burst forth into praise to God their Saviour. The last, who called upon God as out of the belly of hell, was a stranger in Bristol; and in a short space he also was overwhelmed with joy and love, knowing that God had healed his backslidings." [Vol. i. p. 245.]

The fact is, that these great preachers agreed with the majority of sound Protestant divines, and with each other, in enforcing the necessity of a real and personal conversion from sin to holiness; but Wesley, from his Moravian associations, (and the sentiment still pervades his system, we believe,) had accustomed himself to look for it as uniformly sudden in its *manner*. This appears to be limiting the great agent of this change in one way, and it was the parent of a thousand blunders, of extravagancies in the early history of his preaching—as much, though not so fatally for mankind, as Mr. Southey's pseudo-orthodoxy, which denies all ordinary necessity for such a change in another\*.

\* We must subjoin the present Bishop of Winchester's (late Lincoln's) account of a still more surprising and *more sudden* conversion than Mr. Wesley ever contended for. "They who are baptized are *immediately* translated from the curse of Adam to the grace of Christ; the original sin which they brought into the world is mystically washed away; and they

Ere he departed from England this time, Mr. Whitfield being forbidden by the churchwarden to preach in Islington Church, after his friend the vicar had promised him the use of the pulpit, took his stand in the churchyard, and preached there twice to large congregations. Soon after he gave notice of his intention to preach the following Sunday in Moorfields, whence some of his friends warned him he would not return alive; here, however, on Blackheath, and Kennington Common, he officiated repeatedly in safety; and from 30 to 40,000 persons on foot have been seen around him, besides horsemen, and persons in all kinds of carriages.

At Bristol, on the 12th May, 1739, was laid the foundation of the first Methodist meeting or preaching-house. The property was originally designed to be vested in feoffees, and eleven members of the society were accordingly nominated to the trust; but Mr. Wesley, finding the chief efforts in raising funds to rest with himself, soon took the whole management into his own hands. Returning once more to London, he found the laymen of the new community had been attempting as many innovations as their spiritual guides. Lay-preaching, the great corner-stone of modern Methodism, was attempted and advocated by several; but Mr. Charles Wesley, as well as Mr. Whitfield, stoutly opposed it. The French Prophets, a fanatic remnant of the poor Hugonots of France, had also found encouragement among them. These Wesley pronounced "properly enthusiasts;" for, "first," he said, "they think to attain the end without the means, which is enthusiasm, properly so called. Again, they think themselves inspired of God, and are not. But false imaginary inspiration is enthusiasm. That their's is only imaginary inspiration appears hence, it contradicts the law and the testimony." He should always have borne these excellent *criteria* in mind.

Two of the greatest events in the early history of Methodism mark the year 1740—the separation of Mr. Wesley from the Moravian brethren, and his doctrinal differences with Whitfield. A variety of discordances led to the first of these circumstances. The Moravians attributed to

receive forgiveness of the *actual sins* which they may have themselves committed; they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness; they acquire a new name, a new hope, a new *faith*, a new rule of life. This great and wonderful change in the condition of man is as it were a new nature, a new state of existence; and the holy rite by which these invaluable blessings are communicated, is by St. Paul figuratively called regeneration, or the new birth."—*Refutation of Calvinism*, pp. 83, 4.

animal spirits and imagination what Mr. Wesley considered as the fruit of faith and holy joy: he asserted an almost miraculous efficacy to be now attendant upon the means of grace; they began to doubt, and some of them at last denied, the propriety of using *any* means until a man possessed faith. Long and ardently did he expostulate with them; until he complains that their *practice* became agreeable to their principles, lazy, proud, and bitter toward others: all persons were encouraged to neglect the ordinances of religion; those who were without faith because they ought not to use them, those who had faith because they were not required to do it. "I found nothing of brotherly love among them now," says he, "but a harsh, dry, heavy, stupid spirit." The parting time was therefore come; and knowing well the importance of guiding a storm of this kind rather than appearing to be driven before it, he stood up at the love-feast one Sunday evening, and read, from a written paper, a statement of his differences with the Moravians, concluding thus—

"You have often affirmed that to search the Scriptures, to pray, or to communicate, before we have Faith, is to seek salvation by works, and that till these works are laid aside no man can have Faith. I believe these assertions to be flatly contrary to the Word of God. I have warned you hereof again and again, and besought you to turn back to the Law and the Testimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains but that I should give you up to God. You that are of the same judgment, follow me!" [Vol. i. pp. 345, 346.]

Count Zinzendorf afterwards endeavoured in person to heal this breach, and great and liberal concessions on the part of the Brethren were made to Mr. Wesley; but, after long deliberation on the case, he printed a farewell to the Moravian Church in England: he blamed what he calls their conforming to the world; their bigotry; their guile;—they denied his doctrine of Christian perfection, the necessity of self-denial, &c.;—and thus they separated, rather in bitterness than love.

The modern religious world is far more interested in his dispute with Mr. Whitfield. This involved those points which, however important in our view, or that of our readers, it is only astonishing that men of the unwearied study and extensive public labour of Messrs. Wesley and Whitfield, should not previously have discussed, and decided upon,

The former urged the necessity of insisting on a present sinless perfection, as the attainment of every true Christian; while of Whitfield's creed he rejected the doctrines of election, reprobation, and the final perseverance of believers. On these topics they corresponded during the second visit of the latter to America; and the spirit of affection that breathes in these letters might make them a pattern for controversy.

"To the best of my knowledge, at present," says Mr. Whitfield, "no sin has dominion over me, yet I feel the strugglings of indwelling sin day by day. The doctrine of election, and the final perseverance of those who are in Christ, I am ten thousand times more convinced of, if possible, than when I saw you last. You think otherwise. Why then should we dispute, when there is no probability of convincing? Will it not, in the end, destroy brotherly love, and insensibly take from us that cordial union and sweetness of soul, which I pray God may always subsist between us? How glad would the enemies of the Lord be to see us divided! How many would rejoice, should I join and make a party against you! And, in one word, how would the cause of our common Master every way suffer, by our raising disputes about particular points of doctrine! Honoured Sir, let us offer salvation freely to all by the blood of Jesus; and whatever light God has communicated to us, let us freely communicate to others. I have lately read the life of Luther, and think it in nowise to his honour, that the last part of his life was so much taken up in disputing with Zwinglius and others, who in all probability equally loved the Lord Jesus, though they might differ from him in other points. Let this, dear Sir, be a caution to us; I hope it will to me; for, by the blessing of God, provoke me to it as much as you please, I do not think ever to enter the lists of controversy with you on the points wherein we differ. Only I pray to God, that the more you judge me, the more I may love you, and learn to desire no one's approbation, but that of my Lord and Master Jesus Christ." [Vol. i. pp. 362, 3.]

Two months afterwards he writes —

"The more I examine the writings of the most experienced men, and the experiences of the most established Christians, the more I differ from your notion about not committing sin, and your denying the doctrines of election and the final perseverance of the saints. I dread coming to England, unless you are resolved to oppose these truths with less warmth than when I was there last. I dread your coming to America; because the work of God is carried on here, and that in a most glorious manner, by doctrines quite opposed to those you hold." [Vol. i. p. 363.]

Wesley replies, in better hopes of their ultimate union —

"The case is quite plain. *There are bigots both for predestination and against it.* God is sending a message to those on either

sides, but neither will receive it unless from one who is of their own opinion. Therefore, for a time you are suffered to be of one opinion, and I of another. But, when His time is come, God will do what men cannot, namely, make us both of one mind." [Vol. i. p. 364.]

The friends of neither party had, however, the discretion to reason in this way. The Calvinists accused Mr. Wesley of not preaching all the Gospel, and pushed their own notions to the wildest extremes. In this emergency, he cast a lot for his direction—and thus obtaining a decision—'Preach and print,' he delivered a sermon against the Calvinistic doctrines; sent it to press, and, after some delay, published it. The gauntlet of controversy was now thrown down; Whitfield received the sermon in America, and circulated answers to it at Charlestown and Boston. Writing, as he came homeward, to Charles Wesley, he says—

"Why did you print that sermon against predestination? Why did you in particular, my dear brother Charles, affix your hymn, and join in putting out your late hymn-book? How can you say you will not dispute with me about election, and yet print such hymns, and your brother send his sermon against election over to America? Do not you think, my dear brethren, I must be as much concerned for truth, or what I think truth, as you? God is my judge, I always was, and hope I always shall be, desirous that you may be preferred before me. But I must preach the Gospel of Christ, and that I cannot *now* do without speaking of election." [Vol. i. p. 382.]

As he was returning across the Atlantic, an open rupture occurred between his friends in England, by Mr. Wesley putting forth a Mr. Cennick, a Calvinist, from the management of the school at Bristol, and excommunicating him from the society there.

And thus we close the first, and perhaps the most important era of Methodism—that of its rise, and early progress; the period of union and harmony between its leaders. Mr. Southey, treating of this period, has inserted a luminous, though not a very accurate sketch of the entire history of the Moravian Church; and a Chapter abounding with valuable remarks on the state of religion in England prior to the rise of Methodism. We differ from him in his estimate of *what is* religion; but he speaks well of what is not:—

"The church of England, since its separation from Rome, had never been," he observes in this chapter, "without burning and shining lights.—The evil was, that, among the educated classes, too little care was taken to imbue them early with the better faith; and too little exertion used for awakening them from the pursuits



and vanities of this world, to a salutary and hopeful contemplation of that which is to come. And there was the heavier evil, that the greater part of the nation were totally uneducated;—Christians no farther than the mere ceremony of baptism could make them, being for the most part in a state of heathen, or worse than heathen, ignorance. In truth, *they had never been converted*; for at first one idolatry had been substituted for another. In this they had followed the fashion of their lords; and when the Romish idolatry was expelled, the change on their part was still a matter of necessary submission;—they were left as ignorant of real Christianity as they were found. The world has never yet seen a nation of Christians." [Vol. i. pp. 332, 3.]

This passage is followed by an animated, and not an incorrect sketch of the views and exertions of Wesley, in completing the work of reformation, begun in England under the reign of the despotic house of Tudor; and which, it is no want of charity to say, is far from accomplished on the accession of the fourth prince of the benignant dynasty of Guelph. The passage is, however, too long for extraction.

The *progress of Calvinistic Methodism*, under the auspices of Mr. Whitfield, has several claims to be considered before that of Arminian Methodism, under those of Mr. Wesley. Whitfield was the prior *convert* to what was common to the two leading systems; he was enlightened first, and sent out first, as he asserted, without contradiction, in one of his appeals to his former coadjutors, now become his opponents. We have seen that he obtained a large share of popularity in the church, from the commencement of his career as a preacher; that he introduced field-preaching as a mode of diffusing Methodism; and very unwillingly entered into the controversy that created the final schism. His personal history, moreover, first closes.

At the period of his return from America, in 1741, accumulated difficulties were upon him. Mr. Wesley, however sincerely, had diffused prejudices of no small account against him in England; and two letters, in which he had attacked the writings of archbishop Tillotson, and the *Whole Duty of Man*, in America, increased the public distaste. He had to contend, not only with the same kind of torpor and worldly mindedness in religion, which opposed his rivals; but his Calvinism aroused peculiar antipathies in the clergy, and arrayed all the remaining zeal of the high church party against him. He was suffered to preach but once at the Foundry, the principal chapel of the Messrs. Wesley in London; his twenty thousand of hearers on the commons at the outskirts of the metropolis, were dwindled down to a few

hundreds; the only wealthy friend he possessed had died in his absence; and he was in serious pecuniary embarrassments, on account of the Orphan House in Georgia. As a minister of the establishment, too, unlike Mr. Wesley, he stood at this time alone. These obstacles served but to illustrate the elasticity of his mind, the resources of his faith, and the triumphs of his astonishing eloquence. Erecting a temporary shed in the neighbourhood of Moorfields, on a piece of ground that was lent to him, he called some of the lay preachers who had divided with him to London, and devoted himself to his favourite work of a general itineracy. Soon was his popularity regained and overflowing. Fields and commons were his ordinary preaching places; and hearers of every rank crowded to them, accommodating themselves in as great a variety of taste and convenience as different circumstances could command. At Edinburgh, to which city he proceeded in the course of this year, he numbered several noblemen amongst his acquaintance; was occasionally seen officiating in the Orphan House park, surrounded by persons of the first distinction, and the common people to their full proportion; then in the meeting-houses of some of the most rigid Scottish sects; now in the few kirks that would admit him; and now in the houses of some of the nobility, where he would expound the Scriptures one evening after another. Never, perhaps, in so literal a sense, did the gradations of "all flesh" hear of "the glory of the Lord together," as in some of these scenes. He collected in this journey 500*l.* for his Orphan House; and returned to London through Wales, where he married, like the head of the other branch of Methodism, not over happily.

He now made his celebrated attempt upon the holiday folk of Moorfields. One of those large periodical fairs which still disgrace the neighbourhood of London was then held on this spot at Whitsuntide; and Mr. Whitfield came to the singular determination of endeavouring to preach in the midst of the fair. At six o'clock in the morning he took the field, with a considerable congregation, whose numbers soon swelled to 10,000 persons; and expounded to them, without interruption, the third chapter of St. John's gospel, the fourteenth verse. At noon, when all the agents of Satan, as he says, were in full motion, "drummers, trumpeters, merry andrews, masters of puppet-shows, and exhibitors of wild beasts," he again ventured into the midst of the fields, and addressed the crowd from the exclamation of earlier idolaters, *Great is Diana of the Ephesians!* He calculated his auditory

to have amounted at this time to between 20 and 30,000 persons, who gradually drew off from their sports to hear a message, that perhaps might not otherwise have reached their ears. The showmen, and other attendants of the fair, are said to have taken from 20*l.* to 30*l.* less of the people this day, in consequence of our preacher's efforts. At length, in the evening, they were determined on revenge. Mr. Whitfield mounted a temporary pulpit at six o'clock, and as soon as the people saw him, they forsook the shows, as before; when a loud shout was raised on the opposite side of the fields, and a merry-andrew advanced on a man's shoulders to slash at him with a whip, but could not reach him. Shortly after, a recruiting sergeant was induced to enter the congregation with his drums and attendants. This device too failed, by the preacher's very properly requesting the people to make way for the king's officer. Other noises were either kept on the outskirts, or he quietly waited until they were over; and this remarkable man is said to have received more than 1,000 notes from persons religiously impressed with the services of this day, of whom 350 afterwards joined the Tabernacle congregation. On the Tuesday following he encountered a similar scene in Marylebone fields; but had a much narrower escape from it. Passing from the pulpit to a coach, a blow was aimed at him with a sword, which nearly knocked off his wig and hat, and grazed his temple. This was the act of a young rake, who had come to the congregation with a resolution to assassinate him; but the blow he meditated being providentially perceived by a gentleman, he struck the sword up with his cane, and thus it missed its aim. The man was with difficulty rescued from the mob by the preacher's friends.

Journeys to Scotland, and voyages to America, were amongst the ordinary travels of this extraordinary man. We have not room to trace him to and fro on these excursions, always marked by laborious and almost incessant preaching, and encouraged by unparalleled success. On the 7th of April, 1743, he says of his native place and neighbourhood —

"I preached, and took leave of the Gloucester people, with mutual and great concern, on Sunday evening last. It was *past one* in the morning before I could lay my weary body down. At *five* I rose again, sick for want of rest; but I was enabled to get on horseback, and ride to Mr. T——'s, where I preached to a large congregation, who came there at *seven* in the morning. At *ten* I read prayers and preached, and afterwards administered the sacrament at Stonehouse Church. Then I rode to Stroud, and

preached to about 12,000 people, in Mr. G.'s field; and about six in the evening, to a like number on Hampton common."

Such was a day of Whitfieldian exertion! In 1748, on a third return from America, he was introduced, at her particular desire, to Selina, countess of Huntingdon, who soon appointed him her chaplain. Mr. Southey is careful to inform us, that "*there was a decided insanity in her family*;" and adds immediately, (in proof of it?) "Her sisters-in-law, Lady Betty and Lady Margaret Hastings, were of a *religious* temper; the former had been the patroness of the first Methodists at Oxford; the latter had become a disciple [of], and at length married Wesley's old pupil and fellow-missionary Ingham." Of such sneers of the poet laureate, more anon.—We should like, however, to know, in what respect the countess of Huntingdon shewed her insanity, *except* in the ardour of her religious zeal. In the details of her extensive patronage, she was certainly any thing but mad; and with regard to the former, our poet may remember what Dr. Johnson said of a brother bard, (Smart): "My friend shewed the disturbance of his mind, by falling upon his knees, and saying his prayers in the street, or in any other unusual place. Now although, rationally speaking, it is *greater madness* not to pray at all, I am afraid there are so *many* who do not pray, that their understanding is not called in question." Lady Huntingdon had become attached to the Methodist cause, through the labours of the Messrs. Wesley; but, on the Calvinistic controversy arising, she decided for his rival. On his landing, he was taken to her house in Chelsea, where he preached three times to select auditories of high rank, among whom were Lords Chesterfield and Bolingbroke. The former complimented him; the latter "sat like an archbishop," says the preacher, "and was pleased to say, 'I had done great justice to the Divine attributes,' in my discourse." This illustrious lady, a little too much complimented by Mr. Whitfield, perhaps, but clearly with no sinister designs, afterwards became the great patroness of Calvinistic Methodism. Various chapels were erected by her, at the seats of fashionable resort, and other places; she associated all the regular clergymen she could induce to act with her new chaplain; established a college for her ministers at Trevecca, and employed a considerable number of lay preachers. Thus was produced "Lady Huntingdon's Connexion," as it is to this day called. Of himself, Whitfield declared he never wished to form a sect, or strive to become the head of a party. "I have enough of popularity," says he, "at this time, to be sick of

it; and, did not the interests of my blessed Master require my appearing in public, the world should hear but little of me henceforward."

While he lived, he acted as much as possible in a friendly spirit towards Mr. Wesley, and was sometimes invited to preach in his chapels. On being required in Scotland to preach only for Mr. Erskine and his friends, "Why only for them?" was his query. "Because they only are the Lord's people," said Mr. Ralph Erskine. "But are no other the Lord's people?" asked Mr. Whitfield, "If not, they have the more need to be preached to. I would preach in Rome," he added, "if the pope would lend me his pulpit, and gladly proclaim in it the righteousness of the Lord Jesus Christ."

In 1751 Whitfield first visited Ireland, and preached with great success at Athlone, Dublin, Limerick, Cork, and Belfast. From the last place he crossed the Irish Channel to Irvine; "and though," he says, "I preached near eighty times in Ireland, (in about six weeks), and God was pleased to bless his word, Scotland seems to be a new world to me." Mr. Wesley preferred Ireland as a scene of spiritual labour to Scotland; Whitfield, on the contrary, gave the preference to the latter country. "To see the people bringing so many bibles," he wrote, "turning to every passage when I am expounding, and hanging, as it were, upon me, to hear every word, is very encouraging." "I feel an uncommon freedom here," says he elsewhere, "in this sister kingdom." The following year we find him correcting his friend Mr. Hervey's works; and in March, 1753, laying the foundation of the new (the present) Tabernacle, so called, in common with many chapels of the Methodists, after the original temporary shed near Moorfields. The same year exhibited his catholic spirit, or rather his Christian attachment to his old friends. Hearing at Bristol of the illness of Mr. J. Wesley, he wrote a warm, sympathizing letter to his brother Charles, in which he prays for the descending garment of Elijah to rest on the surviving Elisha, and encloses an ardent and solemn farewell to the invalid, who was supposed to be dying. "The news and prospect of your approaching dissolution," says he, "hath quite weighed me down. I pity myself, and the church, but not you. A radiant throne awaits you, and ere long you will enter into your Master's joy. — If in the land of the living, I hope to pay my best respects to you next week. If not, reverend and dear Sir, farewell. — *I præ, sequar, etsi non passibus æquis.*"

In 1754 Mr. Whitfield was detained at Lisbon for about a

month, on his way to America. The scenes of popish mummery about him excited, as we should expect, his mingled indignation and ardour for duty. He learned somewhat of the necessity of graceful action from the preaching here—" *Vividi oculi, vivida manus, omnia vivida,*" he says; "why should superstition and falsehood run away with all that is pathetic and affecting?" Mr. Southey takes no notice of this visit, though there can be no question that it acted as a powerful stimulant on the mind of such a man as Whitfield, whose "history" he presumes to give. In 1756 he opened the chapel in Tottenham Court Road; which, as well as the Tabernacle, was a sort of personal property of his during his life, and has descended since to the management of trustees, wholly distinct from the general property of Lady Huntingdon's chapels.

The spirit of Methodism has hovered over Oxford ever since its first triumphs there. In 1768 occurred the memorable expulsion of the six students from that university for holding methodistical tenets, and for "praying, expounding the Scriptures, and singing hymns, in private houses;" an affair which occasioned Mr. Whitfield to address a letter of remonstrance to Dr. Durell, the vice-chancellor, and was the origin of a controversy between Sir Richard Hill, Dr. Nowell, and others. The principal of Edmund Hall defended the students, and observed, that as those six young gentlemen were expelled for having too much religion, it might not be improper to inquire into the conduct of some who had too little. Testimony upon oath was offered, of a more orthodox student having ridiculed the miracles of Moses and Christ, when he was intoxicated; but, though a candidate for holy orders, the latter circumstance was held to excuse him. This event was perpetuated in a satirical sermon, called, "The Shaver," by Mr. Macgowan, the twenty-fifth edition of which is now before us. Out of tenderness to his *alma mater*, we apprehend, Mr. Southey omits all mention of this affair.

Whitfield eventually became an old man, "fairly worn out in his Master's service," as Mr. Wesley says, at fifty years of age. He also testified, that to his dying day Whitfield was no bigot. "Bigotry," said he, "cannot stand before him, but hides its head wherever he comes. My brother and I conferred with him [during the time of his last residence in London, in 1769] every day; and, let the honourable men do what they please, we resolved, by the grace of God, to go

hand in hand, through honour and dishonour." He accordingly preached in the countess of Huntingdon's chapels; and Whitfield, and his fellow-labourers, attended the annual conference of Mr. Wesley's friends this year.

This extraordinary man died, as he wished, in the midst of his work. On the 29th of Sept. 1770, he started from Portsmouth, in New Hampshire, where he had been ill near a week, for Boston, and after riding fifteen miles, was entreated to preach at Exeter. In a discussion amongst his friends on this subject, folding his hands, and looking upward, he said, "Lord Jesus, I am weary in thy work, but not of thy work!" and went to the field, where he discoursed for two hours from 2 Cor. xiii. 5. He then dined, and went to Newbury Port; supped early, and went to bed. In the night, a fit of asthma attacked him, and his attendant, Mr. Smith, expressing a wish that he would not preach so often, "I had rather wear out, than rust out," was his answer. Another fit carried him to his rest about six o'clock.

The *history of Arminian Methodism* is to be dated, like that of its sister sect, from the breach of Messrs. Whitfield and the Wesleys. It was contended by all the Methodists, that their doctrine was that of the Articles and Liturgy of the Church of England; their hours of meeting were, in the first instance, scrupulously adjusted so as to avoid the canonical hours; and the sacrament was uniformly, and to a large extent, received in the Establishment. While thus friendly to the church, Methodism, in a similar spirit, interfered very little with the practical habits of any other sect. It required no religious man to renounce his former creed or profession; it only imposed upon him an increasing zeal and diligence in it. There can be no question that these circumstances aided the progress of the cause to an incalculable degree. But Methodism, in its systematic form, soon grew too strong for a dependent, or even an auxiliary power. Opposition taught it its own resources; the contempt of some of the more enlightened classes of society happily united in throwing its light into the darkest corners of the realm; and in developing funds, talents, and powers, among the lowest orders of the people, to which statesmen and moralists had been alike blind for ages. The Arminian branch of the sect, in particular, relieved of all control from the Moravian interference with its discipline, and the doctrinal disputes of the Calvinists, was promptly organized, by the Messrs. Wesley, into nearly its

present form. And here it is remarkable, that though *never*, either by its founder, or by subsequent direction, conducted upon any other than the most economical and disinterested principles, the *finances* of Methodism, and the regularity they will in all cases compel, became the foundation of much of its government. A member of the society at Bristol accidentally proposed a subscription of one penny per week from *every* person, until the debts of the chapel in that city should be paid. When it was objected, that some of the members could not afford to contribute even this sum, the proposer undertook to answer for eleven of the poorest, and requested each one whose means were equal to it, to follow his example. Thus class-money began to be contributed; the leader was to call weekly on his brethren, to inquire into the state of their funds; and Mr. Wesley directed that he should at the same time report upon their moral and spiritual state. The plan was quickly transferred to London; and every Methodist society has since followed the arrangement.

Lay-preaching, field-preaching, and itineracy, were features of the system, which required no common wisdom to reduce to order, no common energies to govern uniformly: but this Mr. Wesley accomplished. As innovations, he justified them by the necessity of the case, and the fruits which he saw them yield. To the first of these practices he prudently submitted, when he found that he could not check it. Thomas Maxfield, whom he had left in charge of the society in London, having exceeded his instructions to read, pray, and exhort, by preaching with so much acceptance, that Mr. Wesley's mother told him, he was as surely called of God to preach as he was, the head of the new sect, when recalled to check this disorder, gave way to the stream, and sanctioned, however reluctantly, this important feature of the new church, by saying, "It is the Lord, let him do what seemeth him good." Had not this case occurred, other coadjutors were rising to conciliate him to the adoption of this plan, whose biography, interwoven with Mr. Southey's narrative, forms one of its principal charms.

Meeting-houses were now established at Bristol, Kingwood, Newcastle, and in the metropolis; and the two brothers drew up a compendium of rules for the government of what was called the United Society. The only condition of entrance was an avowed desire to flee from the wrath to come, and so be saved from sin. The evidences of a *continued*



desire of this kind constituted the morals of the society, and were twofold :—

I. “ *Doing no harm*, by avoiding evil on every hand, especially that which is most practised; such as taking the name of God in vain; profaning the Sabbath, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; using many words in buying or selling; buying or selling uncustomed goods; giving or taking things on usury; uncharitable or unprofitable conversation; particularly speaking evil of magistrates or ministers; doing to others as we would not they should do unto us; and doing what we know is not for the glory of God, as the putting on of gold, or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus; the singing those songs, or reading those books, that do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasure on earth; borrowing without a probability of paying, or taking up goods without a probability of paying for them.

II. “ *Doing good*, by being in every kind merciful after their power, as they had opportunity; doing good of every possible sort, and, as far as possible, to all men; to their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison; to their souls, by instructing, reproving, or exhorting all they had any intercourse with; trampling under foot that enthusiastic doctrine of devils, that we are not to do good, unless our hearts be free to it; by doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own, and them only; by all possible diligence and frugality, that the Gospel might not be blamed; by running with patience the race that was set before them; denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely, for the Lord's sake. They were expected also to attend on all the ordinances of God; such as public worship; the ministry of the Word, either read or expounded; the Lord's supper; family and private prayer; searching the Scriptures; and fasting, or abstinence.”

Mr. Wesley visited Epworth, from whence all his family had gradually removed in 1742; and offered to assist the resident curate, either in reading prayers or preaching. His

services, however, were declined, and the pulpit refused to him. On this he caused it to be announced, that he should preach in the churchyard; and on a fine Sunday evening, at six o'clock, took his station on his father's tomb, and "found," as he tells us, "such a congregation as Epworth never saw before." Six succeeding evenings was this solemn scene repeated with the greatest effect.

"Let none think his labour of love is lost," says he, on this occasion, "because the fruit does not immediately appear! Near forty years did my father labour here, but he saw little fruit of all his labour. I took some pains among this people too; and my strength also seemed spent in vain. But now the fruit appeared. There were scarce any in the town on whom either my father or I had taken any pains formerly, but the seed so long sown now sprung up, bringing forth repentance and remission of sins." [Vol. ii. p. 21.]

Great zeal against Methodism was, however, generated here, as in numerous other places, by its success. The *worthy* curate, though under great obligations to Mr. Wesley's family, in a state of beastly intoxication, according to Mr. Southey, set upon him with abuse and violence, in the presence of a thousand people; and when some persons, who had come from the neighbouring towns to attend upon the new preacher, by his direction waited upon Mr. Romley, to inform him that they meant to communicate on the following Sunday, he said to them in reply, "Tell Mr. Wesley I shall not give him the sacrament, for he is not *fit*."

But the scene of his greatest good works, the collieries of Staffordshire, was destined to try his courage most. At Wednesbury a small society had been formed, with the approbation of the resident clergyman; until some of the extravagances of the people disgusted him, and he became their bitter enemy. It hardly seems credible at this more tolerant period, yet was it the fact, that the mob were the rulers of ecclesiastical affairs in this neighbourhood, and were encouraged by magistrates and clergymen to molest the persons and properties of the Methodists, between three and four months. This reign of terror was only closed by Mr. Wesley coming hither to brave its violence. He preached in the heart of the town at mid-day, and was suffered both to go to worship and to return from it unmolested. At night, however, the house in which he lodged was beset by an immense gang of desperadoes, exclaiming, "Bring out the minister, we *will* have the minister!" After some expos-

tulation with two or three of the leaders, who were successively won to be his advocates, he went out to them. He was now taken to Bentley Hall, about two miles distant, where the magistrate refused to interfere; then to Walsal, where a new mob joining his almost repentant persecutors, his life was for some hours in jeopardy. One villain struck him a violent blow on the mouth; another dragged him by the hair out of a door-way, through which he sought to escape; others struck at him with bludgeons; many cried, "Knock his brains out! down with him! kill him at once! crucify the dog—crucify him!" Possessing his self-command throughout this abominable scene, he at last obtained a hearing: "What evil have I done?" said he; "which of all of you have I injured in word or deed?" and again he won over the most conspicuous of the rabble, who privately conducted him home.

In London, the magistrates interfered to stop the rising spirit of persecution; and he received a message that they had orders from above, "to do him justice." But in the country his followers were, in numerous instances, as barbarously used as he had been at Walsal; their courage and patience, however,—worthy of any cause,—bore them through; and this most persecuted, was soon the most growing sect of modern times.

Its founder ever retained a good-humoured insensibility to pain, and even to neglect. At the commencement of his itineracy, as he was travelling with John Nelson from common to common in Cornwall, and preaching to a people who heard him willingly, but seldom or never proffered him the slightest hospitality, he one day stopped his horse at some brambles, to pick the fruit. "Brother Nelson," said he, as he did so, "we ought to be thankful that there are plenty of blackberries; for this is the best country I ever saw for getting a stomach, but the worst I ever saw for getting food. Do the people think we can live by preaching?" "At that time," says his companion, "Mr. Wesley and I lay on the floor; he had my great coat for his pillow, and I had Burkitt's Notes on the New Testament for mine. One morning, about three o'clock, Mr. Wesley turned over, and finding me awake, clapped me on the side, saying, 'Brother Nelson, let us be of good cheer, I have one whole side yet; for the skin is off but on one side.'"

In one of the vast amphitheatres of nature which often were his churches, and a favourite, picturesque one too, at Gwenap, in Cornwall, in the 70th year of his age, this modern

apostle preached to an auditory computed at not fewer than 32,000 persons, all of whom could distinctly hear him.

It is time, however, that we placed before our readers a fair view of the *doctrinal* and other peculiarities of this branch of Methodism. The chief founder was a prolific author; and his brother embodied most of the doctrinal sentiments of the sect in a volume of superior hymns still in use among the Wesleyan Methodists. From these and other sources it will be sufficient to remark, that Mr. Wesley continued to preach the tenets of the necessity of a new birth, justification by faith, and a conscious conversion, with which Mr. Whitfield and himself alike began their mission, to his dying day. In point of time, he considered no one of these before the other; but that the moment we are justified by the grace of God, through the redemption that is in Christ Jesus, we are born of the Spirit; and this is a change of the inmost soul, so that of sinners we become saints. "Sanctification," he says, "begins at the same instant, and thenceforward we are gradually to grow up in Him who is our Head." In order of thinking, however, as it is called, justification precedes the new birth; the one being the turning away of God's wrath, the other the work of his Spirit on the heart. Sanctification bears the same relation, according to our divine, to the new birth, as growth to the natural birth. Of assurance of our salvation, which has also been stated to be a doctrine common to Calvinistic and Arminian Methodism, Mr. Wesley says—

"Some are fond of the expression; I am not: I hardly ever use it. But I will simply declare (having neither leisure nor inclination to draw the sword of controversy concerning it) what are my present sentiments with regard to *the thing* which is usually meant thereby. I believe a few, but very few Christians, have an assurance from God of everlasting salvation: and that is the thing which the apostle terms the plerophory, or full assurance of hope. I believe more have such an assurance of being *now* in the favour of God, as excludes all doubt and fear: and this, if I do not mistake, is what the apostle means by the plerophory, or full assurance of faith. I believe a consciousness of being in the favour of God—is the common privilege of Christians, fearing God, and working righteousness. Yet I do not affirm there are no exceptions to this general rule." [Vol. ii. p. 182.]

But there was one doctrine which Mr. Wesley more particularly and emphatically called "the Methodist testimony," that of Christian perfection; to which many classes of

religious persons objected more seriously than any other. Of the word he says, "It is *scriptural*; therefore neither you nor I can, in conscience, object to it, unless we would send the Holy Ghost to school, and teach Him to speak who made the tongue." The thing he defined to be, "Such a degree of the love of God and the love of man—such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart every contrary disposition towards God or man." This he encouraged his preachers to inculcate perpetually as "the peculiar doctrine committed to *their* trust," and his followers to look for *hqrly*; to expect it every moment.

We have seen the gradual rise of the Methodist *discipline*. Since the year 1744, an ecclesiastical body, known by the name of "The Conference," has met annually, either in London, Bristol, Leeds, Liverpool, Manchester, or Sheffield, to superintend the entire affairs of the society. It consisted at first but of four clergymen of the Establishment, four lay preachers, and the Messrs. Wesley; who recorded their desire, "that all things might be conducted as in the immediate presence of God; that they might meet with a single eye, and as little children who had every thing to learn; that every point which was proposed might be examined to the foundation; that every person might speak freely whatever was in his heart; and that every question which might arise should be thoroughly debated and settled." The intermediate hours of the public meeting were agreed to be spent either in visiting the sick, or in retirement. In speculative things each member was to submit to the majority only as far as his judgment should be convinced; and on every practical point as far as he could without wounding his conscience. Farther than this, it was maintained, a Christian could not submit to any man, or number of men on earth. In 1784, the proprietorship of all the chapels was vested in the Conference; out of 190 preachers in connexion, one hundred were taken to form the body, and it was legally stipulated, that less than forty should never be considered capable of acting.

To the Conference the minutes of every circuit were directed to be forwarded. This was generally considered to embrace a tract of country from twelve to twenty miles in compass, containing the stations of two, three, or more preachers, according to circumstances; one of whom was appointed assistant to Mr. Wesley, with power to expel and admit members, form annual lists of the society, hold quarterly

meetings with every class in the circuit, and superintend all the meetings and general affairs of the community. The preachers, at first called Helpers, were originally admitted on probation for a year; during which they were to preach at least once before Mr. Wesley, and on being approved, were called to their work by the Conference. Some at first continued to follow the trades to which they were accustomed; but this, except in the case of the local preachers, was soon forbidden. A preacher, on being admitted into full connexion, was required to subscribe annually to a preacher's fund: if he withdrew from the society, the entire amount of his subscriptions was returned; if he became disabled, it ensured him an annuity of not less than ten pounds, and on his death a sum not exceeding £40. was paid to his widow. The local preachers, the lowest order of the Methodist ministry, were in some cases the probationers for a higher rank, and in others, persons in business who devoted only their Sabbath-days to public labour. The preachers of the circuit were to approve of them before they could exercise their labours, and the assistant in all cases to appoint their station.

The people were divided into classes and bands. The class leader, on the system being fully organized, was directed to keep a written account of the spiritual state of his class (of about ten or twelve persons), which should be produced weekly to the preachers. He was appointed by the assistant. Every quarter the leader was to issue a printed class-ticket, containing a text of Scripture, and a letter of the alphabet, for which the members paid one shilling; and this was considered a badge of regular membership. The ticket was to be renewed every quarter, and the letter changed. The classes were subdivided into bands; in which the men and the women, the married and the single, met separately, and engaged to ask each other as many and as searching *questions* as may be, concerning their state, sins, and temptations. A select band or society was also instituted, of persons who were described as "earnestly athirst for the full image of God, and who continually walked in the light of God." "My desire," says Mr. Wesley, on this part of his institutions, "was to have a select company to whom I might unbosom myself on all occasions without reserve, and whom I could propose to all their brethren as patterns of love, of holiness, and of all good works." Watch-nights and love-feasts were also appointed to be held once a month: the former as solemn seasons of prayer and exhortation; the latter to commemorate their unity and happiness, by taking "a little plain cake and

water" together. The preachers were always directed to preside at these meetings, which were generally confined to the members of the society.

The *localization* of Methodism was well provided for by these institutions. In England it advanced northward at an early period of its career, by the exertions of John Nelson's singular talents. Mr. Wesley's own loco-motive life was spent almost entirely in his native country; and when he first went into Scotland, in 1751, he seems to have taken the unusual resolve of seeing and hearing, and saying nothing: but our northern neighbours had received Mr. Whitfield ten years before with considerable courtesy; and although the Seceders were occasionally against him, Wesley was invited into the kirk, and heard in Scotland with considerable attention. For some years, however, he had established but two societies north of the Tweed. Mr. Southey has rightly observed, that Methodism was but little wanted in Scotland, as compared with England; and that the founder of its Arminian branch seems to have possessed a strange aversion to the Scotch character. In Wales he had both more ignorance and more warmth to work upon. He speaks of a great desire for the Gospel being there united with as much ignorance of it, in nine-tenths of the people, as is found in a Creek or Cherokee Indian, and greatly lamented his own ignorance of the Welch language, which at first retarded his progress: but some few of the clergy patronized his cause, and the people testified their ardour by the exhibition of a new species of enthusiasm, under his sermons. On the preaching being concluded, any one of the people was suffered to give out a stanza or two of a hymn, which was sung over and over again to the extent of thirty or forty times, and until the congregation at large became agitated by passion, and finished the service by leaping up and down in the most frantic manner for hours, as is still the common practice of a Welch sect, hence called Jumpers. His societies in Wales amounted, however, at the period of his death, to but two or three.

Ireland, for whose degraded and abandoned moral state Methodism would seem to have promised a very suitable specific, was first visited by Wesley, with considerable prejudices in its favour, in 1747. Mobs and nicknames followed him at first, as in England; and a magistrate at Cork publicly encouraged the rioters against the swaddlers (as the Methodists were called), because, though the Papists were "to be tolerated, they were *not*." Depositions to the most

violent outrages were utterly rejected by the grand jury, who actually preferred bills against Charles Wesley, and nine of his Methodist brethren, as common disturbers of the peace; and prayed that they might be transported! A like persecuting spirit was exemplified in various places by the Catholics; a spirit whose violence was not decreased when Thomas Walsh, a Roman Catholic schoolmaster, in the county of Limerick, became a convert to Methodism, long one of the most distinguished and successful of its public teachers, though he died a martyr to his exertion before he was quite thirty years of age. Mr. Wesley lived, however, to say of Ireland, "The scandal of the cross is ceased; and all the kingdom, poor and rich, Papist and Protestant, behave with courtesy, nay, and seeming good will."

Arminian Methodism was first preached in America by an Irishman, Philip Embury, of New York, who formed a regular society there in 1768. At Philadelphia, a Captain Webb shortly afterwards formed another; and application for preachers was made about the same time to Conference from Charlestown. In 1771, the success of two of his preachers in America made Mr. Wesley hesitate whether it was not his duty to follow them; and two years afterwards we find a Philadelphia Conference enrolling near a thousand members in its different societies. But the success of the cause was greatly retarded by the rupture between the colonies and the mother country, and by the exertions and writings of its great champion in favour of the latter.

The English itinerants were for awhile wholly silenced, and their lives endangered; but two or three native preachers persevered; and in 1777 they had 40 preachers, and 7000 members in class.

At the period of the peace in 1783, a curious question was referred to Mr. Wesley—the possibility of providing an episcopal church, or rather of episcopizing Methodism, in America? His steps in this affair, he tells us, were regulated by a conviction he had long entertained, that bishops and presbyters were of the same order; and by the practical consideration, that as his American brethren were now "totally disentangled both from the state and the English hierarchy," they were at full liberty to follow the Scriptures and the primitive church. Somewhat contrary to the principles thus avowed, he summoned Dr. Coke and Mr. Creighton, two episcopally ordained clergymen, to meet him at Bristol; and there himself ordained the former superintendent, and Richard Whatcoat and Thomas Vasey presbyters, of the



American provinces, furnishing them with credentials very episcopally, and even archiepiscopally written.

In 1789 (two years prior to the death of Mr. Wesley), he numbered 43,265 followers in America. Our West India Islands, through the occasional visits of Dr. Coke and his fellow-labourers, had fourteen preachers stationed in them at the same period, and about 6000 Methodists in society.

Both the brothers resolved in middle life to marry, although John had publicly advocated the remaining single for the kingdom of heaven's sake. This he always thought the gift of but a few; happy had it been for himself had he contentedly remained amongst the number. The object of his choice was a widow lady of independent fortune, which he insisted should be wholly settled on herself, while on his part it was stipulated, that he should not preach one sermon, nor travel one mile less, on account of his new engagement. Charles had more rational views, it would seem; as, while his brother's marriage was the source of perpetual disquietude to him, and concluded in a separation, he settled himself in the comforts and duties of domestic life.

The Rev. J. Berridge, of Everton, and the Rev. Mr. Hickes, of Wrestlingworth, were clergymen of the church, and resident vicars of those parishes, who became, on a small scale, coadjutors with Mr. Wesley at this period. Four thousand individuals are said to have been converted under their ministry in the course of twelve months; and no part of the history of Methodism abounds with more extraordinary details. The first of these gentlemen fairly preached himself out of his own church, which would contain but a small part of his hearers, and travelled round the country, preaching sometimes in churches, and sometimes in fields, to the great annoyance of his more regular and canonical brethren. Mr. Berridge finally joined the Calvinists.

At about the same time two mitred opponents entered the field against Methodism; Bishop Lavington, in his "Enthusiasm of Methodists and Papists compared," and Bishop Warburton, in his "Doctrine of Grace;" to both of whom Wesley replied;—approaching more nearly, in his answer to the latter, to a direct assertion of miraculous agency attending the preaching of the Methodists, than in any other part of his works.

Mr. Charles Wesley after several years of quiet services at the Foundry, lived to officiate for a short time at the City Road Chapel, where he excited some jealousy by supplanting

the itinerant preachers. He seems to have disapproved of the separation from the Church, which he perceived to increase with his brother's success; and writes to him, to convince the lay preachers, if, says he, "you *can*," that they want a clergyman over them to keep them and the flock together. Against the band meetings, or subdivisions of the classes, he protested with great ardour. Having served his generation, in no ordinary degree, this worthy clergyman descended calmly into the tomb, in the 80th year of his age, and was, at his own particular request, buried in the consecrated earth of Mary-le-bone churchyard, his pall being supported by eight clergymen of the Church of England.

His brother John was in many respects one of the most remarkable old men that ever fell under the mortal stroke. On entering his seventy-second year, he states, that he found his nerves firmer than when he was at forty, and his strength not less. "The grand *cause*," says he devoutly, "is the good pleasure of God; the chief *means* are, my constantly rising at four for about fifty years; my generally preaching at five in the morning (one of the most healthy exercises in the world;) my never travelling less than 4500 miles a year." To these means he adds, at another time, "the ability, if ever I want, to sleep immediately; the never losing a night's sleep in my life; two violent fevers and deep consumptions; these, it is true, were rough medicines, but they were of admirable service, causing my flesh to come again as the flesh of a little child. May I add, lastly, evenness of temper? I feel and grieve, but, by the Grace of God, I *fret* at nothing!" His seventy-eighth year," he says, found him "just the same as when he entered his twenty-eighth." On his eighty-sixth birth-day he first acknowledged, "I now find I grow old. My sight is decayed; so that I cannot read a small print, unless in a strong light. My strength is decayed; so that I walk much slower than I did some years since. My memory of names, whether of persons or places, is decayed, till I stop a little to recollect them." On the 17th of February, 1791, he caught cold, on returning from the public services at Lambeth; but would not be deterred from preaching on the following Wednesday, after which he went into a sort of lethargic decay, until the end of the month, and died, at his house in the City Road, on the 2d of March, in the 88th year of his age. At the period of his death his societies in England and Wales included 76,968 members, and 313 preachers; and in the United States, 57,261 members, and 198 preachers.

Since the death of their respective founders, both

branches of Methodism have undergone considerable changes. These we had intended briefly to notice in the present article; but as they are not strictly connected with Mr. Southey's work, and our observations have already extended to an unusual length, we must defer to another opportunity, and shall probably introduce into a different department of our journal, what we had intended to say upon this subject.

On the whole, of the two leading *systems* of Methodism, as they were left by their founders, our readers will judge according to their own habits and connexions; and many will attach a degree of importance to the doctrines in controversy between them, with which no other part of either system, no better or worse modification of church discipline, will be thought to compare. Others will hail that which is at once common to both systems, and ever suited to the wants of a fallen creature—a *testimony to the necessity of a change of heart in all men*—as a light from heaven! The existing state of religious parties in England, at the period of the dawn of Methodism, will render this, we should be disposed to contend, the redeeming point of its early history. This, at least, was plainly preached throughout the land. Did it awake a thousand jealousies and evil passions, because it disturbed the profane in their works of darkness, and the pious in their dreams? Did it break through clouds, and call up clouds of error and enthusiasm, on its first appearance? Still it was the light of life. Angels minister the law no more. Every great moral reformation of mankind, since visions and prophecy have ceased, seems destined, by its innovations, its irregularities—and by *some one* capital feature of Divine wisdom and simplicity pervading it—at once to attest its almighty Author, and that he employs but human agents in its accomplishment—but ordinary human agents, as compared with the primitive teachers of Christianity\*. The reformation of Protestant Europe in the fifteenth, and of England from semi-popery and infidelity in the eighteenth century, both proceeded in this way. The one proclaimed its justification by faith, as the *articulus stantis vel cadentis ecclesiæ*; the other our Saviour's own introductory message—"Ye must be born again:" and each had its qualifying mixture of human imperfection and real fanaticism about it. The reformers could persecute, and the Methodist leaders throw their hearers into convulsions, and take pleasure in the success of their measures. We need not inquire which was

\* See the beautiful imagery of the Apocalypse, chap. xxi. 14—16.

the greater error. Are neither Whitfield nor Wesley entitled to be placed on an exact level with Martin Luther in history? Had they less general steadiness of character, less comprehension of mind, less caution? We must think so. But they were noble spirits, with all their human frailties. John Wesley would have done more for the highest interests of man, without the assistance of a Martin Luther, than Philip Melancthon; and with a Knox, a Zwingle, or a Bucer, the Methodist leaders may be honourably compared. The great peculiarities of the Christian faith, which they kept always in view, were singularly like the cardinal points of Luther's doctrine and early efforts. "HE pointed out the distinction between the law and the gospel," says Melancthon\*; "he refuted the Pharisaical error, at that time inculcated both in the schools and in the pulpit, that men may merit remission of sins by their own works, and become righteous before God. Thus he directed the minds of men to Jesus Christ; and, like John the Baptist, pointed to the Lamb of God who taketh away the sins of the world." Could any language more aptly describe the state of religion in England at the period of which we are writing, and especially in that church in which the champions of Methodism arose? Some of the most popular sermons of the day, those of Atterbury, taught, "That the virtue of charity [i. e. alms-giving, or at most a truly benevolent disposition] is of so great a price in the sight of God, that those persons who possess and exercise it, in any eminent manner, are peculiarly entitled to the Divine favour and pardon, with regard to *numberless slips* and failings in their duty, which they may be otherwise guilty of: this great Christian perfection, of which they are masters, shall make many little imperfections to be overlooked and covered; it shall *cover the multitude of sins*." What Melancthon proceeds to say of Luther might be almost transcribed, word for word, into the history of either of these great Methodists. "This revival of important truths procured him a very extensive authority, especially as his conduct corresponded with his instructions, and they proceeded not merely from the lip, but from the heart. This purity of life produced a great effect upon the minds of his hearers, and the old proverb was verified, *Σχεδόν, ὡς εἰπεῖν, κυρίω τα τὴν ἐχει πιστὴν τὸ ἥθος*. "Piety makes the speech persuasive." Wherefore many worthy men, influenced by the excellence of his doctrine and the sanctity of his character, were afterwards induced to comply with

\* Preface to Luther's Works, vol. ii.

some of the changes which he introduced in certain established ceremonies. Not that Luther at that time meditated an innovation upon the customary observances, or broached any alarming opinions; but he was illustrating more and more the doctrines so essential to all, of *repentance*, the *remission of sins*, *faith*, and salvation by the *cross of Christ*."

From the *men*, perhaps, we are at least sufficiently removed, those of us especially who have no personal connexions with either of their systems, to estimate their relative characters with fairness. If some of the traits on one side of the picture (that which Mr. Southey could willingly cast into shade) be not thus perpetuated, their fast-fading colours seem to threaten their being for ever lost. Wesley, with the exception of his credulity, was the greater man; Whitfield the more consistent Christian. The one boldly and most disinterestedly thought and acted for himself all his days, and discovered talents for legislation and for government that would have raised him to eminence in any profession and in any country; but he began to teach Christianity according to his own settled and final convictions on the subject, and to reprove the want of it in other teachers, long before he was himself established in its elements—before he was a Christian. The other, of no extraordinary powers of mind, first learned to apply to his own heart all that ever he contended for as the vital doctrines of the faith—was convinced and converted to them in the way in which he preached conversion—and then he taught them. Wesley was the greater divine and more accomplished scholar; better learned in his Aristotle, in biblical criticism, and in all that invaluable class of books which the Christian minister may and ought to read *around* his bible: perhaps he was equally well acquainted with his rival with the letter of the Scriptures themselves; but Whitfield was the greater and more efficient Christian preacher; if not more at home in the bible, he was less *from* home with regard to it; he had to depend more on "the bible, and the bible only." Witness the clear, convincing, but unimpassioned addresses, the guarded syllogisms, and original phraseology of the one; and the prominence of Scripture phraseology, the paucity of almost all other peculiarities of style, but, above all, the yet extant recollections of the *manner* of the other, when he would

"Point the word of promise at the heart."

What is the marvel of the entire comparison in our view is,

that the more logical was the more credulous man, while the orator who most addressed the feelings was least deluded by them.

We should not omit to notice, that a brother bard of Mr. Southey, who better understood the characters of these great men, COWPER, has devoted two exquisite passages of his poems to the delineation of them\*.

Mr. Southey is evidently partial to Wesley: — he admires, but he neither loves nor venerates him; he reminds us of Erasmus's good opinion of Luther. "God had sent him to reform mankind," he owned, "and the man's sentiments were true; but his course was *invidious*, because he at once attacks the bellies of the monks and the diadem of the Pope. It grieved him that a man of his *fine parts* should be rendered desperate by the mad cries and bellowings of the monks." The poet laureat may not thank us for the compliment; but we see very much of his temper respecting Mr. Wesley, as a whole, in the epistles of Erasmus to the Elector of Saxony, and others, respecting Luther. What said the reformer to all this? Just what a sensible Methodist might say to our biographer. "I shall not complain of you for having behaved yourself as a man estranged from us, to keep fair with the Papists, our enemies. Nor was I much offended, that in your printed books, to gain their favour, or to soften their rage, you have censured us with too much acrimony. We saw that the Lord had not conferred upon you the discernment, the courage, and the resolution to join with us — and therefore we dare not exact from you that which surpasses your strength and capacity. We even bear with your weakness, and honour that portion of the gift of God which is in you†."

For Mr. Whitfield, Mr. Southey has not even the cold and inconsistent admiration he expresses towards Wesley; and from Calvinism he is bigotedly averse. Having quoted from Mr. Wesley what *he* calls the sum of all that Zanchius and Toplady had said on predestination, our impartial biographer adds—

*"This is the doctrine of Calvinism, for which DIABOLISM would be a better name; and in the WORST and BLOODIEST IDOLATRY that ever defiled the earth, there is nothing so horrid, so monstrous, so impious as this."* [Vol. i. p. 371.]

And *this* is "neither extenuating nor exaggerating any thing;" *this* is Mr. Southey's "accuracy" in reporting on a controverted subject; Mr. Southey's "*sense of duty!*" We

\* See the character of Leuconomus in his poem of "Hope."

† Luther's Letter to Erasmus, in 1524.

lift up both our hands, with Whitfield and with Bishop Horsley\*, to protest against the revival of such phraseology in religious controversies. Who can reason with it? What obscurity in the subject does it ever help to clear up, or whose understanding? Whom does it prepare to abandon error? What *heart* to revive truth or improve it? When our author shall be prepared to answer these questions, we shall not be afraid to break a lance with him in defence of Calvinism.

Mr. Southey is not equal to the task of becoming the historian of Methodism. He has neither eyes nor ears for the moral phenomena involved in it, but as matters of human policy and *present* national good. Hence he sees in it stranger portents than ever Shakspeare described:—now he courts it, now he fears it;—now he believes all the ghostly knockings that were heard in the parsonage of the elder Wesley to be supernatural—anon he discards the agency of the Holy Spirit of God in renewing our nature, and “will not believe it, *though one rose from the dead.*” Hence he sees those opposite moral and *physical* qualities in Methodism, that no other man ever saw at work together—“high fever” and close “ambition;” “austere notions,” and the love of “cordials;” “a dangerous doctrine,” which yet opened “the living spring of piety” in the heart: and hence Methodism, strange to say, is sometimes “a dangerous disease,” and sometimes “intolerable physic.” Mr. Southey is quite clear, that when Methodism, in London, had reached its highest point of extravagance, it produced upon “susceptible subjects” a *bodily* disease, “peculiar and infectious:” he pronounces with all the gravity of a physician upon the pathology of this malady, and prescribes for it with all the confidence of an empiric.

These volumes altogether form a sort of gallery of portraits and caricatures of Methodism, grotesquely arranged; and the latter largely predominating. Their merits are bright, good colouring, and excellent frames. The artist confessedly works from other paintings, and never from the life. We should fear, indeed, that he would tremble too much for

\* “If ever you should be provoked,” says the bishop in his last charge to the clergy of St. Asaph, “to take a part in these disputes, of all things I entreat you to avoid, what is now become very common, acrimonious *abuse* of Calvinism and of Calvin. At least take special care, before you aim your shaft at Calvinism, that you know what is Calvinism, and what is not; lest, when you mean to fall foul of Calvinism, you should unwarily attack something more sacred, and of a higher origin!”

business before a real Wesley; and even under a Whitfield, be possibly inclined to pray rather than to paint. Yet some characteristic features are always retained; and he rarely sins malignantly either against truth or taste. In circles where a living Methodist would be thought to spread the contagion of which Mr. Southey speaks, the work will give some notion of the capabilities and possible influences of such an unhappy being;—to intelligent religious men, it will communicate no information, and little pleasure.

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[The unexpected delay which has occurred in the appearance of the second volume of Dr. Smith's Scripture Testimony to the Messiah, prevents our noticing that work until our next Number, as we were unwilling to separate the two volumes, and hope by that time to be able to give a review of both.]

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## AMERICAN LITERATURE AND INTELLIGENCE.

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WHEN we announced, in our Prospectus, that our connexions in America led us very confidently to expect important assistance from that interesting quarter of the globe, we felt persuaded that our trans-atlantic friends could abundantly enable us to redeem the pledge we had given to the British public, of making them better and more accurately acquainted with the history—the legislature—the literature—the manners—the actual condition, moral and religious, of that great branch of the same common family which peoples a large portion of another hemisphere, than mutual prejudices, and the want of a common channel of information, had hitherto permitted them to become. It is, therefore, with unfeigned satisfaction we acknowledge, that our most sanguine expectations have been more than gratified, by the promptitude and liberality with which our correspondents there have supplied us with intelligence, with which we could easily and advantageously fill a far larger space of our journal than we can allot to it, though we have considerably extended the original limits of this department of our work.

Whilst we carefully suppress every thing that is personal or complimentary in their communications, we should be



doing injustice to the warmth with which some of the most eminent of the literary characters and philanthropists of America, laymen as well as clergymen, have hailed the appearance of a publication, one of whose avowed objects is the furtherance of a good understanding between the two countries, did we not give one extract, by way of a specimen, from the letters we have received in commendation of our design:—

“I read your prospectus of ‘The Investigator,’” says a clergyman of Boston, whose name would do honour to any journal, “with deep interest, and have since read it to several literary men. It is most gratifying to us on this side of the Atlantic, to learn that such a work is to commence among you, on two accounts.”

The first we pass over, for a reason above stated; the second is—

“We have also full assurance, an assurance most gratifying to our *national* feelings, that justice will be done to the learning and piety of our country.” “The independent church of England,” he afterwards remarks, “the congregational church in New England, the Presbyterian church of our middle and southern States, and the church of Scotland, (in its better state), have nothing to divide, but every thing to unite them. It is the earnest wish of our most distinguished clergy in New England, that a more free and familiar intercourse was kept up between you and us, that we might know each other better, and love each other more.”

It is only, we are persuaded, for want of knowing each other better, that our esteemed correspondent does not add to this list a very large portion of the established clergy of England, partakers of the like precious faith, and fellow-labourers with their dissenting brethren in every work of charity and labour of love. We, however, know, and “esteem them very highly for their work’s sake;” and it shall not be our fault, if they are not known and highly esteemed in the new, as they deservedly are in the old world.

Our friends have not, however, satisfied themselves with commendations of our plan, and wishing us good speed in carrying it into execution. Short as is the interval since we first solicited their aid, in furnishing materials for the work we had projected, our table is literally covered with their communications; and we must hasten, without further preface, to select and arrange the most interesting and recent intelligence with which their kindness has furnished us.

The STATE OF RELIGION first demands our attention; and on this point we are enabled to lay before our readers

some new and authentic information, from the proceedings of the "General Assembly of the Presbyterian Church of the United States of America," at their session held at Philadelphia in the month of May last: —

"This judicature," says a respected clergyman of that church and city, "is a representative body, from the Presbyterians in our extended Union. We have upwards of one hundred thousand communicants in our connexion, and about eight hundred settled pastors. In this number we include none of the New England churches, which hold intercourse with us in our general assembly, and none of the Associate, the Associate Reformed, the Reformed Dutch, the Reformed or German Lutheran Presbyterians, in the United States."

Over the deliberations of this highly respectable body this year presided, as moderator, the Rev. John H. Rice, D. D. of Richmond, in Virginia, who opened their sittings with a sermon, from Romans, xiv. 19. "Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another." From the first part of this excellent discourse, distinguished throughout by the Christian, and catholic, and anti-sectarian spirit, which we so much love wherever we find it, we hope on a future occasion to give some interesting extracts, on the manner in which ecclesiastical assemblies ought to obey the apostolic injunction, to "follow after the things that make for peace;" with some very pertinent remarks on their frequent violation or neglect of it. At present, however, our attention must be confined to the second division of the subject — the duty of all such assemblies to pay particular attention to the latter part of St. Paul's direction, as to "things wherewith one may edify another." The passage which we are about to quote at once harmonizes, in a very striking manner, with our own view of the primary importance of aiming at every possible combination of sound learning and genuine piety, and presents our readers with an insight into the present state of religion in America, and the zeal which its friends are exerting to maintain, to defend, and to diffuse the faith once delivered to the saints.

"It does seem to me," says its judicious moderator, "that while convened in general assembly, we ought to improve the opportunity afforded of bringing the talents and intelligence of the gifted geniuses and learned men among us, to bear on all our members, and exert a continual influence on society. Certainly, we are not doing all that it becomes such a body of men to do for the promotion of sound learning, in connexion with true religion, and in subserviency to her interests. Literature, according to the

direction which it receives, and the influence under which it operates, is either an efficient enemy, or a useful auxiliary to religion. This seems to have been always admitted in the Presbyterian church; and our predecessors made noble efforts for the time in founding and supporting institutions of learning. Their exertions and sacrifices may, on comparison with ours, well put us to shame. We have not carried out their plans. For a long time we have been, and even now we are in a great degree, dependent on Europe for works on theology, as well as on almost every branch of human science. But, if the indications of the times are not mistaken, a change is beginning to take place; and we may look for an annual increase of American literature. It will not be for the credit of the church, if other professions outstrip us in this race of improvement. But more than mere reputation is at stake. Philosophy, history, and poetry, must be made to feel the influences, and subserve the interests of evangelical truth, or they will be placed in direct hostility to it. Already, owing to the little interest that the clergy take in these important matters, they begin to assume the colouring, and receive the impress of infidelity. Nature, which, when well interpreted, bears her testimony in favour of Christianity, suffers violence, and is compelled to speak against it. The same remark may be applied to history and chronology. But in the mean time what are we doing? There are a few schools under the direction of religion; but what are they in such a country as ours? Their influence is salutary, but limited. Besides, among a reading people, books are instruments of greater power than schools. The character of our literature, then, deserves most serious attention. But it deserves particular consideration, that there is a set of men (and they possess great facilities for carrying on their purposes) who are making vigorous efforts to give to the whole literature of the country a direction in favour of what we do conscientiously believe to be fatal error. They have the sagacity to perceive, that the Americans are likely to become a great literary people; and, as the tree of science is just shooting up, it is their effort and their aim to bend it to their own purpose. Rich in their resources, fully united in their schemes, and of course possessing the energy of co-operation, steady in their designs, they press forward, and hope for complete success. They expect to occupy the seats of learning, and direct the influence of literature. And now they are almost continually throwing into circulation something calculated to further their plans, to give the hue and tone to public sentiment that they wish. The Presbyterian church seems to be strangely indifferent to this important matter. We are either contending one with another on subordinate affairs, or are occupied with personal and private concerns, and care for none of these things. I repeat, then, it does seem to me, that one of our most important duties, in the present posture of affairs, is to seize the opportunity afforded by

the general assembly, to form such a combination of the talents, and learning, and piety of the Presbyterian church, as will bring them to bear continually, and with all their weight, on the great body of the people, and thus promote their edification. The interests of evangelical truth, the interests of the church and the country, require this of us. But an undertaking of this kind ought to be engaged in and conducted on truly liberal and comprehensive views; it ought to rise above all party feelings; above the minute differences that prevail among evangelical men; it ought to discard the metaphysical subtleties and impalpable distinctions of system-making, and support the common doctrines of Christianity, that were handed down by the apostles, and revived at the Reformation. At the same time, it ought so to attend to the progress of science, and the prevalent literature of the age, as to make it interesting to men of letters. A work like this is most urgently demanded by the times. The vital principles of Christianity were, perhaps, never exposed to greater danger in this country than they are at present. The very circumstance that religion is becoming fashionable, is one that may alarm us. We have in this country nothing to bind men to the support of sound orthodox divinity, but a feeling that this system of truth is necessary for the peace and salvation of a sinner. Socinianism\* is the religion exactly suited to a man who wishes to escape the odium of infidelity, and yet maintain the pride of his understanding, and indulge his favourite inclinations. It will find friends on every side. Its acute and industrious advocates perceive where their advantage lies, and they will make the most of it. The pestilence will spread like wild-fire. At our own doors, and by our own fire-sides, we shall have to maintain the contest with this most formidable enemy of "the faith once delivered to the saints." Considering the great extent of country and its population committed to our care, and the smallness of our numbers, it is impossible for us to render personal service every where. It is our duty, then, to embody our best thoughts and best feelings, and present them to all who can and will read through our country; to address our fellow-citizens not merely in evanescent words, but permanent writings. By zeal, talents, and industry combined, we may thus exert a continual influence, may give to ourselves a sort of pluri-presence, that in a considerable degree may compensate for the paucity of our numbers, and the limited extent of our personal exertions. Are these plans visionary? Why should they be thought so? Are we as a body incapable of enlightening the public mind, and giving direction to the public taste? Then

\* *Socinianism*, is used not to designate those who adopt the peculiar sentiments of Socinus, but as a generic term, including all who deny the divinity of our blessed Lord and Saviour, the doctrine of atonement, the depravity of human nature, and the necessity of regeneration and sanctification by the Holy Spirit.

certainly we ought, with increasing zeal, to follow the things whereby one may edify another. Is the situation of our country thought to be such, that schemes like these cannot be executed? The energy of Socinianism will shew us the contrary. Are we so divided, so intent on local interests and personal schemes, that we cannot be brought to co-operate with sufficient zeal and perseverance? Then our Jerusalem is, in its present condition, like the ancient city, within which were divisions and contention, while without it was beleagured by Roman armies. I am sometimes afraid, too, that the enemy will succeed; that here the banner of Socinianism will be unfurled, and wave in triumph. Had such fears been expressed in the days of Mather and Elliott, the prophet would, perhaps, have been laughed to scorn. *But look at what was once the scene of their labours, and the theatre of their triumphs. Look at the present state of once flourishing Presbyterian churches in England! Look at Geneva!* It is necessary that something should be done. As far as the influence of the clergy is separated from the general literature of the country, and it falls into other hands, infidelity, in some form or other, is almost sure to prevail; it will be broad, open, unblushing Deism; or it will try to wear the garb, and assume the port and bearing of Christianity; it will be insinuating and sly; talk much of moderation, while violence is in its heart; and of liberal views, while all its feelings are sectarian; and of the pure morality of the Gospel, while it is a very free liver;—and it will misname itself Unitarianism. In some form infidelity will prevail. Aware of this, we ought to go forth in all the strength with which God has endowed us, and all the zeal of which we are capable, and seize on every point which will give us any advantage in the conflict that we have to sustain.” [pp. 16—20.]

The *motives* to this activity are very forcibly stated in the closing paragraphs of a discourse, of which, for the present, we reluctantly take our leave with one short extract:—

“ Verily, we are loaded with a mighty responsibility; great interests are committed to us. We may be instrumental in effecting good, or doing mischief, which will be felt for ever. *Here* is our opportunity, and *now* is our time. Ministers of the Gospel are dying men. Of this we have abundant evidence, in the reports which annually come up to the Assembly. Lately we have heard of the departure from this life of some who were dear to us; and from whose labours of love, and active zeal, we fondly anticipated great pleasure for ourselves, and much good for our fellow-men. But it has pleased God to order otherwise. They are gone—and we must soon follow them. In the recollections of a dying hour, our conduct, as officers in the church of Jesus Christ, and members of this judicatory, may bear an important part. *Here* is our opportunity, and *now* is our time.

"The names numbered in this, will never be numbered in another general assembly, until we all meet in one very differently organized, and held for a different purpose. If it please God to spare us, we shall perform our part, and then go away, to meet no more until we meet at the tribunal of God.—There every heart shall be laid open, and every motive will appear. Brethren, let us follow the things that make for peace, and things whereby one may edify another."

The necessity for these, or some such exertions, will be evident to every one who has the slightest acquaintance with the rapid progress which Socinianism has been making, of late years, in some of the states of the American Union; a fact to which we shall at some future period devote our particular attention. That it deserves consideration, our readers will not doubt, when we inform them that a letter is now lying before us from one of the largest seaports of America, "written," says our correspondent, "on the evening of a day in which all the clergy of our state have met in this town, with only two orthodox congregational clergymen in the place."

But if error has gained its thousands, we rejoice in the cheering prospect held out to us in the "Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Association of Connecticut, New Hampshire, Massachusetts Proper, and of the General Convention of Vermont," that measures have been taken, and are taking, from which we are warranted in expecting that the Gospel of truth has gained, and will continue to gain, in America, its tens of thousands. This official document contains so interesting a summary of the present state of the leading institutions of the country for the promotion of the glory of God, and the manifestation of goodwill to men, that we are persuaded our readers will be highly gratified by our laying the greater part of it before them:—

"From the general view of the state of our church presented to the assembly at its present meeting, we perceive that the numbers within its communion are increasing daily. Entire churches, and that in large numbers, are yearly added to those already formed; while, at the same time, these latter have in some cases more than doubled the number of their members within a single year. The evidences of ministerial fidelity and zeal exhibited by the state of our congregations generally, afford an encouraging ground of hope for the interests of truth and righteousness throughout our land. But what greatly strengthens that hope, and gives it the aspect of moral certainty, is the deep and general conviction which begins to pervade the church on the subject of ministerial education.

Christians are at last awaking to that vital interest of Gospel truth, the providing and perpetuating in the church (so far as this belongs to human means) of a well-furnished and able ministry. Societies with this design are formed, or forming, in every part of our connexion: the hand of encouragement begins to be extended to youthful piety and ardour; and many a mind of genius and power, which would have been utterly lost to the church's service, is now rescued from ignorance and obscurity, and rapidly fitting for the most important stations in her public weal. Our seminary at Princeton has numbered within the past year seventy students, and many more are in training throughout the church, with an ultimate view of entering the seminary. That invaluable school of sacred learning exhibits whatever of piety and of promise its most ardent friends could reasonably expect, and the students who have gone forth from it have already proved blessings to the church.—The education society in the western Presbyteries of New York, and the general board of education organized under the inspection of the general assembly, have eminently contributed to the furtherance of this sacred cause: while the outpouring of the Holy Spirit on more than one of our colleges, gives cheering evidence that it is a cause which receives the notice, and enjoys the smiles of Zion's King. In Union college, from twenty-five to thirty students have within the year become the hopeful subjects of converting grace. In the college of Athens, in Ohio, twelve have been added to the number before pious, making that number upwards of thirty: Hamilton college contains fifty young men who are supposed by its president to be religiously impressed: and we are happy to learn, from our eastern brethren, that Dartmouth college exhibits much seriousness; and that in Williams college more than half of the entire number of its members are preparing to enter on theological studies. Among this extensive corps of the future servants of the cross, let us not forget about thirty students in the mission school at Cornwall, in Connecticut, and seven in the African school at Percipany, in New Jersey: the former are children of various heathen countries, the gift of a very marked and affecting providence to the Christians of America, and are destined to return to the shores and to the forests from which they wandered, richly laden with good for their native land; the latter are descendants of Africa, and hope one day to bring to their much injured mother, with the tears and confessions of America, her offering of recompense in the Gospel of the Son of God.

“But beside education directly ministerial, the assembly are rejoiced to observe, that religious instruction in general continues to be increasingly provided for the youth of the church. Bible classes are multiplying, and can never multiply too much; while Sabbath schools, one of the happiest inventions of the age, are every where extending their benign effects both on the teachers and the taught. New York contains nearly eighty of these

schools, and educates about nine thousand scholars; Philadelphia about fourteen thousand, Baltimore above eight thousand, and other cities in proportion. Nor can we forbear to mention, that within one of our Presbyteries, the opportunity for the reception of religious instruction afforded by these little nurseries of truth, has been embraced by many members of the Romish communion, who were prohibited from entering a Protestant place of worship.

"That spirit of multifarious benevolence which so eminently marks the present era throughout Christendom, has of late addressed its compassionate regard to the condition of our seamen. Not only have tracts and bibles been distributed in numbers among our shipping, but places of worship have been opened in our Atlantic cities, expressly for the use of sailors and their families. The result has been gratifying beyond the most sanguine hope. Not only have that too long neglected class of men shewn themselves sensible of this mark of Christian remembrance, and willing to attend on public ordinances, (a privilege from which they thought themselves in a great measure excluded by their dress and appearance,) but they have listened with deep earnestness to the Word preached to them; tears have flowed over their hardy cheeks; and hearts, which no hardships could move, nor storms appal, have been broken and melted under the Gospel's gentle voice. The gratitude and affection they manifest toward their religious teachers, and the solicitude they evince for farther instruction, and for an interest in the prayers of Christian people, are truly affecting, and pungently rebuke the lukewarmness and apathy of those better taught, and more highly favoured. The effect upon their moral habits is immediate and striking, and has drawn expressions of the utmost astonishment from their former employers. The assembly would suggest whether these men might not be made of essential use in the diffusion of the Scriptures, and the furtherance of the missionary cause.

"The missionary spirit is another distinguishing characteristic of the age. Dissolving the worst rigours of sectarian bigotry, the spirit of missions, which is emphatically the spirit of heaven, has directed toward the miseries of perishing millions that zeal which had been worse than wasting itself in contests between the members of Christ. The assembly witnessed with exultation the triumph of this spirit in the formation, three years since, of the United Foreign Missionary Society; and they now rejoice in being able to state, that the exertions of that society have at length produced a mission which, from the marked circumstances of Providence in preparing its way, the spirit of devoted zeal which distinguishes its members, and the abundant prayers and offerings of God's people which have thus far accompanied its steps, bids fair for accomplishing the greatest and the happiest effects. A mission family, consisting of seventeen adults and four children, and con-



taining two ordained ministers, a physician, and a number of pious persons acquainted with agriculture and the mechanic arts, have taken their departure for the Arkansaw river, with the design of forming a permanent missionary establishment among the Osage tribe of Indians. The chiefs of the tribe approve and invite the mission; and the paternal smiles of our general government have encouraged a design so directly calculated to promote their civilization and moral improvement.

"But, while regarding, on one hand, the much injured aborigines of our own land, the church has not been unmindful, on the other, of a race among us who have a claim no less imperious to our compassion and our prayers. The Colonization Society have at length enjoyed the long wished for gratification of seeing a ship depart from the American coast, bearing to Africa a company of her descendants, enlightened and free, and destined, as they hope, to provide upon her benighted shores a sanctuary both for liberty and truth. The ship was sent out by government, and accompanied by an armed vessel for her protection. She has safely reached Sierra Leone, on her way to Sherbro, which is contemplated as the site of the proposed colony. The assembly, while contemplating these efforts abroad, think it right to add, that the condition of slaves in several districts of our own country is not without circumstances which in some measure relieve the picture of their general condition. Their religious education is in some cases assiduously attended to; they worship in the family of Christian masters; and numbers of them give the clearest evidence of being Christians themselves. Some of our southern churches contain in their communion three, and some four hundred slaves.

"The cause of domestic missions continues to receive that assiduous attention which its importance to our country so imperiously demands. The settlements on our extended frontier, and the destitute parts of our country in general, have received a large amount of missionary labour. Yet it is with equal pain and surprise the assembly are compelled to state, that although the field for such labours has during the year been widely extended, the funds of the board, instead of a proportionate increase, have experienced an alarming declension; insomuch that a less amount, by one-fifth, of missionary service must be distributed this year than was the last. They regret that the plan proposed by the last assembly, for the formation of societies auxiliary to the board, has operated in a manner very different from what was contemplated; and they earnestly exhort the Presbyteries which have taken this auxiliary form, to use their most assiduous efforts, that the collections for the general fund of the board shall not be impaired by that arrangement." [pp. 2—6.]

"The spirit of active and inventive benevolence, a benevolence which seems to seek and to watch for new forms of human want or

suffering, only that it may meet them with new forms of pity and of aid, continues to mark the period in which we live; and, notwithstanding the pressure of the times, in a very honourable degree to characterize our beloved and happy land. Female hearts and hands take, as heretofore, a prominent share in all these works of love. So many, indeed, are the associations throughout our country for humane and pious purposes of every form, that charity, where it has but a solitary offering, is almost bewildered in its choice. Among the institutions of this kind to which the past year has given birth, the assembly notice with pleasure the establishment of a school lately formed in Philadelphia, and which is now the third in our country, for the education of the deaf and dumb.

"The Bible cause is flourishing. The late annual meeting of the American Bible Society, presented a report which is calculated to gladden the heart of every believer. That noble institution continues increasingly to unite the affection, and concentrate the efforts of Christians of every name, and to evince the same spirit of enlarged philanthropy, and of vigorous enterprise, which so gloriously distinguish the parent society in Britain. May its means become as great as its plans are extensive, and its efforts, like its wishes, know no bound but the limits of the world.

"From communications made by delegates from the general associations of Massachusetts, Connecticut, and New Hampshire, and the general convention of Vermont, the assembly are happy to learn, that the Redeemer's cause continues to flourish among our eastern brethren. Many of the churches in their respective connexions have been visited with the special influences of the Holy Spirit. The theological seminary at Andover is represented as in a flourishing condition, and the spirit of Christian benevolence is increasing.

"In closing this report, the assembly congratulate the churches on the increasing proofs of the Divine goodness which have been experienced through the last year; they are not, indeed, without many reasons for humiliation, especially in the prevalence of intemperance in some of the districts of our country, and the prevalence of lukewarmness in others; but, though human sinfulness be but too conspicuous, Divine mercy is paramount throughout the scene. Yet, while they cannot but turn an eye of serene satisfaction on the growing strength and spiritual prosperity of that religious society over which they preside, they earnestly deprecate that strength should tempt us to presumption, or prosperity to pride. The extent of our communion, while it necessarily increases our influence as a body, exposes us to many countervailing evils. If the demon of party should ever haunt our councils; if sectional jealousies should hereafter arise to divide our strength; if, in wordy contest about what the Gospel is, we should forget the

charity, and lose the influence of the Gospel itself; or if, in seeking charity, we sacrifice truth;—this church, great, and wide, and flourishing as it is, may become a great and a wide desolation, a spirited ruin; wasted by error, and dilapidated by decay, our children may have to lift up their hands over its departed glory, and exclaim, "Alas, that great city!" That this melancholy fate (a fate which has already passed on many a church as confident of perpetuity as we can be) shall never be the lot of the Presbyterian church in these United States, the assembly confidently hope; but their hope rests not on men, but on God. The period of the world, the voice of prophecy, the aspects of providence, the relative situation of our country, all seem unitedly to point to a future glory of Zion upon our shores; yet in the soul-cheering prospect, let us not forget present duty, nor lose sight of our absolute dependence upon God; but, with meek hope, and chastened joy, let us watch, let us labour, but, above all, let us pray." [pp. 7, 8.]

We rejoice also to find from this narrative, that between seventy and eighty of the churches in this connexion have within the last year been the scenes of remarkable revivals in religion; in some of which above an hundred members have been added to the church at a single communion. The converts are stated to have given good evidence by their works that their conversion has been real, and that their faith has been genuine. Long, we could add, may they continue to shew forth their faith by their works!

The EDUCATION SOCIETY, here referred to, was formed in the latter end of the year 1818, under the title of "The Education Society of the Presbyterian Church in the United States, under the care of the General Assembly;" its sole object being "to furnish pious and indigent youth of the Presbyterian denomination, who have the Gospel ministry in view, with the means of pursuing their academical and theological studies." From an address circulated by the managers among the churches under the care of the general assembly, soon after the formation of the society, we regret to learn the great need of such an institution; it appearing that, though the field of ministerial exertion is daily and hourly increasing, the number of candidates coming forward to fill so honourable a post, is very little more than sufficient to supply the places of those who are removed by death. This, however, we trust, is not generally the case; and we would fain hope, that in the Presbyterian church of America the want of ministers will soon be supplied, by the same means which, in the congregational church of New England, have placed more than two hundred young men under the patron-

age of the "American Education Society," who are training them up to the ministry of the Gospel. Vigorous efforts are making for this purpose, and most heartily do we wish them success. We have not yet been put in possession of the report of the proceedings of the society for the last year; but from their first annual report, read at their meeting on the 29th of May, 1819, and communicated to the general assembly then sitting, for its information, we are happy to find that they had already five young men under their immediate care.

"Two of them," says the report, "are members of the college in Princeton, who are expected to graduate at the expiration of three more collegiate terms; and who, but for the timely aid of this society, or assistance from some other fountain of Christian charity, would have been under the necessity of leaving their academical course of studies unfinished. The *third* is a promising young man, who, as soon as he comes of age, will probably be able to refund what we shall find it necessary to loan him before that event. The *fourth* is a young man of colour, now under the care of the Presbytery of Philadelphia." [p. 5.]

With such early encouragement to cheer them in their course, we hope that there will soon be little ground for the apprehension of the managers, that, "from present appearances, there will always be a much greater scarcity of pecuniary means than of suitable persons to be assisted." The latter, we trust, will not diminish, while there is need of their services in the great field of Gospel exertions, which will not, we fear, in our days, or even in those of our children's children, be overstocked with labourers: may the former be increased to a hundred, and even a thousand fold, if it be needed, is our ardent wish for the prosperity of the churches of our American brethren. Some indications of the realization of this wish we would willingly gather from the fact, stated in the report before us, of several Presbyteries having already formed themselves into auxiliaries to the society, and of others preparing to follow their good example, as we doubt not but that ere this, they have done in considerable numbers. We confess, however, from the experience which the progress of British philanthropy has afforded us, that we place a yet firmer reliance on the deep interest which the American ladies have taken in the success of the infant cause. Our fair countrywomen must forgive us, also, if we endeavour to excite their emulation by a reference

to a practice of their transatlantic sisters, well worthy of their imitation. From the report of the society now more immediately under our notice, and those of other religious and benevolent institutions to which we shall hereafter have occasion to refer, it appears that in America a custom very generally prevails, for the females of different congregations to raise a subscription among themselves, to make their pastors subscribers for life to such societies as they have the will, more fully than the means, to support by their pecuniary donations, though these donations are necessary to give them that right of interference in the management of the affairs of those societies, for which their talents, their situation, and their influence so pre-eminently qualify them. "These daughters of Zion," as they are, we trust, not incorrectly termed, in the report to which we have alluded, "indulge," to avail ourselves of its apt phraseology,

"The grateful feelings of their own souls, while they honour their pastors by making them members of Bible, Missionary, and Education Societies, which cause the Gospel to be preached to the poor, and the thirsty to drink at the wells of salvation." [p. 6.]

We are not without a very sanguine, and we must be permitted to add, a disinterested hope, (for it is on the lay portion of our editorial band that the compilation of the American intelligence is at this time devolved,) that this most appropriate channel for the exercise of female benevolence will not be confined to America; but that, ere long, we shall read with pleasure in the list of subscribers to our British institutions, as we now do in those of the descendants of Britain on the shores of the Atlantic, "The Rev. Mr. —, by a few ladies in his congregation;" "the Rev. Mr. —, from a female praying society in his congregation;" "the Rev. Mr. —, from the teachers of the Sabbath schools association in his church;" "the Rev. Mr. —, from the ladies in his congregation." There are in Great Britain hundreds of pious ministers poor in this world's goods, but rich in the treasures of the kingdom of heaven, and rich in them too for the edification of their flocks, whose liberal hearts would be greatly rejoiced by so delicate a mark of the esteem of their hearers. For our edification, (for we trust that none of our readers will be ashamed to learn from those who acknowledge themselves to be but as children treading in a

parent's steps,) we transcribe also, from the constitution of this society, the following article :—

“In case any young man who may receive the pecuniary aid of this Society shall, by his own fault, fail of entering the Gospel ministry, he shall, when able, refund to the Board of Managers the whole amount of expense incurred by them in his education, if called upon for that purpose.” [p. 8.]

We regret that circumstances should ever have occurred to render it advisable for the conductors of our theological seminaries in England to consider, whether the adoption of some such regulation might not be a measure of prudent precaution. We say not that it would be; but, from facts which came to our knowledge not very long since, we cannot but think the matter worthy of attention. But be this as it may, we are at all events assured, that whenever a young man, thus situated, possesses the means of acting upon the equitable principle here laid down, he will require no compulsive regulation to point out to him the path, at once of honour and of duty. We know that a gentleman, who from his talents and his learning now ranks deservedly high, as a preacher, amongst the English Unitarians, though educated in one of the academies of the Calvinistic dissenters, did pursue the upright and honourable course which we recommend; and we hope that others who may not have deviated quite so widely from the faith which they were educated, at the expense of its supporters, to teach, will never possess the power, without having the will to follow his example.

From the “Second Annual Report of the Philadelphia Education Society,” auxiliary to this board, we are happy to learn, that they have raised, as their contribution to the general fund, an annual subscription of 150 dollars (£33. 15s.), making, together with donations and the interest of stock during the last year, a total of two thousand and thirty dollars (£459. 15s. British currency), raised by this auxiliary and its seven branches within the year; by whom, and its managers, “the sum of three thousand eight hundred and sixty-nine dollars (£870. 10s. 6d.) has been “obtained for the education of pious youth, within eighteen months.” If other auxiliaries and associations have, in any measure, kept pace with that of Philadelphia, the funds of the parent board must be, as we wish them to be, in a flourishing condition.

Before we dismiss the state of religion in America, we will transcribe, from the letter of one of our correspondents in

Philadelphia, dated in June last, the following short account of the Episcopal church in that country, on which we shall make neither note nor comment, hoping, ere long, to be furnished with ampler details of its present state, condition, and regulations :—

“The Episcopalians of our country have lately held their grand triennial convention in this city. All their bishops, nine in number, were present. Most of their dioceses are small; and the largest of them does not contain so many clergymen as the synod of Philadelphia, which is only one of our eleven synods, comprising in the whole fifty-five Presbyteries, under the care of the general assembly. The house of clergy and lay delegates, in the episcopal convention, were disposed to enact some laws, by which private baptism should be prevented, and persons not episcopally ordained should be allowed occasionally to preach in their churches as ministers of Christ. The house of nine bishops put their veto upon these measures.”

The first of the institutions of America for the spread of the Gospel which claims our attention, is unquestionably its BIBLE SOCIETY, with whose fourth report, printed in May last, we were furnished through the kindness of its treasurer, W. W. Wolsey, Esq., of New York, before it had issued to the subscribers themselves; the appendix being still at press when our copy was forwarded. From this interesting document we are highly gratified to learn, that, notwithstanding the pressure of the times, felt most severely in America as well as in Europe, this noble institution has prospered in the new, as its parent society is still prospering, and will, we doubt not, continue to prosper, in the old world. We call the British and Foreign, the *parent* of the American Bible Society, because the directors of the latter expressly give it that name, whilst they generously and candidly avow, that it was “the grand transatlantic society whose brilliant example first inspired, and still animates *them* to exertion.” We rejoice for our country in having set so glorious an example to the world; and we rejoice that the descendants of our countrymen in another quarter of the globe are following closely in her steps, and experiencing all the encouragement which the friends and supporters of so truly Christian and catholic a design can never fail to receive.

“It affords the managers,” says the report before us, ‘unspeakable gratification, and will unite the hearts of their fellow-members of the society in fervent thanksgiving to God, that, at the termination of their fourth year’s labours, they have occasion

for no unpleasant retrospect; that Christian love and fellowship have grown with mutual intercourse; and that conciliation and harmony have uniformly governed their measures. They have found an ample requital of all their exertions in those feelings of affection and attachment which the principle of our association, and its simple but magnificent design, are so well calculated to foster and increase." [p. 11.]

These are the fruits which, in every region, and every clime of the habitable globe, where their genuine spirit shall happily be diffused, the establishment of Bible Societies will never fail to produce. On the shores of the Atlantic, may a yet richer harvest annually be gathered in.

In the course of the last year there have been printed, at the depository of the American Bible Society, 47,000 Bibles, and 16,250 Testaments, making in the whole 171,752 Bibles and Testaments, or parts of the latter, printed from its stereotype plates, or in common type, or obtained for circulation, within the four years that have elapsed from the commencement of its operations. Amongst the latter class, we have pleasure in noticing the grateful acknowledgment of a donation of 500 German Bibles, and 600 Spanish Testaments, within the last year, from the British and Foreign Bible Society. Several other editions of the Bible and Testament are now at press, and amongst them, a stereotype edition of two thousand French Bibles.

Of the disposal of these large impressions of the Scriptures a very satisfactory account is given, from which our limits will only permit us to make the following extract:—

“Part of the Spanish Scriptures, printed by this society, and of those presented by the British and Foreign Bible Society, have been sent to South America. Another grant of five hundred Spanish Testaments is only awaiting a suitable opportunity to be transmitted to the municipality of Buenos Ayres, for introduction into the primary schools of that place. The latter grant has been made on the recommendation of an intelligent gentleman, whose residence for several years in Buenos Ayres qualified him to judge of the probability of proving an acceptable present, and being well employed. Others have been sent in smaller quantities, to the other places in South America above mentioned, by way of experiment: it being judged expedient to withhold larger supplies until the practicability of introducing them safely should be ascertained. This precaution was suggested by information of the seizure and detention of Bibles and Testaments by the governments of South America, where they had been sent without such previous inquiries. Under the hope of much future usefulness, in the distribution of the Spanish Scriptures



in that destitute country, an extensive correspondence has been opened for the purpose of discovering favourable avenues for their introduction, and the managers are happy in already perceiving prospects that are favourable to the accomplishment of this desirable object. Great difficulties have been experienced in putting the Indian Scriptures into circulation, particularly the Mohawk; of which, it will be seen, very few have been issued, and those chiefly by way of experiment. Correspondence, with a view to information on this subject, has been opened with every person from whom it seemed likely to be obtained, but hitherto with little success."

The vigorous efforts for the civilization of the Indians, and their instruction in the great truths of Christianity, making by different religious societies, under the enlightened patronage of the American government, afford, however, the most encouraging and solid ground of hope, that a brighter day is dawning upon the laudable and unwearied efforts of the American Bible Society, to circulate the Scriptures in the original languages of their country; and we hope soon to record some pleasing instances of their success. Here also they shall reap, if they faint not. A very large proportion of the copies of the Scriptures issuing from their press, or under their patronage, appears to have been disposed of gratuitously, for the supply of their own states; for which purpose, within the last year, no less than 18,637 Bibles and Testaments have been granted, at an expense of 11,036 dollars, 35 cents, or about £2,483. 3s. Far be it from us to say any thing that may have a tendency to check the exertions of this liberal spirit; yet we cannot but express our satisfaction at the earnestness with which the managers urge upon their auxiliary societies, from the example of the benefits derived from the practice in Great Britain, the superior efficacy of inducing the poor, wherever they have the means, by small weekly subscriptions, to become purchasers of the sacred volume. The number of these auxiliaries is now 207; and it would be larger, but that the Philadelphia, and other societies established previous to the national one, and some of them acting independently upon a very large scale, have hitherto declined assuming this character, from the existence of a law which would prevent their continuing to print the Bible at their own separate presses. Taught by the happy experience of our own highly honoured country, the parent of all the Bible Societies in the world, the great advantage

of one uniform and combined system of operation, and yet mindful of the peculiar situation of America, from the immense tract of land over which her population is scattered, and the distance at which her cities and large towns lie from each other, subject also to different local legislatures, and to a very great degree members of independent states,—we cannot but wish success to the recommendation of the managers to their constituents, so to relax this regulation as to warrant the admission of the societies in question as auxiliaries, on such terms as a majority of two thirds of the Board of Managers may deem expedient, or just. Marine and Juvenile Bible Societies are, we rejoice to state, flourishing on the shores of the Atlantic; and the example of our British females, amongst whom those of Liverpool are deservedly particularized in the Report, has not in vain been held out to the American ladies, to induce them to be active in the formation of associations among the poor.

“It gives us pleasure to add,” say the managers, “that the students of some of our colleges have manifested their attachment to the American Bible Society, and their affection for their instructors, by contributing and transmitting the sums requisite for constituting several of them Members or Directors for life. The students of Yale college, Connecticut, especially, have given honourable evidence of their zeal for the Bible cause, by remitting to the Treasury of the National Institution, during the two last years, three hundred dollars for investing their President, and one of their Professors, with the privileges of Directors for life. May not the Managers, with propriety and confidence, appeal to students in our numerous other colleges and seminaries of learning to imitate these excellent examples?” [pp. 38, 39.]

We would carry the appeal further, did we hope that any thing we could say could either quicken the dormant zeal in the Bible cause, or allay the spirit of opposition to the anti-sectarian character of its movements, of the members of our own Universities. Yet we believe that even this may, and will be done, though we shall not probably live to witness the verification of our prediction. Amongst the measures in contemplation for increasing the funds, and extending the usefulness of this rising institution, is the judicious one of employing some of its agents in itinerating for the establishment of new auxiliaries to the Society, and of quickening the energies of those already in existence.

The managers are already looking out for suitable persons to engage in this undertaking during the present summer; and in a country like America, and in such a cause, we doubt not but that they will speedily find them. In the meanwhile, we cannot withhold from our readers the merited eulogium which they pronounce upon the Society and its agents, whose practice first suggested the adoption of so desirable a measure:—

“It is greatly encouraging to the attempt,” say they, “that the annals of the British and Foreign Bible Society continue to furnish such ample proofs of its efficacy, both in the encouragement of existing auxiliaries, and the establishment of new. After witnessing the most astonishing results of persevering activity and zeal on the part of the distinguished Secretaries of that Institution, and other gentlemen, their associates at home, the appendix to its Fifteenth Annual Report exhibits a splendid view of the still more enlarged success of Owen, Pinkerton, Patterson, and Henderson, in their extensive and laborious tours on the continent of Europe. The services rendered by these eminent men to the cause of Christian benevolence, and the advancement of the Redeemer’s kingdom, can scarcely be fully realized, or appreciated at their just value. The same glorious rewards that have crowned their pious efforts, there is every reason to believe, will be reaped by similar functionaries in our country; and the expense, which their employment may induce, will be more than remunerated in accessions to the number of the Society’s auxiliaries, in the renovated zeal of its present supporters, in the increase of its current revenues, and in the delight of seeing this work of the Lord more abundantly prosper in its hands.” [pp. 24, 25.]

Delightful is the contemplation, that we live in days when Christians, not only of different names, and sects, and denominations, but of different countries, and even regions of the globe, can thus mutually encourage and stir up each other to love and good works. It is to illustrate the operation of so truly Christian a spirit, that before we take leave of this most interesting Report, we extract, without note or comment, the two following passages:—

“First on the list of Bible Institutions, and pre-eminent in resources, zeal, wisdom, and beneficence, stands our venerated parent, the British and Foreign Bible Society. With unrelaxed exertion, and undiminished means, this great Society proceeds in its illustrious career. The partial opposition which once attempted to interrupt the course of its splendid and successful operations, after sinking into insignificance, may now be considered

as having yielded to the weight of public opinion, and to overwhelming proofs of unbounded practical utility. The eulogy which its committee pronounces on the most prominent of its great continental associates, may, with still greater propriety, be made its own. It occupies 'so vast a field, possesses so many co-operating Societies and Associations, and combines such a mass of biblical labours, going forward perpetually, and perpetually increasing,' that the managers 'acknowledge their utter inability to exhibit any thing like an adequate representation of the share which it is taking in the great work of disseminating the holy Scriptures.'" [pp. 40, 41.]

"It is with no common emotions of gratitude and respect, that the managers communicate to their constituents the continued kind remembrance and generous munificence of this truly parental institution. During the past year its committee have presented to the American Bible Society 500 German Bibles and 500 Spanish Testaments, the latter with a view to distribution in Spanish America; and have, with unlooked-for liberality, placed at the disposal of the managers the sum of £500. sterling. With regard, however, to this pecuniary grant, the Board, having reason to believe that the committee of the British and Foreign Bible Society acted under an erroneous apprehension of the state of the finances of the American Bible Society, conceived it would be unbecoming to avail themselves of the assistance thus proffered; and, therefore, with a full expression of their gratitude for the intended benefaction, and of the kindness that prompted it, respectfully and affectionately declined its acceptance. In making known to the generous donors their determination, the managers endeavoured to remove the suspicion of any fastidiousness on their part in this measure, and took occasion to assure their respected brethren, that, if the necessity, on the supposition of which the grant was predicated, should hereafter occur, they would not hesitate to make it known, and gratefully receive their aid." [pp. 42, 43.]

The receipts of the Society during the last year amounted to 27,955 dollars, 95 cents (£6290. 1s. 3d.), of which 16,838 dollars, 13 cents (£3,788. 11s. 6d.), have been paid into the treasury of the Society for the purchase of Bibles by auxiliary institutions. Of the remaining voluntary contributions, we cannot but notice the interesting fact, that no less than 3,011 dollars, 24 cents (£677. 10s. 5d.), or more than a fourth of the whole, was contributed to constitute ministers of different sects and denominations directors or governors for life. Again, therefore, do we say to the members of our churches and congregations, male as well as female, "Go ye and do likewise."

Though not yet furnished with the Appendix to this Report, the kindness of our American friends enables us, in a great measure, to anticipate its contents, by forwarding to us copies of the Quarterly Correspondence of the Society, the last number of which was published but a month previous to the Report. From the two numbers for the present year, we have room but for two or three short extracts. The first is part of a letter from the Rev. John Ireland, chaplain in the navy, to the Marine Bible Society of New York:—

“ ‘ I have repeatedly officiated,’ he writes, ‘ to the crew of one of our ships of war, since she returned to this station, and always with great satisfaction to myself. Their decent, orderly appearance, and their marked attention to the solemn duties in which we were engaged, could not fail to attract my regard. On Sunday last, after the morning service, I observed to a number of attending officers, that I had never addressed myself to a congregation more disposed (according to appearances,) to profit by hearing. An officer of rank assured me, that the conduct which I had noticed was to be ascribed, in a great measure, if not exclusively, to a liberal donation of Bibles, by the Marine Bible Society: that the men had made a good use of their books; that they made a practice of commenting on my discourses to them, and were at that moment, most probably, occupied in comparing my doctrine with the standard of Divine truth in their hands. This account was confirmed by every officer then present. On further inquiry, I discovered, that the men had covered their Bibles, with great judgment and care, and the books bore evident marks of having been much and well used. Many of the men can repeat whole chapters by heart, and appear to be properly impressed with the meaning and importance of the great truths contained in the sacred volume.’ Our agent states, that he had conversed with more than sixty ship-masters, three-fourths of whom acknowledged, that there was a visible change for the better among seamen; and their answer to the inquiry, what had produced that change, was, ‘ We ascribe it to their having read the Bible.’ He stated, also, that he had conversed with fifty or sixty mates, and a large number of seamen, who gave satisfactory evidence, that their views, and feelings, and conduct, had undergone a happy change in consequence of reading the Bible. Rarely have we found a seaman, who, on being made acquainted with the nature and object of the Society, did not wish to become a member of it; and we are happy to state, that, during the past year, the names of several hundred respectable seamen have been added to our list of subscribers.” [p. 162.]

The second, we make with peculiar pleasure, as it shews the kindly disposition which subsists between the friends of

the Bible Society in the United States and in our own American settlements.

"It having been ascertained," says the Report of the Vermont Bible Society, "that Bibles were much wanted in Canada, the directors agreed to ask of the American Bible Society a donation of two hundred Bibles, to be distributed there. This favour was very cheerfully and promptly granted, and the Bibles forwarded to the Rev. Dr. Stewart and the Rev. Mr. Reid. Letters from these gentlemen have been received, expressing their gratitude for the favour, and informing that the Bibles were mostly distributed." [p. 168.]

Long, we would add, very long, may such a spirit of brotherly love and Christian kindness continue to triumph over every sinister feeling of national prejudice, and commercial jealousy.

The following short sentence, from the Eighth Report of the New Hampshire Bible Society, will give us some idea of the low state of several of the American churches, as to pecuniary means, and an affecting proof of the great need of richer communities uniting to strengthen and support these feeble interests.

"In distributing octavo Bibles, the Board have consulted the interest of some feeble churches in different parts of the State, by presenting to each of them one of these Bibles, for the purpose of being used in public worship. About twenty churches have been thus supplied." [p. 195.]

One other instance, and it is a striking one, of the invaluable advantages of Bible Societies, and of the avidity with which the poor press to become partakers of their benefits, as afforded by the First Report of the Female Auxiliary Bible Society of Elmira; and our extracts must, for the present, close:—

"Many," say the managers of this infant institution, "have applied for Bibles, to whom we could not give them: one man came ten miles to procure a number of Bibles to supply a Sabbath school. Having but a few on hand, and he having no money to pay for them, we thought it not proper to spare the number he wanted without some compensation, other parts around us being equally destitute. We gave him one, and agreed to let him have more, if he should bring any thing for pay which the managers could turn into money. Some time after, the old gentleman came again, bringing on his back a load of shoes, the only thing he could get to pay for the Bibles. We mention this simply to shew, that the want of the Bible is felt, its worth realized, and that honest poverty will make great exertions in order to possess it. It is very difficult, and almost impossible, for the poor in many parts of our

district to obtain *money* to purchase a Bible with. The district of our Society is extensive. The Bath Bible Society, which is thirty-six miles distant, is the nearest. The country around, in every direction, is very destitute of the Scriptures. Perhaps it would be no exaggeration to say, there are hundreds of families in our district who do not possess them." [p. 204.]

Next to Bible Societies, in the scale of Christian benevolence, we place MISSIONS TO THE HEATHEN; one of which, on an extensive plan, has now been established for ten years under the title of "The American Board of Commissioners for Foreign Missions." The Tenth Annual Report of this valuable institution now lies before us; but as it was presented so long since as September, 1819; and as we have no authentic account of its subsequent proceedings, but have every reason to expect ample details before the publication of our next Number; we must postpone its claims to attention, powerful as they are, in favour of a more recent and more limited, yet not less interesting society, of whose history and operations one of our Philadelphia correspondents, under date of the 28th of April last, gives us the following most pleasing particulars:—

"The aborigines of America have been permitted, for ages past, to go down to their graves without religious instruction from their white neighbours. We have been criminally negligent in seeking the salvation of their immortal souls, and sluggish in attempting any measures for bringing them to the knowledge of the truth as it is in Jesus. At length (alas! that it should have been so late!) the pious people in America have awoke to a sense of duty on this subject; and there are at present two flourishing missionary establishments at Brainerd and Elliot, on this side the Mississippi river. West of that majestic boundary of our former territory, there is a country, now belonging to the United States, greater in extent than our original domain. The Indians are at present the principal inhabitants of it. They consist of many tribes, of various languages: of these the Osage is the most numerous and the most remarkable. They inhabit a territory in the same parallel of latitude with the state of Tennessee, which is called, from a large river in that region, the Arkansas\*. The Osage Indians are estimated at 20,000 persons. They are a tall, majestic race of people, that professedly worship the Great Spirit. Morning and evening they retire from their wigwams a little distance, into the woods, and offer prayers, consisting of short sentences, every one of which is commenced with their name of God. Of any sinfulness, except that which consists in a few external actions, they have no know-

\* Pronounced, and frequently spelt, *Arkansaw*.

ledge; and of the way of salvation by Jesus Christ they have never heard. A society, entitled "The United Foreign Missionary Society," has been established, by the co-operation of the General Assembly of the Presbyterian Church, the Associate Reformed Church, and the Reformed Dutch Church, in the United States. The managers of this Society sent out, last summer, two persons to explore the country west of the Mississippi, and select a suitable station for a missionary establishment. A place was chosen, which is to be called "Union," in honour of the union of three denominations of professing Christians in the establishment of this "Union Mission." One of the young missionaries, who was sent to explore, died at a military post on the Arkansas. The other, the Rev. E. Chapman, returned, to give a favourable account of the country, and of the disposition of the Osage Indians to receive instructors in the arts of civilized life, and in the Christian religion. The managers determined, therefore, without delay, to send out a mission family to these pagans; and in a few weeks after this determination was published, a family, consisting of seventeen adults and four children, were collected, and designated to this important work. The principal of this mission is the Rev. Wm. F. Vail, who has, for several years, desired to engage in such a labour of love as this, and who obtained a dismission from an affectionate people in Connecticut, that he might go to the Osages. He is the father of the four children just spoken of; and he devotes them, as well as his wife, himself, and all his talents, to this service for Christ. The other adults were drawn together as by one heart, from having long cherished a love to the souls of men, and a desire to be instrumental in diffusing the Gospel of peace. They have left fathers and mothers, brothers and sisters, houses and lands, that they may pitch their tents in the wilderness, until they can build log houses, and consecrate their lives to the business of teaching their red brethren how they may be saved. This interesting family has just spent four days in Philadelphia, on their way to the place of their destination. The pious people of this city, and of New York, have sent them away with many tears, and prayers, and blessings. We have never before witnessed among our churches so much affection and zeal in any public enterprise. All seemed ready to give money, food, clothing, and all sorts of utensils requisite for the mission; that the two ministers of Christ, the three husbandmen, the two carpenters, the blacksmith, and the teachers of schools, might all be employed in the civilization and Christianizing of the children of the forests. The Indian children they will be obliged to feed and clothe, that they may have an opportunity of training them up for God. Our national government, I am happy to say, will defray a considerable portion of the expense of these Indian schools; without interfering, in the least, with the religious concerns of the mission. Our government pursues the same liberal policy, in relation to all the Indian schools



on our borders, with a view to prepare their scholars for becoming good citizens of our great commonwealth. Of this mission I can, at present, only add, that I yesterday saw them on their journey of 2,300 miles, towards the south-west; and as I parted with them, pronounced over them the apostolical benediction."

We are in possession of further interesting intelligence, as to the proceedings of this important institution; but must defer them to our next Number, when we shall in all probability resume the subject. The attention of our readers will then, however, be primarily directed to the important fact of the existence of slavery in America, and its recent extension, by the decision of her legislature on the Missouri question; points on which we have been furnished with a variety of the most authentic particulars.

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## P O E T R Y.

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### LINES

TO A SPRIGHTLY LITTLE GIRL, AT SCARBOROUGH, WHO,  
HEARING THAT THE AUTHOR WAS A POET, REQUESTED  
SOME VERSES FROM HIM.

Margaret, we never met before,  
And, Margaret, we may meet no more;

What shall I say at parting?

Scarce half a moon has run her race  
Since first I saw thy fairy face,  
Around this gay and giddy place.

Sweet smiles and blushes darting;  
Yet, from my soul, I frankly tell,  
I cannot help but wish you well!

I dare not wish you stores of wealth,  
A troop of friends, unfailing health,

And freedom from affliction:

I dare not wish you beauty's prize,  
Carnation lips, and bright blue eyes,  
*They* look through tears, *they* breathe in sighs:

Hear then my benediction:—

Of these good gifts be you possesst,  
Just in the measure God sees best

But, little Margaret, may you be  
 All that his eye delights to see,  
 All that he loves and blesses—  
 The Lord, in darkness, be your light,  
 Your help in need, your shield in fight,  
 Your health, your treasure, and your might,  
 Your comfort in distresses,  
 Your hope through every future breath,  
 And your eternal joy in death!

Sheffield.

J. M.

*They have hewed out unto themselves broken cisterns.*

This world that we so highly prize,  
 And seek so eagerly its smile—  
 What is it?—Vanity and lies;—  
 A broken cistern all the while.

Pleasure—with her delightful song,  
 That charms, the unwary to beguile—  
 What is it?—the deceiver's tongue;  
 A broken cistern all the while.

And earthly friendships, fair and gay,  
 That promise much with artful wile—  
 What are they?—puff and treachery;  
 A broken cistern all the while.

Riches, that so absorb the mind  
 In anxious care, and ceaseless toil—  
 What are they?—faithless as the wind;  
 A broken cistern all the while.

And what is lust, and youthful fire?  
 Joy springing from these passions vile—  
 What is it?—Only vain-desire;  
 A broken cistern all the while.

Ambition, with her lofty theme  
 Of vanquished continent and isle—  
 What is it?—but a troubled dream;  
 A broken cistern all the while.

And fame, with her recording pen,  
 To blazon forth our rank and style—  
 What is it?—to the wisest men,  
 A broken cistern all the while.

Yes—all are broken cisterns, Lord !  
 To them that wander far from Thee :  
 The living stream is in Thy word,  
 Thou fount of immortality !

T. R.

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### LOCKS, YE GROW GREY.

Ah ! locks ye grow grey,  
 And ye speak to my mind,  
 That life hastens away,  
 Yet I loiter behind.  
 The head that is hoary,  
 In righteousness found,  
 Is encircled with glory ;  
 With honour is crown'd.  
 But what are my deeds ?  
 And, oh ! what is my faith ?  
 My Saviour, he pleads,  
 Is my ransom from death.  
 To Him must I live,  
 And to Him will I pray ;—  
 Such the lesson ye give,  
 Locks inclining to grey.

J. P.

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### STANZAS

WRITTEN BY A YOUNG AMERICAN LADY, IN THE NINETEENTH  
 YEAR OF HER AGE.

*From "The Writings of Nancy Maria Hyde, of Norwich, Connecticut ;"*  
*printed in America.*

I love the moon, whose pensive light  
 Illumes the solemn brow of night ;  
 I dearly love the gentle ray,  
 Which lights the friends who are far away.  
 I love the howling winds that fly  
 Along the sullen wintry sky ;  
 For well I know, the sweeping blast,  
 Along my native rocks have past.

And much I prize the magic power,  
Which lives in every former hour;  
Recalls each former scene to view,  
And bids past pleasures bloom anew.

But more I love the hope whose ray  
Illumes with light my future day,  
And whispers of a time to come,  
That shall restore me to my home.

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## PHILOSOPHICAL AND LITERARY INTELLIGENCE.

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*Herculaneum MSS.*—We have the pleasure to announce the unrolling of eighty-eight more Manuscripts, found in the ruins of this interesting city. Most of them consist of the works of the Greek philosophers; nine of them being by Epicurus, three by Demetrius, one by Calotes, one by Polystratus, one by Carniades, and one by Crysippus: whilst thirty-two bear the name of Philomedas. They treat of natural or moral philosophy, of medicine, and of the arts, manners, and customs of the ancient nations.

*Pompeii.*—At Pompeii several fresh buildings have been recently discovered in the beautiful street that leads to the temples of Hercules and Isis, and to the theatres. Chirurgical instruments of a highly finished workmanship have likewise been found, together with a number of excellent paintings, representing fruits and animals. The excavators have also just discovered, near the Forum, a public edifice, which is supposed to be the *Chalcidicum*, and an inscription importing that the edifice was built at the expense of the priestess *Eumachia*. A few days after the above discovery, a statue of the same priestess was found in perfect preservation. This statue far surpasses in grace, elegance, and grandeur, all the works of art that had previously been dug from the ruins.

*Egyptian Antiquities.*—M. Caillaud's account of his discoveries in Egypt will shortly be published in Paris. Some time ago, he discovered near Mount Zabarah the famous emerald mines, which were previously known only by the writings of the ancient authors and the stories of the Arabs. They had been almost forgotten for a lapse of time, and were totally unproductive to the government of the country. So long, indeed, had this been the case, that they were found by M. Caillaud nearly in the same state in which they had been left by the engineers of the Ptolemies. He penetrated into a vast number of excavations and subterraneous canals; some of which are so deep that 400 men may work in them at once. In the mines were found cords, levers, tools of various kinds, vases, and lamps; and the arrangement of the works afforded every facility for studying the ancient process of mining. M. Caillaud himself set about working the mines, and he has presented six pounds of emeralds to Mahomed Ali Pacha. In the vicinity of the mines the ruins of a little town have been discovered, which, in ancient times, was probably inhabited by the miners. Among the ruins are the remains of several

Græco-Egyptian temples, with inscriptions. M. Caillaud has twice visited Zabarah; during his second journey he was accompanied by a considerable number of armed men, miners, and workmen, whom the Pacha had placed under his directions. On his way to the emerald mines, the French traveller crossed one of the ancient routes for the trade of India, by the way of Egypt. He observed stations, enclosures for the union and protection of caravans, cisterns, &c. He learned also, from the Arabs of the tribes of Ababdeh and Bycharyn, that this road led to the ruins of a very extensive town on the banks of the Red Sea, situated about the twenty-fourth degree of latitude, near the Mountain of Elbe. This town has since been visited by Messrs. Belzoni and Bretchie, (Beechy,) and will probably be better described by them than by M. Caillaud. On the banks of the Red Sea the traveller discovered a mountain of sulphur, in which some diggings had been made. In the neighbourhood of this mountain traces of volcanic eruptions were observable, and a quantity of puzzolane and other igneous substances was found. M. Caillaud carefully observed the mountains which separate the Nile from the Arabian Gulf, as well as the calcareous tracts of ground and chains of mountains between the Nile and the Oasis, which all belong to the primitive soil. Here also he examined several ancient Egyptian structures, and others of more modern date; and discovered some very ancient vaults, thermal springs, &c. Among the Greek and Latin inscriptions which he met with in his excursions, was one containing seventy lines, and about nine thousand letters, being more copious by at least one-fifth than the Greek inscription on the Rosetta stone. By dint of vast patience and labour, he succeeded in copying this inscription in three days. Though it is of recent date compared with the Rosetta monument, since it belongs to the age of the emperor Galba, it presents some new and curious facts relative to the internal administration of Egypt. M. Caillaud returned last year to Paris, bringing along with him a vast number of drawings, notes, and antiques, found principally in the hypogeum of Thebes, &c. These treasures have been purchased by the French Government. The antiques are deposited in the Cabinet of Medals and antiques of the King's Library. M. Caillaud has again set out for Egypt. In November last he was at Bouy-Souey, 25 leagues from Cairo. He was about to depart for the Faijoun, and to proceed towards the Oasis of Sivah, and if alive and well, must ere this have made many new and interesting observations. At a quarter of a league from one of the pyramids of Sakkarah, he descended into a hypogeum, sacred to the deity Apis, where he found, in a kind of labyrinth, several bulls embalmed and preserved like mummies. It should be remarked, that M. Belzoni had performed the same journey not long before, and perhaps had discovered this same sepulchre of Apis, in company with Mr. Beechy, son of Sir William the painter; truth requiring this slight alteration in the above French account of this enterprising French traveller's progress, that M. Belzoni did not follow, but precede M. Caillaud in his route. We are happy to add, that the travels of this learned Frenchman in Egypt are advancing towards publication, under the direction of M. Jourard; and possibly may appear during the course of the month of July. This work will contain researches on the Oasis, on the emerald mines, and on the ancient course of commerce from the Nile to the Red Sea; with a collection of inscriptions, copied by the traveller in various parts. The whole will form two volumes in large folio, one of text, and another of plates. The plates will comprise maps, views, and antiquities. The dissertations will include a list of the principal

discoveries made in Egypt, and in the surrounding countries, during the present century; an essay on the actual condition of the Egyptian antiquities; remarks on the wheat found at Thebes, in a large close vessel, of a remote age, &c. A volume will be divided into two parts, each containing 25 plates, price about 3l. 3s. each part. The discoveries of Messrs. Burchhardt, Belzoni, Banks, Salt, &c. have brought our countrymen acquainted with many or most of these particulars; nevertheless, the friends of science will hail the appearance of M. Caillaud's volumes with satisfaction.

*Ancient Navigation.*—A discovery was recently made in the environs of the Cape of Good Hope, which is highly interesting to history. While digging a cave, the workmen found the hull of an ancient vessel, constructed of cedar, which is believed to be the remains of a Phœnician galley. If this appropriation be just, there is no longer room to doubt that the bold navigators of Tyre had reached the South point of Africa; and if they actually gained that point, we may infer, that they also navigated the Eastern ocean.

*Curious Ancient Inscription.*—The French Journal des Voyages reports, that in February last, several distant voyagers had met in Rome; among these was M. de Forbin, who intended to visit the coast of Barbary, and Messrs. Banks and Barry, returned from Abyssinia, Upper Egypt, and Syria. Mr. Banks brought away a curious inscription found on the municipal or town house of a city in Asia, of the time of the latter Roman emperors. It contains a tarif or maximum of commodities and personal services in the Roman empire, from the price of oil and grains to the hire of a horse for the day; from the salary of a barber to the perquisites of the conservator of curiosities of the palaces.

*Temple of Jupiter Ammon.*—By letters from Egypt it would appear, that M. Frediani, an Italian, has succeeded in arriving at the Island of Oasis, in the desert, whereon stands the temple of Jupiter Ammon, visited 2150 years ago by the Macedonian madman. He was attended by a considerable armed force. M. Belzoni throws, however, considerable doubts on the statement of his countryman.

*Voyage to Lapland.*—The French Government has sent out persons on a voyage to Lapland. The expedition is to proceed beyond the North Cape into the Frozen Ocean, and it is expected to terminate about the end of this month.

*New Voyage of Discovery.*—Advices from St. Petersburg, dated March 22, state that a new voyage of discovery will be undertaken this summer in the North. The expedition will sail from the mouth of the Lena for the Frozen Ocean, in order to examine the coast of Siberia and the islands which were discovered to the north of it some years ago. It is not yet ascertained whether these supposed islands may in reality be one main land or not, and hitherto they have only been visited in winter.

*Expedition to discover the Aborigines of Newfoundland.*—We learn by letters just received from Newfoundland, dated June the 5th, that the expedition which left St. John's in the autumn of last year, under the direction of Captain Buchan, of his Majesty's ship Grasshopper, having for it object to open a communication with the Aborigines of the island, by way of the Bay of Exploits, had failed; and that that skilful and intelligent officer, with his persevering companions, had returned. It appears that the Grasshopper, having reached the river, from St. John's, in December last, was housed over, and made secure, to enable the persons left on board to encounter the inclemency of a Newfoundland winter.

Mary March, the female Indian prisoner, who was to have been the medium of communication with her native friends, died on board the Grasshopper before the expedition could set out from the Bay of Exploits. About the middle of January, Captain Buchan, Mr. C. C. Waller, Midshipman, the Boatswain, and about sixty men, proceeded with sleighs on the ice, containing their provisions, &c. as also the body of the female Indian; and the spot having been pointed out by Mr. Peyton, (a merchant who accompanied the expedition), where the rencontre took place between his party and the Indians, when the husband of Mary March was killed, her body, ornamented with trinkets, &c. was deposited alongside that of her husband. Captain Buchan continued a search of 40 days, but was not able to discover the slightest trace of the native Indians. Whether they had fled to some other part of the island, or had been exterminated by the Esquimaux Indians, who, to obtain the furs with which they are covered, are known invariably to murder them at every opportunity, could not be ascertained; but it appeared useless to proceed any further in the search.

*Discovery of a Southern, or Antarctic Continent.*—This important discovery, which will be attended with incalculable advantages to our trade in the South Seas, was made last year by a Mr. Smith, Master of the William, of Blythe, in Northumberland; who, trading between the Rio Plata and Chili, in endeavouring to facilitate his passage round Cape Horn, ran to a higher latitude than is usual in such voyages, and in lat. 62°. 30'. and 60°. west long. discovered land. He ran in a westward direction along the coasts, either of a continent, or numerous islands, for two or three hundred miles, forming large bays, and abounding with the spermaceti whale, seals, &c. He took numerous soundings and bearings, draughts, and charts of the coast; and in short, did every thing that the most experienced navigator, despatched purposely for the object of making a survey, could do. He even landed, and in the usual manner took possession of the country for his Sovereign, and named his acquisition 'New South Shetland.' The climate was temperate, the coast mountainous, apparently uninhabited, but not destitute of vegetation, as firs and pines were observable in many places; in short, the country had upon the whole the appearance of the coast of Norway. After having satisfied himself of every particular that time and circumstances permitted him to examine, he bore away to the north, and pursued his voyage. On his arrival at Valparaiso, he communicated his discovery to Captain Sheriff, of H. M. S. Andromache, who happened to be there. Captain S. immediately felt the importance of the communication, and lost not a moment in making every arrangement for following it up. He immediately despatched the William, with officers from the Andromache: and in this stage the last letter from Chili left the expedition, with the most sanguine expectation of success, and ultimate advantages resulting from it: and, if we are correctly informed, a fully detailed narrative has been forwarded to Government, who have been put in possession of the draughts and soundings taken by Mr. Smith.

Subsequent accounts state, that the brig *William* had returned to Valparaiso, from a survey of the land, said to have been discovered to the south of Cape Horn; but Captain Searle, of the *Hyperion*, had prevented all intercourse with the shore, which led to the opinion that some discovery of great importance had been made.

*French Expedition to the Coasts of Brazil.*—The corvette le Bayadore, and the brig le Favore, sailed from a port of France on the 14th of February, 1819, under the orders of M. Roussin, Captain, on a voyage

of discovery or survey along the coasts of Brazil. They arrived at the island of St. Catherine, the first mark of their operations, on the 9th of May; and from that spot they began to point along all the shores, islands, rocks, sand banks, and every dangerous passage, as far as to St. Salvador, where they anchored on the 16th of August. They have hereby collected all the materials requisite for the construction of a new set of charts. On their entrance, June 6, into Rio Janeiro, M. Roussin was received with much distinction and cordiality by the court. His Portuguese Majesty expressed to him in public, that he should with pleasure encourage an expedition, the object of which was interesting to every nation; and added, that he should give orders that the vessels of M. Roussin should be entertained in all the ports of his dominions with suitable marks of attention to a mission so useful in its tendency. Every where he has found these orders executed. M. Roussin was expected to spend about six weeks at St. Salvador, to refit his ships, to refresh and recruit the crews, &c. till the sun had passed the zenith, when the observations would assume a greater degree of precision, and he should be enabled to draw up charts of 400 leagues of land and coasts that he had visited. By the end of October, he calculated on pursuing his route to the north, to complete his survey of the shore of Brazil.

*English Expedition to Africa.*—From the latest information, it seems that the expedition, under the command of Major Gray, on whom the direction developed after the death of Major Peddie, has returned to Galam, on the Senegal, after a most harassing journey through the country of the Foulado. Mr. Docherd, the surgeon attached to the expedition, had, with a few individuals, however, proceeded onwards to Bammakoo, in Bambarra; from whence accounts have been received from him, dated twelve months since, expressing his hopes of procuring the necessary permission to proceed farther. Markets, it seems, were held twice every week at Sandsanding and Yamina, where provisions were reasonable, and every sort of European merchandise in great demand; especially articles of finery for the dresses of the females, who are fond of showy colours. Among other things were Manchester prints in great abundance, which seemed to meet a ready sale, and which must have been conveyed by the caravan from Morocco across the great desert. Lieutenant Lyon, of the Royal Navy, who was the friend and fellow-traveller of the late Mr. Ritchie, is appointed to succeed that gentleman as British Vice-Consul at Mourzouck, the capital of Fezzan, for the purpose of facilitating and attempting discoveries. By the Magnet, which left Cape Coast on the 23d of March, we learn that Mr. Dupuis had proceeded to Cormassie, to enter upon his functions as Consul at the court of the King of Ashantee, and had arrived in safety, and been well received.

*Interior of Africa.*—The Marquess d'Etourville, who is at present in Africa on matters of private business, intends, on his return to France, to publish some very interesting notices relative to natural history; a science wherein he has made numberless discoveries, and such as well deserve the attention of the learned. He has recently forwarded certain memoranda which he made during his long captivity, of which the following is a very brief analysis:—M. d'Etourville resided some time in the Isle of St. Thomas, situated under the equator, at the extremity of the Gulf of Guinea, whence he occasionally made excursions into the western regions of Africa. In one of these, he fortunately cured a dangerous wound under which the Manicongo, a prince of the country,



was suffering. Having thereby obtained the favour of the prince, he attended him in a journey more than four hundred leagues in the interior of the continent. In the course of peregrination, M. d'Etourville traced on a map the western lines of the Lake Aqualinda; respecting which, till then, no information had been obtained. He likewise ascertained, with precision, the geographical route of the Zaire, with its sources, and the lakes it forms in its progress. In a journey which he undertook in 1800, he was taken prisoner by a wandering tribe of Gigas, who are cannibals. Whatever common fame has reported of their ferocity is no exaggeration. They make war to devour their prisoners; and it is certain, as Duppa relates, that human flesh is sold in their markets. The blood which they draw from the veins of their living victims is to them a delicious beverage. M. d'Etourville remained fifteen months among these barbarians. All his companions were devoured; and he must have shared the same fate, had he not been so fortunate as to cure a broken arm of the favourite mistress of the chief of the horde. Compelled to be in the train of this troop of Gigas, he ranged through an extent of continent from the country of the Auriseans to Hulla, when he escaped from their hands. He then proceeded to a province south of the Western Mountains of the Moon, at a small distance from what he considers as the real sources of the Nile. Hereabouts he fixes the empire of Droglogo, unknown at present, but far more civilized than the circumjacent regions. The politics of the government, according to his account, bear a strong resemblance to the Chinese; and the civilization of the Droglogians must be traced to a very remote source. The merchants of Droglogo go once a year, authorized by their government, to meet the Abyssinian merchants in a narrow passage of the mountain Narcar. They convey thither gold dust, musk, pearls, precious stones, ivory, gums, and Ethiopian slaves, in exchange for which they receive shawls, Indian stuffs, Turkey carpets, and salt. In this country, M. d'Etourville remained about ten years; and though in a state of slavery, he had many opportunities of noticing the manners of the people and their antiquities. His different observations have led him to conclude, that the Abyssinians, the Nubians, and the ancient Egyptians, who built the pyramids, were all originally from Droglogo, which he conceives to have been the country inhabited in ancient times by the Troglodites. M. d'Etourville returned to France about the time of the re-establishment of the Bourbons; but set out again in 1814, to realize and secure some goods and property in Africa, whence he is expected shortly to return, when the full account of his travels will most probably appear. We shall then be able to pronounce judgment upon the probable veracity of a narrative whose announcement has about it sufficient of the marvellous to awake suspicion.

*French Travellers.*—M. the Count de Forbin, author of the voyage to the Levant, has set out for Sicily, to visit the antiquities of that island. He takes with him M. Huyot, as designer, who had been the companion of his former voyage.

M. Gamba, a merchant, who has long resided in Paris, is about to proceed on a tour to Asia, and the banks of the Caspian Sea, to investigate various objects of a scientific and astronomical character.

*Russian Expedition.*—M. the Count de Romanzof is fitting out, at his own expense, an expedition, which is to set out from Tehouktches, so as to pass over the solid ice from Asia to America, to the north of Behring's Strait, at the point where Cook and Kotzebue were stopped. The same gentleman is also fitting out an expedition, which is to ascend one of the rivers that disemboque on the western coast, in

Russian America, in order to penetrate into the unknown tracts that lie between icy Cape and the river Mackenzie.

*Proposed Expedition to the Interior of Africa.*—Mr. Bowdich has issued a prospectus, inviting the institutions and individuals of Europe, by subscribing for shares of £5. each, to raise the means of another mission into Africa, under his direction, for the purpose of advancing our knowledge of that continent. He says that £700. would be sufficient to ensure success. In a correspondence with the late Mr. Park, published in the fifth number of the Edinburgh Philosophical Journal, it is remarked, as a subject of regret, that no attempt has been made to carry on these researches by means of the natives. A sufficient number of African youth might be educated in the various branches of learning suited to their intended duties, whether as schoolmasters, missionaries, traders, or naturalists; and, from their colour, constitution, and language, would be exempted from most of the difficulties that baffle the exertions of the European adventurers.

*Extraordinary Surgical Operation.*—A most surprising operation in surgery has lately been executed by M. Richerand, by taking away a part of the ribs and *pleura*. The patient was himself a medical man, and not ignorant of the danger he ran in this operation being had recourse to; but he also knew that his disorder was otherwise incurable. He was attacked with a cancer on the internal surface of the ribs and of the *pleura*, which continually produced enormous fungosities, that had been in vain attempted to be repressed by the actual cautery. M. Richerand was obliged to lay the ribs bare, to saw away two, to detach them from the *pleura*, and to cut away all the cancerous parts of that membrane. As soon as he had made the opening, the air rushing into the chest, occasioned, the first day, great suffering and distressing shortness of breath; the surgeon could touch and see the heart through the *pericardium*, which was as transparent as glass, and could assure himself of the total insensibility of both. Much serous fluid flowed from the wound as long as it remained open; but it filled up slowly, by means of the adhesion of the lungs with the *pericardium*, and the fleshy granulations that were formed in it. At length the patient got so well, that on the 27th day after the operation, he could not resist the desire of going to the Medicinal School to see the fragments of the ribs that had been taken from him; and in three or four days afterwards, he went about his ordinary business. The success of M. Richerand is the more important, because it will authorize, in other cases, enterprises, which, according to received opinions, would appear impossible; and we shall be less afraid of penetrating into the interior of the chest. This eminent surgeon and anatomist even hopes, that by opening the *pericardium* itself, and using proper injections, we may cure a disease that has hitherto been always fatal, the dropsy of that cavity.

*Duplex Typograph.*—An ingenious mechanical invention has lately been completed, which opens a new and inexhaustible source of information to those who are afflicted by the privation of sight. It is called a Duplex Typograph, and enables the blind to receive and communicate ideas by means of letters, upon a principle adapted to the sense of feeling. The apparatus is compact and portable, and the system so simple and intelligible, that it may be acquired by the blind in a very short space of time, and its application is instantly comprehended by others. The inventor is Mr. J. Purkis, brother of a well-known musical character, who, by the aid of a skilful oculist, obtained the blessings of sight at the age of thirty, after having been blind from the time of his birth. It is right

to add, that Dr. Edmund Fry has printed a sheet, on which the letters are raised on the paper, and capable of being felt and read by the finger's ends.

*Antidote for Vegetable Poisons.*—M. Drapiez, a continental chemist, has ascertained, by numerous experiments, that the fruit of the *fevillea cordifolia* is a powerful antidote against vegetable poisons. This opinion has been long maintained by naturalists, but we are not aware that it was ever before verified by experiments made on purpose in any parts of Europe. M. Drapiez poisoned dogs with *rhus toxicodendron*, hemlock, and *nux vomica*. All those that were left to the effect of the poison died, but those to whom the fruit of the *fevillea cordifolia* was administered recovered completely, after a short illness. To see whether this antidote would act in the same way, when applied internally, to wounds in which vegetable poisons had been introduced, he took two arrows which had been dipped in the juice of manchenilli, and slightly wounded with them two young cats. To one of these he applied a poultice, composed of the fruit of the *fevillea cordifolia*, while the other was left without any application. The former suffered no inconvenience, except from the wound, which speedily healed; while the other, in a short time, fell into convulsions, and died. It would appear, from these experiments, that the opinions entertained of the virtues of this fruit in the countries where it is produced is well founded; it would deserve, in consequence, to be introduced into our pharmacopœias as an important medicine; but it is necessary to know, that it loses its virtues if kept longer than two years after it has been gathered.

*Substitute for Peruvian Bark.*—M. Re, Professor of the *Materia Medica*, of the Veterinary School of Turin, has discovered in a common plant a real *succedaneum* for Peruvian bark. This plant is found in Piedmont, and principally in marshy places, as if Providence had intended to place the remedy by the side of the evil. It is the *Lycopus Europæus* of Linnæus, and called by the peasants of Piedmont the herb of China. The trials and experience of M. Re give every confidence in its efficacy.

*Ausculation.*—This singular mode of discovering the various disorders of the chest by percussion, was, we believe, first suggested by Avenbrugger, a physician of Vienna, who published a work on the subject, since translated by M. Corvisart. A memoir has lately been presented to the French Academy by M. Laennec, detailing the various modes of employing this discovery. Among others, he recommends the use of a tube, with thick sides, or a cylinder pierced along its axis with a narrow aperture. This, on being applied to the chest of a person in good health who is speaking or singing, produces a sort of trembling noise, more or less distinct; but if an ulcer exists in the lungs, a very singular phenomenon happens. The voice of the sick person can no longer be heard by the ear at liberty, the whole of the sound passing along the aperture of the cylinder to the observer. Commissioners, appointed by the French Academy, have verified the experiment in various cases of consumption.

*Alleged Discovery of the Original Poems of Ossian.*—The following is an extract of a letter from Belfast, dated August 4:—"On opening a vault where stood the cloisters of the old Catholic Abbey, at Connor, founded by St. Patrick, the workmen discovered an oak chest, of curious and ancient workmanship, whose contents, on being opened, proved to be a translation of the Bible into the Irish character, and several other manuscripts in that language. The box was immediately taken to the minister of Connor, the Rev. Dr. Henry, who unfortunately did not understand the aboriginal language; and he sent it to Dr. Macdonald, of Belfast, who

soon discovered the MSS. to be the original of the Poems of Ossian, written at Connor, by an Irish Friar, named Terence O'Neal, a branch of the now noble family of the Earl O'Neal, of Shane's Castle, in the year 1463.—The translations by Macpherson, the Scotchman, appear to be very imperfect; this is accounted for by the Scotch Gaelic language having no character in which to preserve their poems which they had borrowed from the sister country. The Irish translation of the Poem, however, by Baron Harold, who dedicated the work to Edmund Burke, is nearer the original; for the wily Scot, Macpherson, to give them a greater air of antiquity, omitted all allusions to the religious subjects which the originals possess. The fixing of the scenes of the Poem at and round Connor, by the Antiquarian Campbell, who travelled here a few years ago, gave rise to the digging and searching about the old Abbey and Castle, which has thus happily terminated in making, against his will, 'the Land of the Harp,' the birth-place of the author of the elegant Poems of Ossian. I conclude in the words of Smollett—'Mourn, hapless Caledonian, mourn!'"

*Prize for a Treatise on Eastern Languages.*—Count Volney has bequeathed, in his will, a sum amounting to a perpetual rent of 1200 francs, (£50. sterling,) as a prize to be adjudged by the institute to the author of the best treatise on Eastern languages, and especially on the simplification of their characters.

*Progress of Literature and Civilization in Egypt.*—The Pacha of Egypt has sent several youths to Milan to study the sciences and arts of Europe, under the direction of Sig. Morosi. These young Egyptians are charged with the duty of translating the Gazette of Milan into Arabic. By this means the Pacha will have the news of Europe, as well political as literary, &c. transmitted to him with all speed and convenience: if he would also reprint this intelligence at Cairo, for the information of the Egyptian people, there is no saying how soon Egypt might regain its former eminence for letters, arts, and liberal studies, as well as for commerce, wealth, and abundance.

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## RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

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*Monsieur Malan and the Church of Geneva.* — We are concerned to learn, by a letter which we have received from Geneva, that since the return of M. Malan to that place, the opposition to him has been continued with unabated, and even with increased ardour. In order, however, to do nothing that could offend against Christian charity, that gentleman presented to the associate pastors four demands, with the reasons on which they were founded annexed, requiring either that permission to preach might again be given to him, or that his cause might be heard, his conduct judged, and that he should not be deprived of his ministry but according to the ordinances of the church, after having been heard in his defence. This demand was explicit and categorical. It was necessary to give a clear and positive answer, which the opponents of the Gospel will seldom, if ever, do. The Genevese pastors, therefore, had recourse to equivocation; and immediately came to a resolution amongst themselves, that no requisition made by M. Malan, or in his behalf, should be entertained or discussed, until there shall be nine pastors assenting to it. In all other cases, the concurrence of two ministers is sufficient; and as the association comprises but five orthodox members, it must be self-evident, that by this oppressive measure every door of appeal has been shut: "And so much the better," says the letter before us, "if a decision must sooner or later be attained, which shall separate him from this Babylon. That is already done, and he is free." His situation is, nevertheless, a delicate and a difficult one. He considers himself still in union with the church in which he has been educated, and is determined not to separate himself from it; because he feels, that as the Gospel of Jesus Christ, as taught by Calvin, is still preached by some of the ministers of the city, though fearfully and with too much weakness, his duty, in the sight of God, is not to act there the part of an innovator, but of a restorer. To this line of conduct he is also the more powerfully compelled, as the chapel in which he preaches, in his own house, and in which he has lately introduced a second service on a Sunday evening, is attended by many persons who were heretofore diametrically opposed to his sentiments, but who have given over that opposition, now that they are satisfied that the doctrine which he preaches is no innovation, but the simple Gospel, such as it was preached by their fathers, whilst they adhered to the faith. He has accordingly determined to publish to the world a statement of his conduct, in order to vindicate himself from the charge of innovation; to prove that it is the actual pastors of the people who have been guilty of sophism and heresy; that it is the church of Geneva which he wishes to preserve; that, therefore, he is compelled to withdraw himself from the abominations which Satan has introduced into it, and to protest against them with all his might; and that, though he now preaches in another place than the established churches, he is not separated from the faithful of the church of Geneva, whom he entreats and conjures to hold fast the doctrine which they have received, whilst he offers to them, as a minister of God, the pure Gospel of salvation. A step of this decided nature has excited the enemies of this zealous champion of the faith once delivered to the saints to carry their

opposition against him to the last extremity. "I expect it will be so," says he; "but what does that signify? The God who has put into my heart the desire to serve him will protect me." In order to carry on the work to which he has devoted himself, Monsieur Malan has occasion for a larger place of worship; his present one being very small and inconvenient, both on account of the extreme heat, and of the necessity of extraordinary exertion, on the part of the speaker, in order that he may be heard by the crowd assembled in his garden. A society has accordingly been formed for the purpose of raising a subscription for erecting another chapel; and this zealous preacher has applied to his numerous friends, and the friends of his cause in Great Britain, to assist in this laudable work. Ten thousand pounds is the sum required; it being absolutely essential to the execution of the design that the freehold of the land on which the building is to be erected on Monsieur Malan's premises should be purchased, which, in fact, has already been done. Most heartily do we wish him success in the undertaking; arduous indeed in Geneva, as he justly considers it, but which our British Christians could effect, comparatively speaking, without an effort. We trust, therefore, that they will come forward to the assistance of their friends, who, though foreigners, are brethren. "Is it not," asks Monsieur Malan, in one of his letters to a friend in England, "is it not to the same mansion that we are travelling? Pray, therefore, I entreat you, pray every Sabbath in your church, for the work of the Lord in this place, for it is necessary that we should fight in concert. Communicate the contents of this letter to our brethren in \*\*\*\*\* Messrs. H. M. W. C. J. H. &c., for, although we are not all of the same sentiments on some points, we are all Christians, and consequently interested in sustaining the cause of the Gospel." The general diffusion of such sentiments will, we are persuaded, greatly further the progress of that Gospel, whose final triumphs over error and superstition of every sort is "a consummation devoutly to be wished." A meeting has lately been held in London for furthering this object, at which it was stated that 600*l.* was the lowest sum that could be of effectual service in securing it, and we hope that will soon be raised. Mr. Sheriff Rothwell will receive any subscriptions in furtherance of it.

*Baptist Academy at Stepney.*—On the 11th of January, the Anniversary Meeting of the Baptist Academical Institution at Stepney was held at the King's Head, in the Poultry, when a very pleasing report was made of the increasing usefulness of the establishment, whose expenditure, we yet regret to learn, like those of but too many of its sister institutions, amongst other denominations of Christians, considerably exceeds its permanent income. Hopes however were held out, and we sincerely wish that they may speedily be realized, that great exertion will be made to lessen, if they cannot remove, this serious, though too general evil.

*Society for propagating Christian Knowledge in the Highlands and Islands of Scotland.*—The London anniversary of this society was celebrated on Thursday, April 13th, at the Albion Tavern, Aldersgate Street. His Royal Highness the Duke of Sussex in the chair; supported by Sir William Grant (late Master of the Rolls), and the Lord Mayor. From the statement of the Royal Chairman, it appears that the institution superintends by its care, and aids, or wholly supports, by its bounty, upwards of 300 schools for teaching the common elements of knowledge, and 100 schools of industry. At these establishments, about 20,000 receive the means of instruction; and the total annual expenditure, through the medium of the Society, amounts to more than £5,000. Upwards of £450 was collected on this occasion.



*State of Religion in Canada.*—A public meeting was held at the City of London Tavern, on Thursday, April 20th, to take into consideration the state of religion in the two Canadas; where it appears that there are 160,000 persons without religious instruction. The Rev. Dr. Waugh, in the unavoidable absence of Charles Grant, Esq., took the chair. The Rev. Mr. Easton, who has lately arrived from Montreal, addressed the meeting at some length, stating that a country, with an extent of 1,000 miles, had only 38 ministers, and those chiefly along the river St. Laurence. The people, who consisted of natives of England, Scotland, and Ireland, were devoted to their religion; but the Gospel was scarcely any where preached, and Divine worship was almost unknown. Upper Canada, he stated, consisted chiefly of Protestants; but there was not one person in ten that received religious instruction. Funds would be wanting to send ministers out, and he had no doubt, on their arrival, the inhabitants would support them alone.

*British and Foreign Bible Society.*—The annual meeting of this Society was held at Freemasons' Hall, on Wednesday, May 3d; Lord Teignmouth, the president, in the chair. The Report commenced, as usual, with the foreign relations of the Society. In France a number of auxiliary societies had been formed, and are supported by Catholics as well as Protestants. The Duke d'Angouleme had given assurances of his friendly disposition to the object, and the Duke de Cazes had corroborated the like assurance by the subscription of 1,000 livres. In the Netherlands, Germany, Switzerland, and most parts of the continent, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the Scriptures, and to support the societies by which they are distributed. From Switzerland, Hanover, Saxony, Wirtemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian Islands, and from Athens, the capital of Greece, where a Bible Society had been established, under the patronage of the highest civil and ecclesiastical authorities of the place. The Eighth Report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of the advantages derived from the labours of the Parent Society. In China, though the jealous power of the government still operates to prevent the free admission of the holy Scriptures; yet well-founded hopes are entertained, that the exertions which are making will eventually succeed in shedding the light of the Gospel over that vast empire. Under the direction of that excellent man, Dr. Morrison, the whole Bible has now been translated into the Chinese language, and £1,000, voted by the Society for that desirable object, had been appropriated thereto. The New South Wales Bible Society had been zealously supported by all the civil, military, and ecclesiastical authorities in the colony; and its establishment promised the most beneficial results. The reports which had been made from the South Sea Islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otaheitan language, and 3,000 copies had been printed and distributed. Multitudes in those islands can now read with ease; many can even write; and it is common to see them sitting in circles under the shade of trees till midnight, listening with profound attention to the reading of the Scriptures. In Africa, and America, Hayti, and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause in which the Society is engaged. In reporting the domestic concerns of the Society, the committee had the satisfaction of stating, that, notwithstanding the untoward circumstances of the times, commercial difficulties, and antichristian doctrines, they conti-

nued most prosperous; though, from the extraordinary exertions which had been made, the expenditure of the last year had exceeded, by more than £31,000, that of the preceding one: at the same time it was to be lamented they had not received a correspondent addition to their funds. Their total receipt was £93,033. 6s. 7d.; their expenditure £123,847. 12s. 3d. The issue of the Scriptures within the year was, Bibles 115,755; Testaments 141,108: total 256,883.

*Prayer Book and Homily Society.*—The annual meeting was held at the Crown and Anchor Tavern, in the Strand, on Thursday, May the 4th; a sermon having previously been preached in Christ Church, Newgate Street, by the Rev. J. Scott, of Hull. In the last year, 9,731 homily tracts, translated into foreign languages, have been distributed abroad, or among merchant vessels which had come into this country. The first three homilies have been translated into Welch and Manks, and the Society has contributed towards the expense of printing in India versions of the common prayer, in the Syriac and Malayan languages, for the use of the Syrian Christians at Travancore. The total issue of prayer books, psalters, and homilies, during this period, was 11,581; and that of homilies, the articles of the Church of England, and the ordination service, as tracts, 34,714. Of these, 125 prayer books, 200 enlarged psalters, and 3,700 homily tracts, were granted to the settlers going to the Cape of Good Hope.

*London Society for promoting Christianity among the Jews.*—The annual meeting was held at Freemasons' Hall, on Friday, May 5; Sir Thomas Baring, president, in the chair. From the Report it appears, that besides a new auxiliary association in England, an auxiliary society has been formed at Brussels, and another at Frankfort on the Maine. At Amsterdam, preliminary measures have been taken for the formation of one in that city, in which are about 28,000 Jews, and to which place the Rev. Mr. Thelwall is preparing to proceed as a resident minister. The income of the Society during the past year has exceeded that of the former by £1,500, amounting to £11,201: but there has also been a great increase of demands on their funds during that period. There are at present in the schools 40 boys, and 41 girls. The funds for the building of the schools are still inadequate to the demand. In the course of the last year, two editions of 2,000 copies of the Hebrew New Testament, and a large number of tracts in Hebrew-German, and in German-Hebrew, have been printed. A translation of the New Testament in German-Hebrew is completed, and will soon be distributed. A translation of the New Testament in the language of the Polish Jews (which differs materially from the German), has long been desired, and will be attended to as soon as possible.

*London Hibernian Society.*—On Saturday, May 6, was held the fourteenth anniversary of this Society, at the City of London Tavern. William Wilberforce, Esq. M.P. in the chair. The Report of the Society stated the number of schools under the patronage of the Society at 529, (including thirty night schools, and nine Sunday schools), in which 58,202 children and adults receive instruction; making, in the course of the past year, an addition of 49 schools, and 11,000 pupils. These exertions have increased the Society's debt £2,362 (in addition to £1,342 at the last audit), and make the Treasurer overdrawn in the whole £3,704.

*Port of London Society for promoting Religion among Seamen.*—The anniversary meeting was held on Monday, the 8th of May, at the City of London Tavern; the right hon. Admiral Lord Gambier, G.C.B. in the chair; supported by Admiral Sir G. Martin, Bart., and Admiral Spranger. His Royal Highness Prince Leopold of Saxe Coburg also attended the meeting, and several naval officers were on the hustings, some of whom

addressed the meeting. The Report stated, that when the upper and lower pools were full of vessels, it is no uncommon sight to witness sixty ships' boats conveying from four to five hundred seamen on board the floating chapel of the Society, in addition to others who, through its instrumentality, have been induced to resort to other places of worship. It adds, also, that there is now decidedly far less swearing among the men who are on board ships, and those who navigate the craft, than there was formerly, and that there is a growing reformation among this class of our fellow-subjects. Twelve masters of vessels held the plates for the collection after the meeting, which was liberal; as was that also made on the following day, after two sermons preached on board the ark, by the Rev. Mr. James, of Birningham, and the Rev. Rowland Hill.

*Naval and Military Bible Society.*—The annual meeting of this institution was held in the King's Concert Room, in the Haymarket, on Tuesday, the 9th of May; His Royal Highness the Duke of Gloucester in the chair. We are happy to state, from the Report, that the income of the Society during the last year was £2,162; which was an advance of £250 on its predecessor. The distribution of Bibles and Testaments, during the same period, has been, to the Navy 1,200, and to the Army 4,900, a large proportion of which has been paid for at reduced prices. The committee have agents in Upper Canada and Halifax, who will open a new and ample field for useful distribution; and also in Ceylon and the East Indies. We regret, however, to learn, that notwithstanding all their exertions, one half of the British Army and Navy are still unsupplied with the word of life.

*Irish Evangelical Society.*—The annual meeting of this Society took place on Tuesday evening, May 9, at the City of London Tavern; Thomas Walker, Esq., Treasurer, in the chair. From the Report it appears, that there are now six ministers in Ireland connected with this Society, and partly supported by it, whose congregations have all prayer meetings and Sunday schools, and for two of whom (Messrs. Petherick and W. Cooper, jun.) new places of worship are now erecting. Their seminary is in a flourishing condition, three students having completed their studies during the last year, making the whole number educated seven; and the other eight having made a very respectable progress in biblical and theological learning. At Wexford, Mr. Rhodes has been ordained pastor of a church newly formed there, and has established a weekly evening school, at which upwards of 80 children attend, many of whose parents are Roman Catholics. Lisburn has been abandoned, after twelve months' trial; but at Carrickfergus the congregations are endeavouring to build a place of worship, a neat one having been erected at Strade. For one at Londonderry £400 has been collected by Mr. Reddy. At Mallow, the principal proprietor of the town has offered a spot of ground for a chapel in a central situation; and £140 has been subscribed by the inhabitants towards its erection. At Tralee, a place has been built and opened, capable of holding 300 people, and the attendance is encouraging. Twelve ministers are assisted in itinerating, besides the six settled pastors; and 14 new chapels have either been built, or are building.

*Protestant Society for the Protection of Religious Liberty.*—The anniversary meeting of this Society was held at the London Coffee House, Ludgate Hill, on Saturday, May 13th; the right honourable Lord Holland in the chair. It is impossible, in our narrow limits, to give even the slightest abridgment of the petty and vexatious instances of intolerance detailed by its Secretary, John Wilks, Esq. in a most eloquent speech, which was listened to with the greatest patience and delight, during more than three hours. Through the interference of the Society, the commissioners of

taxes, who had seized upon the library of the dissenting academy at Idle, had been compelled to refund their levy; and two other similar institutions had been protected from similar demands. Various attempts at rating places of worship to the poor's rates had also been successfully resisted; and in other cases the ministers of the establishment refusing to inter the children of dissenters had been brought to a better sense of their duty. Disturbers of their worship, protected by the legislature, had been punished, or compelled to ask pardon for their offences; and against a variety of petty oppressions, too minute to be detailed, the strong arm of the Society, as the vindicator of our country's laws, had been successfully stretched out, to protect the poor man against the violation of those rights of conscience which it is the privilege of every Briton to enjoy. In the instance of the Seditious Meetings Bill, the representations of its committee to government, always promptly attended to and kindly received, had procured the insertion of a clause in the bill, but for which no meeting of any benevolent society could have been held without leave from the magistrates.

*Home Missionary Society.*—The first annual meeting was held at the City of London Tavern, May 15th, when Sir Thomas Bell presided. The Report stated, that upwards of £100 had been received, and that six missionaries were admitted into the service of the Society, for whom fields of labour were either occupied or designed, in Wilts, bordering on Berks, in Sussex, in Oxfordshire, and in Devon and Cornwall. The amount of donations, &c., during the evening, was £198.

*Society for the Suppression of Vice.*—Monday, May 29th, a general meeting of the governors of the Society for the Suppression of Vice took place at the Society's House, in Essex Street, Strand; when Lord Kenyon, Mr. Wilberforce, and many other noblemen and gentlemen of the first rank and distinction, assembled for the purpose of hearing the Report of last year, and to discuss matters relative to the Society. Great satisfaction was afforded by the Secretary's Report, which presented to the assembly many instances of the necessity and beneficial effects of such an institution in the restoration of persons to the path of rectitude.

Within the last four years this Society has instituted no less than eighty-five prosecutions, against offenders of various descriptions, whose crimes and practices had a manifest tendency to a further contamination of public morals, all of whom have either been convicted and punished, or have entered into recognizances for their good behaviour, sufficiently heavy to prevent a recurrence of their offences. They have also checked the sale of toys and snuff-boxes with lascivious and abominable devices, which were imported in immense quantities from France and other countries, and found but too ready a mart in our own. By their exertions, the whole stock in trade of some of the most shameless and abandoned traffickers in obscene books and prints, amounting to some thousands, have been seized, and no less than fifty expensive copper-plates destroyed, from which impressions of the latter were from time to time supplied. It was they also who brought to condign punishment that most audacious libeller of every thing that is good, Carile, with whose blasphemy and infidelity the country was but too long permitted to be inundated with impunity. After having been the instruments of effecting so much good, we cannot but regret, therefore, to learn, that in effecting it the funds of so useful a Society have been greatly exhausted, though we doubt not but that a liberal public, who have been essentially benefited by their past labours, will not suffer their future exertions to be crippled for want of pecuniary support. At its instance, two men, Joseph and Henry Clarke, were lately prosecuted

in the Court of King's Bench, and convicted of selling indecent books and pictures, for which the son was sentenced to nine months' imprisonment, and the father to eighteen, and both to find security for their good behaviour for five years to come. On hearing this sentence, Joseph Clarke said, "My Lord, you might as well pass sentence of death upon us." To which Mr. Justice Bailey replied, "Sir, you do not know upon how many persons you have been the means of passing sentence of death."

*Bristol Society for the Observance of the Sabbath.*—It is with pleasure that we call the attention of our readers to the exertions of a society lately instituted in the city of Bristol, which is designated, "The Society for promoting a due Observance of the Sabbath." In an excellent tract, written by the Rev. William Wait, an active and benevolent clergyman of that city, it is stated, that "some zealous persons have lately made it their business to traverse this city on the Lord's day, with a view to ascertain, as far as practicable, the extent to which the breach of the Sabbath, in the instance of shopkeepers buying and selling, has proceeded; when it was found that upwards of SEVEN HUNDRED SHOPS of different descriptions were on that sacred day transacting business."—"The writer," we are told, "has witnessed," (and who that knows any thing of the economy of a large town but will readily give entire credence to the statement?) "butchers' shops open, shoes cleaning, public houses frequented by the most abandoned of characters, men and women offering fruit for sale in the public streets, lads tossing their pence, and even gentlemen and ladies converting the day of God into a day of dissipation." In consequence of the representations of this Society, a notice has been issued by order of the mayor and aldermen, threatening all persons who keep open their shops, and expose articles for sale on the Lord's day, with the infliction of the full penalties for such offences. A circular letter has also been addressed to all the ministers of religion, requesting their co-operation in the objects which the Society wishes to accomplish. "The particular way," it is there stated, "in which ministers would assist the Society, is by addressing the masters and tradesmen in their respective congregations, respectfully and earnestly entreating them to pay their workmen at such a season, (that is, on Friday evening, or early on Saturday morning,) as will preclude the possibility of their urging NECESSITY as a plea for their profanation of the Sabbath." Having thus briefly noticed the progress of this Society, we should not discharge our duty, did we not direct the public attention to the same important subject in the metropolis, and in all the cities and large towns in the kingdom, where the same profanation of the Lord's day prevails to a very awful extent.

*Dartmoor Forest.*—A Society has been formed to carry into effect the benevolent act of his Majesty, in appropriating Dartmoor Forest for the employment of the poor of the metropolis, particularly the pauper children; and his Majesty has become the patron of the Society. Some time since, the Archbishop of Canterbury, and the right honourable the Lord Mayor, two of the principal members of the Society, waited upon the King at his palace in Pall Mall, to submit, for his Majesty's approbation, the plan suggested for giving permanent employment to pauper children, under the direction of the Society.

*Society for promoting the Enlargement and Building of Churches and Chapels.*—An adjourned General Meeting of the above Society was held the last week in May, at their rooms, in Lincoln's-inn-fields, his Grace the Abp. of Canterbury in the chair. The report of the last year's proceedings stated, that 241 applications had been received; 120 were under consideration; not within consideration, 10; and that 111 grants had been made for en-

larging, building, repairing, and giving free seats, amounting to £29,347; and increasing accommodations had been given for 36,557 persons, of which there were 26,336 free sittings. This is the present state of the funds:—

|                                |         |    |   |
|--------------------------------|---------|----|---|
| Stock in the public funds .... | £48,955 | 15 | 2 |
| Three per Cent Consols ....    | 68,548  | 14 | 3 |
| —Reduced ....                  | 3,503   | 18 | 2 |
| Balance of Treasurer's Account | 1,403   | 18 | 2 |
| Donations unpaid.....          | 1,216   | 1  | 0 |
| Grants ditto.....              | 25,852  | 0  | 0 |
| Amount of disposable assets .. | 25,763  | 14 | 4 |

*Asylum for the Deaf and Dumb.*—On Tuesday, the 11th of April, the twenty-seventh anniversary of this valuable institution was held at the City of London Tavern, where His Royal Highness the Duke of Gloucester, its illustrious and zealous patron, presided for the 14th time, never having been once absent since the commencement of his patronage. Two hundred and seven children are now under tuition; but as many more could easily be taken in, would the funds of the institution permit the providing requisite accommodation and support.

*London General Pension Society.*—The anniversary of this useful institution was held at the Albion Tavern, Aldersgate Street, on Thursday, April 20; the Right Hon. the Lord Mayor in the chair. The object of the charity is to grant permanent relief, in the way of small pensions, to decayed artisans, mechanics, and their widows. At the last quarterly meeting preceding the anniversary, nine males and four females were added to the pensionary list, which then contained, in the whole, twenty-two males, at £13. per annum, and 13 females, at £7. 15s.

*Royal Humane Society.*—On Wednesday, April 26th, the annual meeting of this society was held at the City of London Tavern; John Blackburne, Esq. M.P. one of the vice-presidents, in the absence of the Duke of Northumberland, the president, in the chair. In the interesting procession, of several persons of all ages and both sexes, who had been saved from death by the application of the means recommended by the society, each of the individuals carried a bible, given by the society, with an inscription from the donors; they amounted in all to about forty, and the greater number of them were children. The report of the last year's proceedings stated, that the number of persons saved under the auspices of the society (since its institution) from imminent danger, had been 20,000; of those resuscitated, the number was 4,889. In the last year alone the number resuscitated had been 160, of whom 34 had been persons who had attempted suicide. It is a gratifying circumstance attending the exertions of the society, that of the persons whom they have saved from attempted suicide, no instances had come to their knowledge of the attempt being renewed. The society have in progress a medallion, to be bestowed on watermen and other persons of the same description, who may exert themselves in saving lives.

*Magdalen Hospital.*—On Tuesday, the 27th of April, was held the 62d anniversary of this most humane and truly charitable institution; when an excellent sermon was preached on the occasion, in the chapel of the hospital, by the Lord Bishop of Oxford, from Phil. ii. 5.—“Let this mind be in you, which was also in Christ Jesus.” From the opening of its doors, on the 10th of August, 1758, to the commencement of the present year, 4,829 young women had been admitted; most of them under 20 years of age. Of these wretched outcasts, 3,236 had been restored to their relations and friends, to the community, to health, to virtue, to industry, to a sense of their past errors, and not a few of them, it is to be hoped, to that genuine peace of mind, which is the result of a sense of pardon for past sins, and reconcilia-

tion with our offended God, through the atonement of a Saviour's blood. The collection after the sermon and after dinner, amounted to more than £370.

*Society for the Suppression of Mendicity.* — The second annual meeting of this society took place on Saturday, April 29th, at the Freemasons' Tavern, Great Queen Street; the Right Hon. Wm. Sturges Bourne, M.P. in the chair. The plan of this institution is, the issue of printed tickets for distribution to street-beggars, which tickets refer them to the society's house, where they are immediately supplied with food, and a statement of the case of each registered. The truth of this statement is afterwards ascertained by personal investigation and inquiry, and the case is then disposed of according to circumstances. In the last year, 4,682 cases have been disposed of in various ways; 114 have been settled in parishes in London; 462 passed to the country; 257 provided with employment; 355 were, on investigation, found to be able to support themselves; impostors, and ordered to be prosecuted, 537; refused parochial relief, 391; provided with situations, and tools for their respective trades, 242; clothed and sent to sea, not having any claim on the Seaman's Society, 24. A great number obtained admission into hospitals, and were otherwise relieved. Of these individuals, 845 belonged to London; 1,305 to the country; there were 224 who did not know where they were born; 1,561 were Irish; 203 Scotch; foreigners, who wanted means to proceed to their own countries, 224. In the course of the year 49,558 meals have been distributed.

The number of street-beggars was much diminished during the last year; though had the contrary been the fact, it would not have been a ground of complaint against the society. During a long protracted winter a great number of bricklayers, paviors, and out-door labourers, were necessarily thrown out of employment, and the street-beggars increased in proportion. The internal system of the society was immediately extended, large quantities of food were given to the poor, and between 200 and 300 men were employed to clear the streets, at eightpence each per day.

The cash received during the year amounted to £731 14s. 4d.

Lord Belgrave moved the present of a piece of plate (not exceeding one hundred guineas in value), as a compliment to the gratuitous secretary, Mr. Bodkin, which was seconded by M. Martin, Esq. Very much, however, to that gentleman's honour, he has declined to accept of any mark of the estimation in which his services are held, which shall be paid for out of the Society's funds, in consequence of which determination, a separate subscription has, we understand, been entered into, to provide the plate voted at the meeting.

*Literary Fund.* — On Thursday, May 4, the anniversary of this excellent institution was celebrated at the Freemasons' Tavern; the Earl of Blessington in the chair, supported by the Earl of Pomfret, Lord Bolton, and many other noble and literary characters. The secretary stated the amount of the permanent fund to be £6,060, and that the late treasurer, Mr. Newton, had bequeathed all his property to the institution. Many other liberal subscriptions and donations were announced.

*Scottish Hospital.* — The spring anniversary festival of this excellent and useful charity was celebrated on Saturday, May 6, by a dinner at Freemasons' Tavern; His Royal Highness the Duke of Clarence in the chair, supported on the right by His Royal Highness Prince Leopold of Saxe-Cobourg, and on the left by His Grace the Duke of Atholl. Not the least distinguished part of the company were two Mahometans from Hindostan, descendants of Hyder Ali, richly habited in their native costume, who are here on a mission to the East India Direction, and who accompanied Mr. Hume to the dinner, to witness what they would not perhaps see in any

other part of the world—the princes of a great empire presiding at a charitable meeting, and pleading amid the festivities of wealth and luxury the cause of the poor and destitute. They seemed to be very attentive to the proceedings of the evening. The subscriptions in the course of the evening amounted to £900, a sum greater than had ever before been collected at any spring meeting.

*Benevolent Society of St. Patrick.*—In consequence of the death of his late Majesty, and the dissolution of parliament, the anniversary dinner of this excellent institution, which was usually given on the 17th of March, was postponed until Saturday, May 6, when many of the supporters of the charity met at the City of London Tavern; the Right Hon. G. Canning in the chair. The children were, after dinner, paraded through the room. Their appearance was exceedingly interesting; all of them being clean, healthy, and robust. Several fine young women, who were educated by the society, and who are now earning a comfortable and reputable livelihood, closed the procession. The chairman stated, that having applied to his Majesty, to name a patron for the society, he had been pleased to name himself (the King), and, as an earnest of that feeling which had shewn itself in his Majesty's early and constant bounty, he was instructed to state, that his Majesty, in adopting the title of patron of the society, had directed him to pay into the hands of the treasurer 100 guineas, in addition to his usual subscription of the same amount. The Earl of Darnley, after a short speech, proposed that the Duke of Wellington and Mr. Canning should be commissioned to convey to his Majesty the thanks of the society for his gracious message. The motion was carried by acclamation; and "The health of their Royal Patron and Benefactor" was drank with enthusiasm. The healths of the Duke of Wellington, Lords Hastings and Downshire, were then drank; and the Duke of Wellington was nominated chairman for the ensuing year, which office was handsomely accepted by His Grace. The treasurer then read the list of subscriptions, the total of which, including a bequest of £500. by Captain Morritt, was £1,800.

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## OBITUARY.

**THOMAS, EARL OF SELKIRK.**—This patriotic nobleman died on the 8th of April, at Pau, in the South of France, where he had spent the winter, labouring under a mortal disease, which has at length, in the 46th year of his age, deprived the circle in which he moved of one of its chief ornaments, and his country of a zealous friend. His lordship was born in the year 1774, being the youngest of the five sons of Dunbar, fourth Earl of Selkirk, who died in 1799. In the latter end of the year 1807, he married Jane, daughter of James Wedderburn Colville, Esq., by whom he has left one son, now Earl of Selkirk, born in 1809, and consequently a minor, and two daughters. Her ladyship accompanied the Earl to America, and afterwards to France, where she continued to the hour of his decease, with painful and unwearied assiduity, to administer those kind and soothing attentions not generally experienced in the higher circles, and which wealth can neither purchase nor reward.

Few men were endowed with higher powers of mind than the late Lord Selkirk, or could apply them with more indefatigable perseverance to any object on which he might choose to fix them. His favourite one was political economy; and in this branch of science, his treatise on Emigration has long



been esteemed a standard work, and is considered by competent judges to have exhausted this fruitful though difficult subject. His lordship is also advantageously known to the public, as the author of a pamphlet on the Scottish Peerage; a "Speech in the House of Lords, August 10, 1807, on the Defence of the Country;" "Observations on the Present State of the Highlands, 1805;" 8vo. "a Treatise on the Necessity of a more effectual System of National Defence, 1808;" 8vo. "a Letter to John Cartwright, Esq. on Parliamentary Reform," 8vo. These various publications, though we are far from approving of many of the sentiments which they contain, are all of them remarkable for the enlargement and liberality of their views, the perspicuity of their statements, and for that severe and patient spirit of induction, which delights in the pursuit, and is generally successful in the discovery of truth.

To his friends the death of this eminent person is a severe loss; for his manners were so gentle and conciliating, as to attach to him, by the strongest ties of affection and esteem, whoever he honoured with his intimacy. With those connected with him by the ties of kindred, and the relations of domestic society, his lordship lived on terms of the most affectionate endearment; a family having seldom existed where members were more affectionately attached to each other, than that of which he was the head, though, perhaps, few have experienced a more severe succession of those trials by which our heavenly Father chastens the hearts and disciplines the graces of his children. Eminently exemplary in the discharge of every social and private duty; his lordship was a considerate and indulgent landlord; a kind and gracious master; to the poor a generous benefactor; and of every public improvement a judicious and liberal patron. The latter years of his life were employed in the establishment of an extensive colony in the western part of British America. In the prosecution of this object, he encountered obstacles of the most unexpected and formidable character; and to overcome them, resorted to measures which a man of less immoveable firmness of purpose would hardly have ventured to adopt. Upon the justice or the expediency of all these measures, we profess not to be in sufficient possession of the facts brought in litigation between his lordship and his opponents, some of them, we believe, still in a course of judicial investigation in Canada, to pronounce any very decided opinion. As far, however, as we are able to form a judgment, we are inclined to give him the credit of having acted from very laudable motives, and to have evinced a knowledge of business not usually forming part of the acquisitions of a nobleman of his exalted rank. The obstructions he met with served only to stimulate him to increased exertion; and after an arduous struggle with a powerful confederacy which had arrayed itself against him, in all the formidable characters of an established commercial monopoly, which would soon have subdued a less resolute adversary, he had the satisfaction to know, that he had at length succeeded in founding an industrious and thriving community. It has now struck deep root into the soil, and is competent from its own internal resources to perpetuate itself, and will in process of time, we trust, be a powerful instrument in extending the blessings of civilization to those remote and boundless regions on whose threshold it is planted.

[We had intended to have given obituaries of Dean Milner and Arthur Young, Esq.; but finding our materials too ample for this purpose, and not very susceptible of abbreviation, we must defer any account of these distinguished individuals to some future Number, in which we shall substitute for our biographical memoir, short sketches of individuals whose lives furnish not sufficient incident for a lengthened narrative, and yet ought not to be unrewarded in our pages.]

## PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

**Deaths.**—*Jan. 13.* Wilhelmina Caroline of Denmark, Electress of Hesse. She wrote a letter to her daughter, the Duchess of Saxe-Gotha, but two hours before her death.—*15.* The Grand Duchess of Baden.—*20.* The Landgrave of Hesse Homberg, who is succeeded by his son, John Frederic Joseph Louis, the husband of our Princess Elizabeth.—*Feb. 2.* At St. George d'Elmina, on the Gold Coast of Africa, F. C. E. Oldenburgh, President and Governor of that fortress, and commander in chief of the Dutch settlements in Guinea.—*March 3.* At St. Petersburg, aged 35, Louis Duncan Casmajor, Esq. Minister Plenipotentiary of his Britannic Majesty at the court of St. Petersburg.—*31.* At Paris, of an apoplectic fit, M. Balzac, a French architect; well known for his beautiful designs from Egyptian monuments, which appeared in a work published by order of his government. He preserved the energy of youth to a very old age, and to the last cultivated poetry with success. Besides a multitude of designs and architectural plans, he has left behind him a collection of poems, published last year, and a comedy in verse, and other manuscript works.—*5.* At Paddington, the Rev. Joseph Pickering, A.M. for twenty years perpetual curate of that parish.—*April.* In the Tyrol, the celebrated Tyrolean patriot, Spechbacher, who distinguished himself so much in the war of 1809. His remains were interred with great solemnity.—*Lucy*, the wife of Mr. Bassey, of the Surrey Road; who underwent the operation of tapping forty-four times, and had 1243 pints of gelatinous fluid taken away. Latterly her disease gained ground upon her so fast, as to render it necessary to have the operation performed every ten days.—*At Paris*, of an inflammation in his bowels, the celebrated infidel writer, Count Volney.—*In Sloane Street*, General Walker, of the Royal Artillery.—*Aged 70*, the Rev. J. Grantham, Vicar of Cadney and Wayth, in Lincolnshire, who had come to London for surgical assistance.—*At Avnelli*, in France, the residence of Count Berthollet, Mr. Blagden, Secretary of the Royal Society of London.—*At Chateauroux*, in France, the father of General Bertrand, aged 75. He has left a widow with two children, and a considerable fortune.—*At Rome*, Sister Fortune Gioncarelli, of the Ursuline order of nuns, in the 109th year of her age, and the 74th of her residence in the convent in which she died.—*At Ratisbon*, aged 84, the Right Rev. Charles Arbuthnot, Lord Abbot of the Scots monastery and college of St. James's, in that city. This venerable prelate was born in the parish of Longside, Aberdeenshire, whence he was sent at an early age to the above seminary, of which for more than half a century he was the brightest ornament and faithful guardian. He was eminently distinguished for his classical knowledge, and accounted one of the best mathematicians in Germany, having repeatedly carried off the first prizes of the Universities of that country for solving mathematical problems. His funeral was solemnized with the greatest pomp, and attended by crowds of the German nobility, eager to pay the last mark of respect to the remains of a man so universally beloved, and so deeply regretted.—*1.* At Rheims, aged 86, M. Lévêque de Pouilly, author of several esteemed works on antiquities.—*5.* The Countess of Fauconberg, daughter of the late John Chesshyre, of Bennington Park, Esq., and widow of Henry, late Earl of Fauconberg.—*14.* In Oxford Street, aged 74, the Dowager Lady Burgoyne.—*17.* In Holles Street, London, in the 58th year of his age, Major-Gen. Wm. Mudge, of the Royal Artillery.—*23.* In his 80th year, the Rev. John Martin, the highly respected Pastor of the Baptist Church, Keppel Street.—*25.* At Boulogne-sur-Mer, in France, aged 51, the Hon. Augustus R. B. Danvers, uncle of the Earl of Lanesborough.—*In James Street*, aged 76, Patrick Colquhoun, Esq. LL.D. author of the well-known and curious Treatises on the Police of the Metropolis and the River Thames, the Resources of the British Empire, &c. and an intelligent and active police magistrate of the metropolis for many years.—*29.* In the 69th year of his age, the Right Hon. Wilmot Vaughan, uncle to the Earl of Lisburne.—*May 1.* At his diocese of Salina, Cardinal Litta; born at Milan in 1754, promoted to the cardinalate in 1801.—*2.* General Viccars, formerly of the Life Guards.—*4.* In Charles Street, Berkeley Square, aged 79, the Right Hon. Lady H. Osborn, relict of the late Sir G. Osborn, Bart. and daughter of Daniel, seventh Earl of Winchelsea and Nottingham.—*At Ratisbon*, the Rev. James Robertson, through whose perilous exertions the gallant Romana, with his 10,000 Spaniards, effected their escape from the north of Germany, and joined their countrymen, who were then struggling for their independence.—*6.* Therkelsen, the Icelandic poet, who rendered Milton into the language of his native country. His MS. of Paradise Lost was handed about at the anniversary of the Literary Fund, from which he had formerly received a donation.—*10.* At sea, on board the Prince Ernest packet, from Madeira, Frances Theodosia, Lady Powerscourt, eldest daughter of Robert, Earl of Roden; born in August, 1795, and married in 1813. She has left issue a son, born in December, 1813.—*12.* In Smart's Buildings, Holborn, in the 105th year of her age, Anne Henley, a native of West Chester, who enjoyed an uninterrupted state of good health until within six days of her death. Her beverage, to the 40th year of her age, was whey, which she discontinued on her coming to London. During the latter part of her life she received something weekly from the parish, though she supported herself chiefly by making pincushions, which were neatly executed, without the aid of glasses. She used to sit at various doors in Holborn, for the sale of her cushions; was short in stature, always wearing a grey cloak, and was as mild and modest in her deportment as she was cleanly in her person.—*15.* At the South Parade, Queen's Elms, the Baroness Anna Wilhelmina von Grovenstin.—*21.* In Gower Street, Alexander Hendras Sutherland, Esq. F.S.A.—*27.* At his father's house in Lincoln's Inn Fields, Henry Cline, jun. Esq. aged 39, one of the surgeons and one of the lecturers on anatomy and surgery to St. Thomas's Hospital.—*June 4.* In Baker Street, Portman Square, the Right Hon.

Henry Grattan, M.P. On the 14th his remains were conveyed from Richmond House to Westminster Abbey, attended by upwards of 500 noblemen, members of the House of Commons, and gentlemen from every part of the empire. The place of interment is nearly between the spot of earth which encloses all that was mortal of Fox and Pitt. The chief mourners were his sons, James and Henry Grattan, Esqrs. His pall was supported by the Dukes of Norfolk and Wellington, the Marquess of Downshire, the Earls of Harrowby and Donoughmore, Viscount Castlereagh, Lord Holland, and Lord William Fitzgerald; and amongst the mourners was his Royal Highness the Duke of Sussex.—6. Mr. Clegg, the engineer in the artillery, who has long had the direction of the firing of the small cannon, on days of rejoicing, in St. James's Park, and of those on the Lambeth shore, when the King went to meet his Parliament. On this day he preceded the royal procession at a short distance, carrying the large signal flag on his shoulder to the man on the Lambeth shore to discharge the cannon, accompanied by an artillery man carrying a small white signal flag with G. R. on it. One of the King's footmen, previous to the coming up of the state carriage, was conversing with Mr. Clegg upon the state of the weather; and Mr. Clegg observed that he thought the rain would keep off: he then fell down, and expired.—9. At the palace of Loo, in Holland, aged nearly 69, her Royal Highness Frederica Sophia Wilhelmina, Princess Dowager of Orange, daughter of Augustus William, Prince Royal of Prussia, and mother of the King of the Netherlands.—19. At his house in Soho Square, in the 80th year of his age, the venerable President of the Royal Society, the Right Hon. Sir Joseph Banks, G. C. B. &c. &c. &c. He had been for a long time labouring under a most distressing illness; and for some years he had been deprived of the use of his lower extremities, and rendered so feeble as to be lifted from his room to his carriage.—July. Dr. John Wishart, of Gray's Inn Lane; he was enjoying himself at the Crown Inn with a convivial party, when, in the midst of his pleasantries, he fell back in his seat, and expired without a groan. How few recollect, that "in the midst of life we are in death!" "Prepare to meet thy God," is the voice of a dispensation like this.—In Pullin's Row, Islington, the Rev. Samuel Kirkman.—2. In St. Paul's Churchyard, aged 89, Mr. Dollond, the optician, and inventor of the achromatic telescopes which bear his name; and by making of which, and other scientific instruments, he had realized a large fortune.—3. At his house in Conduit Street, in the 52d year of his age, the Right Hon. John Bowes, Earl of Strathmore and Kinghorn, in Scotland, and Baron Bowes, of the United Kingdom of Great Britain and Ireland. He had been married but on the preceding day to Miss Mary Milner, by whom he has left a son, claiming his Scotch title in virtue of that marriage.—12. At his place in Chelsea, after a long illness and general decay of nature, the Hon. Brownlow North, D.C.L. Bishop of Winchester, Prelate of the Order of the Garter, Provincial Sub-Dean of Canterbury, and Visitor of Magdalen, New, Trinity, St. John's, and Corpus Colleges, Oxford, F.A. and L.S. His lordship was aged 79, having been nearly 40 years bishop of that diocese.—At Chelsea, the Rev. Thomas Felson, D.D., formerly senior Minister of the Established English Church at Amsterdam, aged 74.—August 7. At Outlands, at eight o'clock in the morning, after a long continued indisposition, her Royal Highness the Duchess of York, eldest daughter of the late King of Prussia, by his first consort, Elisabeth Ulrica Christiana, Princess of Brunswick Wolfenbuttel. Her Royal Highness was born on the 7th of May, 1767; and married on the 29th of September, 1791, to Frederic Duke of York, second son of his late Majesty, by whom she had no issue.—In Grosvenor Place, the Right Hon. Lady Lilford.

*Ecclesiastical Preferment.*—Rev. F. W. Bayley, Vicar of St. John's, Margate, to be Chaplain to the House of Commons.—Rev. C. L. Blomfield, Rector of Chesterford, Essex, to the rectory of St. Botolph, Bishopsgate, in the room of Dr. Mant, promoted to the bishoprick of Killaloe. He has also been created D.D. by royal mandate.—Rev. E. Law, nephew to the Bishop of Chester, to be Chaplain to the British Factory at St. Petersburg.—Rev. Richard Baker, son of Sir Richard Baker, chief magistrate at Bow Street, to be Chaplain to the British residency at Hamburgh.—Rev. R. Syngé, to be Chaplain to the British merchants at Berlin.

*Appointment.*—George Woth Hall, Esq. to be Secretary to the Board of Agriculture, in the room of the late Arthur Young, Esq.

#### BEDFORDSHIRE.

*Deaths.*—May. At Husbourn Crawley, Mrs. Sims, who had long lived a retired life, and was supposed to have considerable sums of money in her house; but this not being found to be the case, it is conjectured that some gold coins lately found to a large amount in two pounds in Woburn Park, about two miles from her residence, must have belonged to her, and that she herself scattered them there. An old pocket-book, containing several Bank-notes, has also been found in the grounds of the abbey, and is believed also to have been her property.

*Ecclesiastical Preferment.*—Rev. T. F. Bowes, to the Rectory of Barton in the Clay, on the presentation of the crown.

*Miscellaneous Intelligence.*—An occurrence, which we hope has few if any parallel in the annals of our country, took place at Stopeley, on the 23d of April. A man named Bean, by trade a wheelwright, took out his two children, one aged about three years, the other about fourteen months, in a small child's chaise-cart, into a lane at a short distance from his house, where he almost severed their heads from their bodies with a razor, and immediately afterwards cut his own throat.

#### BERKSHIRE.

*Deaths.*—Jan. 23. At Windsor Castle, aged 65, Rev. Dr. Cookson, Canon of Windsor, and Rector of Binfield, and of West Isley, Berks.—March. At Chickendon, Rev. W. Couture, upwards of thirty years Rector of that parish.—At Longworth, Rev. John Davis, Rector.—2. At Windsor, Rev. Francis Cole, A.M.—16. At Newbury, Rev. J. P. Hewlett, M.A. of Magdalen College, Oxford, leaving a disconsolate widow, well known to the public as the author of the *Legend of Stutchbury*, and several other works, published without her name, with five children to lament his irreparable loss.

**Ecclesiastical Preferments.**—Rev. John Keates, D.D. to be a Prebendary in St. George's Chapel, Windsor, in the room of Dr. W. Cookson, deceased.—Rev. T. Garnier, to the rectory, of Bishop's Brightwell, near Wallingford; and the Hon. and Rev. Augustus Legge, Chancellor of the diocese of Winchester, to the Rectory of North Waltham, vacant by the resignation of Rev. T. Garnier; both in the presentation of the Bishop of Winchester.—Rev. Dr. Sandeford, to the *sinecure* rectory of Ashbury, vacant by the death of Rev. C. Mordaunt, A.M.—Rev. H. Craven Ord to the vicarage of Stratford Mortimer.—Rev. Henry Northey, B.D. to the living of Great Illey, vacant by the death of Rev. W. Cookson, D.D.—Rev. Head Pottinger to the vicarage of Compton, on the presentation of Sir Walter James, Bart.—Rev. Dr. Gabell, head master of Winchester school, to the valuable rectory of Blinfield.

**Philanthropic Intelligence.**—A new national school has recently been opened in the parish of Tidehurst. The ground on which it is erected is the gift of the rector, the erection itself having been made at the expense of Sophia, widow of Dr. Shepherd; whilst its repairs are provided for, by an annual benefaction of £16. 10s. for ever, from Magdalen College, Oxford.

#### BUCKINGHAMSHIRE.

**Death.**—June. At Great Missenden, at an advanced age, Rev. Robert Armstrong, Vicar.

**Ecclesiastical Preferments.**—Rev. James Main, M.A. to the living of Lonsdale, on the presentation of Sir A. Corbet, of Moreton.—Rev. Thomas Gardner, to the vicarage of Willen, on the presentation of the trustees of Dr. Richard Busby.—Rev. Richard Marks, late Curate of Waterbeach, Cambridgeshire, to the vicarage of Great Missenden, on the presentation of James Oldham Oldham, Esq.—Rev. Thomas Wright, to the vicarage of East Claydon, and rectory of Middle Claydon.

**Philanthropic Intelligence.**—In the gaol at Aylesbury a mill has been lately erected, to grind corn for the use of the gaol, (and of such persons who choose to send corn there, on paying for the grinding); and to pump up water, to supply the gaol and town with that article; in which the prisoners committed for hard labour are now constantly employed.

#### CAMBRIDGESHIRE.

**Deaths.**—May. Rev. James Hamilton, A.M. second son of Rev. Peplow Ward, D.D. Prebendary of Ely.—July 27. At Trinity Lodge, Rev. William Lort Mansell, D.D. Bishop of Bristol, and Master of Trinity College, Cambridge. He owed his elevation to the bench to his fellow-collegian, the late Mr. Perceval, by whom, when Chancellor of the Duchy of Lancaster, he was presented to the living of Berwie, in Elmece, worth £3000. a year; and which he held in *commendam* with his bishoprick and valuable headship.

**University Intelligence.**—His Majesty has been pleased, by his royal grant to the masters and fellows of St. John's College, to remove the restriction in their statutes which prevented the election of more than two persons from the same county into the fellowship of the foundation, which are now open to candidates born in any part of England or Wales.—Rev. William Jones, Fellow of St. John's College, has presented to the Fitzwilliam Museum a beautiful set of casts, taken from a collection of antique medals, which he brought with him from Greece.—A grace has passed the senate, which directs an observatory to be built, at an expense not exceeding £10,000. and astronomical instruments to be purchased to the amount of £3,000. The senate has already granted the sum of £5,000. towards the work. The rest is to be raised by subscription. The Duke of Gloucester, the Chancellor of the University, has signified his approbation of this measure in the most handsome terms, and has given one hundred guineas towards carrying it into effect.—A site has been fixed upon for the erection of the Fitzwilliam Museum, on the north side of St. Edward's Church; but a sum of little less than £20,000. more than the Fitzwilliam fund is competent to defray being required for its completion, an application is intended to be made to the University to contribute the sum required.—The Court of Chancery has ordered the establishment of three crown scholarships at £50. each. The election will take place at the usual time, in January next.—**Preferments.** Rev. Henry Godfrey, B.D. Fellow of Queen's College, elected president of that society, in the room of the late venerable and excellent Dean of Carlisle.—Robert Woodhouse, Esq. M.A. F.R.S. Fellow of Gonville and Caius College, unanimously elected Lucasian Professor of Mathematics, in the room of the late president of Queen's.—Rev. Dr. Wordsworth, Rector of Lambeth, presented to the Mastership of Trinity College, vacant by the death of Dr. Mansell, late Bishop of Bristol.

#### CHESHIRE.

**Deaths.**—April. At Hoole Lodge, Rev. James Hamilton Ward, A.M.—At the parsonage, Stockport, Rev. Charles Prescott, nearly forty years rector of that parish, and a most active magistrate for the counties of Chester and Lancashire.—July. At Ince, Rev. A. B. Church.—At Over, aged 69, Rev. N. Scholefield.

**Ecclesiastical Preferment.**—Rev. P. Vaughan, D.D. Master of Merton College, Oxford, to be Dean of Chester, in the room of Dr. Hodgson, removed to Carlisle.

**Ordination.**—June 10. Rev. Peter Henshall, over the Independent Church at Nantwich.

#### CORNWALL.

**Death.**—March. At Polparrow, Robert Jefferrey, commonly known by the name of Jefferrey the seaman, who some years ago was left on the desolate island of Sombbrero, where he was eight days and nights without any support, except a few small limpets. He was providentially rescued from his perilous situation by an American ship, which took him to Connecticut, whence he got a passage to England; but he was in a declining state of health ever since.

**Ecclesiastical Preferment.**—Rev. Thomas Pearce, to be perpetual Curate of Tywar death.

**Ordination.**—April 4. Rev. George Oke, as Pastor of the Independent Church at St. Colomb.

**Philanthropic Intelligence.**—We are happy to learn, that it is in contemplation to establish a society, in imitation of that excellent institution, the Marine Society of London, for clothing, educating, and fitting out for sea, the neglected children of poor sailors and fishermen, in the western parts of Cornwall, to be called "The Mount's Bay Poor Sea Boys' Society."—The Mayor of Launceston has begun some judicious improvements about the castle, with a view to the employment of the prisoners confined in the gaol of that place. They are clearing away the rubbish from the ancient gateways; and the green, which on one side commands an extensive prospect, will be formed by the labour of these culprits into a very pleasant promenade.

#### CUMBERLAND.

**Deaths.**—April 26. Aged 62, Rev. Isaac Denton, LL.B. Vicar of Crosshwaite.—May. At Seaton, near Workington, aged 104 years and 6 months, Mrs. Elizabeth Wales.

**Ecclesiastical Preferment.**—The very Rev. Robert Hodgson, D.D. Dean of Chester, and Rector of St. George's, Hanover Square, to be Dean of Carlisle, in the room of the late Dr. Milner.

**Ordinations, &c.**—Feb. 26. Rev. Archibald Jack, late student in the Theological Academy, Glasgow, over the church assembling in Providence Chapel, Cockermouth.—29. Rev. Thomas Woodrow, of the same academy, over the church in Annetwell Street, Carlisle.—April 11. Rev. Jonathan Edwards, late of the academy at Newport Pagnell, to the pastoral charge of the Independent church and congregation in Cockermouth.

#### DERBYSHIRE.

**Deaths.**—May 11. At Nab Hill, near Leek, John Birchenough, aged 92. He had been in a sick club 71 years, during which time he had only received one week's pay from the club: he was the father of 29 children, and had been many years a faithful servant in the house of Messrs. S. Phillips and Co., silk manufacturers. He was able to do the finest silk work without the use of glasses, within a few months of his death; he had to walk to and from his work during each week 36 miles.—July. At Mickleover, aged 74, Rev. J. Ward, A.M.

**Ecclesiastical Preferment.**—Rev. J. W. Jones, A.B. Perpetual Curate of Scropton, to the vicarage of Church Broughton.

**New Church.**—On the 12th of June, the first stone was laid of a new episcopal chapel at Ripley.

#### DEVONSHIRE.

**Deaths.**—March 31. At Ide, near Exeter, Rev. C. Jesse, Rector of Compton, Berks.—April. At Uxbrook Park, Rev. Joseph Reeve, aged 87. For the last 53 years he had been the Catholic chaplain in Lord Clifford's family. He was also the author of several very able and moderate pamphlets connected with the emancipation of the members of the church of which he was an ornament, from the civil disabilities to which they are subjected in England. Upon the moderation of his writings the moderation of his life was the best comment.—21. In one of Dury's alms-houses, Exeter, Elizabeth Heath, in the 103d year of her age. A sister of hers is now living, who has nearly completed her 100th year.—May 2. At Harberton, in his 89th year, Rev. Ralph Barnes, Archdeacon of Totness, Chancellor of the diocese, and Canon Residentiary of the cathedral of Exeter.—June. Rev. Michael Ward, Rector of Ashcombe, and Vicar of Barnstaple.—July. At Crediton, Rev. William Hazlitt, A.M. at the advanced age of 83.

**Ecclesiastical Preferments.**—Rev. Robert Harril Frende, A.M. Rector of Dattington, to the archdeaconry of Totness.—Rev. Henry Luxmoore, M.A. to the vicarage of Barnstaple, on the presentation of James Archibald Stuart Wortley, Esq.—Rev. George Martin, A.M. to the chancellorship of the diocese of Exeter, and to the vicarage of Harberton.—Rev. John Hodgkin, to the vicarage of Northmilton, void by the death of Rev. Andrew Irvine; patron Earl Morley.—Rev. Thos. Cleave, B.A. to be master of the grammar school at Totness.

**Philanthropic Intelligence.**—The deposits in the Devon and Exeter Savings Banks amount to nearly £140,000. During the last ten days previous to the 1st of January, £1,500. had been paid in.

**Legal Intelligence.**—At the Exeter Assizes, a lady of the name of Allen brought an action against Dr. Marshall and her two sons in law, to recover a compensation in damages for being confined in the Lunatic Asylum at Exeter, from whence she was in a short time liberated. Mr. Baron Wood recommended a settlement by some mutual friend. The lady was in court, and retired to consult with her solicitor. On her return she assented to the proposal of the court, and his lordship declared she had by that act given a most decided proof that she was now in her senses.

**Miscellaneous Intelligence.**—On the morning of the 7th of March, the Exeter Theatre was totally destroyed by fire, with every article of scenery, machinery, decorations, and musical instruments; not an atom of either being saved. The fire was not discovered till two o'clock in the morning, by the flames bursting through the roof. The whole of the interior was by that time destroyed. No cause can be positively assigned for the accident; but it is conjectured that it was occasioned by the concentration of heat from gas-lights in the centre, which were necessarily near the ceiling, or the view of the stage from the gallery would have been impeded. The managers have lately been at great expense in decorating and improving the theatre, and their loss is consequently enhanced. The damage may perhaps exceed £6,000. though it is not insured for more than half that sum. It is a remarkable circumstance, that this is the second theatre whose destruction by fire we have had to record since the commencement of our work.—Administration of the effects of Mrs. Frances Mary Sharr, late of Torbay House, in the county of Devon, and of Harley Street, in the county of Middlesex, was lately granted to G. Maule, Esq. the nominee of his Majesty, for the use and benefit of

his Majesty, the said Mrs. Shard dying intestate, without any known relation whatever, whereby her estate became escheated to the crown; her property sworn under £25,000.

## DORSETSHIRE.

*Deaths.*—*May 22.* At Sherborne, in his 76th year, the Right Hon. James Dutton, Lord Sherborne; succeeded in his titles by his eldest son, John, now Lord Sherborne.—*July.* At Blandford, Rev. John Wharton, Rector of Cheselborne.—*4.* At Weymouth, Rev. Willoughby Bertie, late Fellow of All Soul's College, Oxford, and for many years Rector of Buckland, in Surrey.—*9.* William Baring, Esq. of Lulworth Castle, and Rev. John Bain, Rector of Winfrith, and only son of Dr. Bain, of Hefleton, near Wareham. These gentlemen were drowned in the sea, by the upsetting of a boat belonging to the former, in which they were tempted by the calmness of the waves to row out to some distance from shore, which the spring tides, setting very strongly upon this rocky coast, prevented their reaching. The lady of Mr. Baring, and the sisters of Mr. Bain, who had accompanied them in their walk from the castle, were witnesses of the melancholy sight.

*Ecclesiastical Preferment.*—Rev. John West, A.M. to the rectory of Chettle, vacant by the death of Rev. Tregonwell Napier.

*New Churches, &c.*—A Catholic chapel is about to be opened at Weymouth, under the pastoral care of Rev. Mr. Simeon.

## DURHAM.

*Deaths.*—*April.* At Bishop Auckland, in an advanced age, Rev. Thomas Cookson, late Vicar of Kirby Stephen, Westmoreland.—*June.* At Corliesth, Rev. Henry Richardson, Vicar, aged 84.—*July.* At Slaley, aged 100, Mrs. M. Carr.

*Ecclesiastical Preferment.*—Rev. John Collinson, Curate of Ryton, to the perpetual curacies of Lamesley and Tanfield, on the nomination of Sir Thomas H. Liddell, Bart.

## ESSEX.

*Deaths.*—*April.* At Chelmsford, aged 58, Rev. Samuel Douglas, for 34 years pastor of the Independent church in that town.—*May 6.* Rev. Thomas Barstow, Rector of Aldham and of St. Lawrence, aged 76.—At Felsted, Mr. James Fuller, aged 90. He has left behind him 14 children, upwards of a hundred grand-children, and 40 great grand-children.

*Ecclesiastical Preferments.*—Rev. R. P. Faulkner, to the chaplainship of Epping.—Rev. Alfred William Roberts, A.M. to the rectory of Burghstead Parva.—Rev. J. F. Roberts, to the mastership of Walthamstow school.

## GLOUCESTERSHIRE.

*Deaths.*—*April.* Rev. Ebenezer Cornell, formerly minister of the Southgate meeting, Gloucester, and afterwards of Painswick, 86.—*2.* At Cheltenham, Major-General Kemmis.—*May 10.* At Cheltenham, aged 57, Major-Gen. Sir Haylett Framingham, K.C.B. and Knight of the Hanoverian Guelphic Order, Colonel of the Royal Horse Artillery, and commanding officer of the Royal Artillery in Ireland. He entered the army very early in life, and received honorary medals for his conduct in the battles of Talavera, Busaco, Fuentes d'Honore, Badajoz, and Salamanca.—*June 21.* At Seend, the Hon. and Rev. Ed. Seymour, eldest son of the late Lord Wm. Seymour, and nephew to the present Duke of Somerset.

*Ecclesiastical Preferments.*—Rev. W. Forge, A.M. Fellow of Jesus' College, Cambridge, to the rectory of King Stanley, vacant by the resignation of Rev. G. Caldwell, on the presentation of the master and fellows of that society.—Rev. James Hooper, to the rectory of Stowell.—Hon. and Rev. Dr. Rice, to the rectory of Oddington, on his own presentation, as precentor of York cathedral.—Rev. James Davies, A.M. to the vicarage of Barrington Parva, on the presentation of the Lord Chancellor.

## HAMPSHIRE.

*Deaths.*—*May.* Rev. Richard Owens, Baptist Minister at Southampton. It was his vote which determined the election contest in that town in favour of Wm. Chamberlayne, Esq. the present member.—*4.* At Bevis Mount, Henry Hulton, Esq. Barrister at law, &c.—*12.* At Winchester, suddenly, Rev. F. Iremonger, Prebendary of that cathedral, Vicar of Wherwell, and Rector of St. John's, Winchester.—*18.* Drowned by the upsetting of a boat, near Brown Down Point, Rev. Matthew Arnold, Garrison Chaplain of Portsmouth, and one of the most active of the guardians of the poor in the parish of Alverstoke, whose condition was much benefited by his exertions.—*June.* At Wickham, near Fareham, Vice-Admiral Sir Richard Grindall, K.C.B. in the 70th year of his age.—*July.* At Winchester, Lady Amelia Knollys, aged 84.—*3.* At Horndean, Vice-Admiral Edward Oliver Osborn, the last of three brothers, flag officers in the royal navy, who have died within a few months.—*13.* A young man, named Croker, of Petersfield, drinking cold water whilst in a state of heat, died instantly.

*Ecclesiastical Preferments.*—Rev. George Tomline, D.D. Bishop of Lincoln, to the bishopric of Winchester, vacant by the death of Dr. North.—Rev. W. Harrison, Vicar of Farnham, to a prebendal stall in Winchester cathedral.—Rev. John Harwood, to the vicarage of Sherborn St. John, on the presentation of W. Chute, Esq.

*New Church.*—*April 22.* The new Independent chapel at Southampton, above Bar, calculated to hold 1,500 persons, was opened for public worship. Preachers on the occasion, Rev. Mr. Jay, of Bath; and Rev. George Clayton, of Watworth.

*Philanthropic Intelligence.*—At a quarterly meeting of the trustees and managers of the Basingstoke Savings Bank, held on the 26th of June, it appeared that the total number of depositors was 398, and the amount of their deposits £14,714. 19s. 11½d. Of this sum £3432. 6s. 10d. had been withdrawn.

## HEREFORDSHIRE.

*Deaths.*—*May.* At Bromyard, aged 76, Rev. Joel Banfield, for 26 years minister of the

Independent congregation of that place.—*July 30.* At the deanery house, in Hereford, in the 67th year of his age, Rev. George Grettton, D.D. Vicar of Upton Bishop, near Ross, a Canon Residentiary, and Dean of Hereford.

*Ecclesiastical Preferment.*—Rev. F. H. Brickenenden, B.D. Vice-Provost of Worcester College, Oxford, to the vicarage of Davall, with the chapelry of Callow annexed, and to the perpetual curacy of Avonberg, vacant by the death of Rev. D. Renaud. Patrons, the governors of Guy's Hospital.

#### HERTFORDSHIRE.

*Death.*—*June 29.* At his seat, Hyde Hall, aged 64, the Right Hon. Robert Jocelyn, Earl of Roden, K.P. He is succeeded by his eldest son, Robert, Viscount Jocelyn.

*Ecclesiastical Preferments.*—Rev. Thomas Fordham Green, A.B. to the rectory of Gravely with Chisfield.—Rev. John Briggs, M.A. to the vicarage of St. Peter's, St. Alban's.

*New Churches, &c.*—On the 26th of May, a small chapel was opened at Wood End, Yardley, where a small congregation and Sunday school have recently been raised by the students of the Independent academy at Wymondley, in conjunction with the neighbouring ministers. Preachers on the occasion, Rev. Mr. Chaplin, of Bishop Stortford, and Rev. Mr. Browne, of St. Alban's.

*Philanthropic Intelligence.*—At a quarterly meeting of the Hertfordshire Saving Bank, held at Hertford, on the 8th of January, it was ascertained, that since the last meeting, on the 2d of October, £4538. 1s. 7d. had been added to its stock; and at the annual meeting held in the same place, on the 4th of April, it appeared that the total amount of deposits paid in during the four years which have elapsed since its establishment is £82,667. 11s. 10d. It was also stated at the meeting, that during the course of the last year, £14,000. had been paid into the Sunday Banks by the labouring classes, in sums not exceeding 2s. weekly from each individual.

#### HUNTINGDONSHIRE.

*Deaths.*—*April.* At Huntingdon, on his road to Leamington Spa, Rev. Thomas Edwards, LL.D. Vicar of Heston, Cambridgeshire.—*July.* At Warrington, Mr. Hitchcock, aged 67. He was twice married, and was the father of 34 children.

#### KENT.

*Deaths.*—*April 3.* Rev. John Potteccary, of Blackheath.—14. At Bromley, Kent, aged 51, Rev. J. J. Talman, A.M. Chaplain of Bromley College, Vicar of North Curry, and of Stogumber, Somerset.—28. At her sister's, the Marchioness of Exeter, Langley Park, Frances Julia, Duchess Dowager of Northumberland, third daughter of the late Peter Burrell, Esq. of Beckingham, in Kent. Her remains were deposited in the chapel of St. Nicholas, Westminster Abbey, by the side of the late duke, her husband.—*May.* At Tytham, aged 77, Mrs. Whimgate; and in a few days after, in the 102d year of her age, her mother, Mrs. Holder, who retained the use of her eye sight, and her other faculties, to her death.—*June.* At Maidstone, aged 68, Rev. Abraham Harris, for 41 years Unitarian minister of that place.—17. At Blackheath, after a few days' illness, William Stanley, eldest son of the late George Hawkes, Esq. both of Gateshead iron works. He came to London to attend on his father (whose death happened on the 11th instant) during his illness, and will now accompany him to his grave.—*July.* At Ebony, in the Isle of Oxney, aged 72, Mr. Isaac Cloke, brewer, of Tenterden. By his testamentary directions, his remains were followed to the grave by 72 aged men, all in white frocks and white stockings, and each being the father of six living children.

*Ecclesiastical Preferments.*—Rev. C. Chisholm, A.M. Rector of Eastwell, to the vicarage of Preston next Feverham.—Rev. J. Hodgson, Curate of Tunstall, to the perpetual curacy of Oure, on the presentation of the Archbishop of Canterbury.—Rev. J. Thompson, A.M. Vicar of Meopham, to the rectory of Lullington.—Hon. and Rev. Wm. Eden, son of Lord Henley, to the vicarage of Beakbourn, and rectory of Harbledown, vacant by the death of Rev. John Toke, on the presentation of the Archbishop of Canterbury.

*Ordination.*—*May 25.* Rev. H. B. Juela, late student at Hoxton academy, over the congregational church in East Street, Greenwich, late under the pastoral care of Rev. George Scott.

*Philanthropic Intelligence.*—The sum of £244. 12s. 9d. was paid into the Canterbury Savings Bank during the first week in January, making the deposits of the industrious poor amount to £12,336. 11s. 6d.—The Committee managing the Feverham and Sittingbourne Savings Bank held their 14th quarterly meeting on Thursday the 13th of January, when it was resolved, that from the favourable state of the funds, over and above the usual rate of interest, a bonus of one and a quarter per cent. should be added to the accounts of the respective depositors. The present number of depositors is 586, and the amount deposited £16,970. 7s. 8d.

#### LANCASHIRE.

*Deaths.*—*June 25.* A young woman, of the name of Yates, went to Oldham to be married; when, overheated by the exertion of walking in the rays of the sun, she incautiously drank cold water; and, in a few hours, instead of being a bride, became a corpse.—*July.* At Northern, Mr. (commonly called Dr.) James Watson, formerly Librarian to the Portico in Manchester, and author of several miscellaneous and fugitive pieces, from which a selection is about to be formed, under the singular title of "The Spirit of the Doctor."

*New Church.*—On the 12th of April, the new church, dedicated to All Saints, at Manchester, was consecrated by the Bishop of Chester. The building is spacious and handsome, calculated to hold 2000 persons. The pulpit is said to equal, if not to exceed, in beauty and materials, any one in the kingdom; and the organ is remarkable for its fine tone and great power.

*Ordinations, &c.*—*May 23.* Rev. W. Bowen, over the Independent church and congrega-

seen assembling at Bretherton, in which village a small chapel was opened on the 11th of June, 1819.—June 15. Rev. J. Speakman, over the Independent church at Pooston in the Fyld. This gentleman also preaches at Blackpool, a neighbouring watering place, every Sabbath evening.

**Legal Intelligence.**—At the Spring Assizes for this county, Henry Patrickson and John Postlethwaite were found guilty of winning money, by gambling, from a clerk who had robbed his masters to enable him to carry on this destructive vice. The first of the two defendants was sentenced by Mr. Justice Bayley to pay a fine of 600 guineas, and the second of 100 guineas, being five times the amount of the sum they had gained. Great credit is due to the masters of the clerk, Liverpool merchants, members of the Society of Friends, for instituting this prosecution, which will, we hope, operate as a warning to other gamblers. "I am glad," said Mr. Justice Bayley in passing sentence, "that these prosecutions will now make it notorious, that indictments for this offence may be instituted, not only by the party who has lost the money, but by any other person whatever; so that the gamester must not imagine that the law will allow him to hold his ill-gotten gain in safety."

**Miscellaneous Intelligence.**—In the month of June, Mary, the wife of Mr. George Howard, of Furness, was safely delivered of four children, two of whom died almost immediately, but the other two with the mother are doing well.—A new market is about to be erected in Liverpool, which when finished will be the completest thing of the kind in England. It will be 500 feet in length, and 300 in breadth, covered all over, and having a handsome elevation in front. The estimated expense of this work exceeds £30,000. yet it will certainly be money well laid out, as the market is now, in a great measure, held in the open streets of the principal part of the town.

#### LEICESTERSHIRE.

**Ecclesiastical Preferments.**—Rev. G. Mettam, to the vicarage of Arnesby.—Rev. J. Davies, A.M. Rector of Gloomston, and Chaplain to the Duke of Hamilton, to the rectory of Staunton Wyvill, on the presentation of the Earl of Cardigan.—Rev. H. Brown, to the rectory of Aylestone, on the presentation of the Duke of Rutland.

**Ordination.**—April 4. Rev. James Buckham, late student at Rotherham College, over the Independent church at Hinckley.

#### LINCOLNSHIRE.

**Deaths.**—April. Rev. Charles Grey, Rector of Toynotone, St. Peter's.—In the 75th year of his age, Mr. Edward Smith, of Spilsby, one of the most singular characters in the kingdom. Until within a very few years of his death, it was his constant practice to ride on a bull, whilst he had his hay sowed, and smoked it instead of tobacco. By his will he directed that his body should be carried to the grave by poor men, who were to be paid 5s. each, that the funeral should take place early in the morning, and that none of his relatives or friends should attend, or wear any mourning on his account, under penalty of the forfeiture of their respective legacies.—28. Sir John Trollope, of Caxwick, Bart. D.C.L., who, on returning from a meeting at Spalding, was suddenly thrown from his horse, and pitching on his head, was killed on the spot. He is succeeded in his title by his eldest son, a cornet in the 10th regiment of Hussars.—May. In the 45th year of his age, near Stamford, the Earl of Lisburne. He succeeded to the title and estates of his father, Wilmot, Earl of Lisburne, in 1800; since which period his lordship laboured under a mental affliction, which rendered it necessary to put his person under restraint, and his estates in the direction of trustees, and in the hands of a receiver. His remains were brought from the receptacle for the afflicted, in which he breathed his last, to Enfield, in Middlesex, where they were interred in the family vault. Dying unmarried, he is succeeded in his titles and estates, the rental of which is said to amount to little short of £18,000. per annum, by his brother, the Hon. Col. Vaughan, who is now upon the Continent.—June. In London, Rev. John Beevor, Rector of North Claypole, in this county.—12. At his seat, Scrivelsby Hall, near Horncastle, in the 57th year of his age, Lewis Dymoke, Esq. who, as lord of the manor of Scrivelsby, in this county, enjoyed the office of hereditary champion of England, which, with the manor, now descends to Rev. John Dymoke, Rector of Scrivelsby, and Prebendary of Lincoln; and who, by his deputy, is admitted to perform the duty of his office at the approaching coronation. The quaint motto of the Dymoke family is *pro Rege Dimico*.

**Ecclesiastical Preferments.**—Rev. Joseph Stockdale, Vicar of Kimerby, to the rectory of Tetford, on the presentation of Mrs. Norton Place. He has also been appointed chaplain to the Countess Dowager of Bridport.—Rev. W. Verelst, to the vicarage of Grayingham, void by the resignation of Rev. Edward Thorold, on the presentation of Sir John Hayford Thorold, Bart.—Rev. V. B. Layard, to hold the vicarage of Tallington, with the rectory of Uffington, by dispensation under the great seal.—Rev. George Grantham, B.D. and Fellow of Magdalen College, Oxford, to the vicarage of Waith, on the presentation of Miss Borrel, of Granlaby House.

**New Church.**—A chapel of ease is about to be erected at Boston, towards which the corporation have liberally contributed £600. beside undertaking to endow it when built.—The first stone of a new chapel, 60 feet by 40, was laid on the 20th of March, at Lincoln, by Rev. Mr. Gear, from Hoxton Academy, who has accepted a unanimous call from the church newly formed there to become their pastor. Towards the erection of this edifice £634. has already been contributed.

#### MIDDLESEX.

**Deaths.**—March 31. At Hampstead Heath, in the prime of life, the Right Hon. Frances, Countess of Huntingdon, to which rank the decision of the House of Peers, on her husband's claim to this ancient title, had but lately elevated her. She had laid in the Sunday preceding of her tenth child.—April. At Pimlico, Mrs. Stephenson. She was always complaining of her income being scarcely sufficient. Her executors, however, to their great surprise, discovered



upwards of £2000. In Bank notes in her house, many of which bear the name of Abraham Newland, and 300 guineas.—**8.** Rev. John Yockney, for more than 30 years pastor of the Independent church at Staines.—**May 17.** At Bellmere House, Hampstead, Sir J. Jackson, Bart. of Arley, Bedfordshire.—**July 4.** At Fulham, the Right Hon. Thomas Viscount Ranelagh, lately convicted of an assault on Mr. Adolphus, the barrister, in his own chambers, with a view to provoke him to fight a duel, for having made some reflections on his lordship's conduct while conducting a prosecution against him for a violent assault upon a party of young people, who were trespassing on his lordship's grounds, on the banks of the Thames. His subsequent illness prevented his being brought up to receive the judgment of the Court of King's Bench, which he might at any time have avoided, by making the slightest apology for his conduct. On the 28th of the preceding month, he lost his second son, the Hon. Arthur Jones, an infant 10 years and 4 months old.

**Ecclesiastical Preferment.**—Rev. Charles Crane, D.D. to the perpetual curacy of Paddington.

**Ordinations.**—**Jan. 31.** Rev. D. Jones, late of Hereford, over the Baptist church at Old Brentford.—**March 31.** Rev. E. Lewis, late of Manchester, over the Baptist church at Highgate.

#### MONMOUTHSHIRE.

**Miscellaneous Intelligence.**—A singular marriage took place on the 8th of June, at Legatock Viboval, near Monmouth, viz. that of Mr. Philip Edwards, aged 75, to Mrs. Powell, aged 77. That every thing might be in character, the united ages of the six persons who attended the ceremony amounted to upwards of 400 years.

**Ordination.**—**Jan. 6.** Rev. B. Moses, late student at Llanfylling, over the congregational church at New Inn, near Pontipool.

#### NORFOLK.

**Deaths.**—**May.** At Ormesby, Rev. Christopher Taylor, aged 74, Rector of Filby for 49 years, and of Clippesby for 31.—At Diss, Rev. S. Westby, master of the Grammar School, and Vicar of Kenning Hall.—**14.** At Norwich, in her 104th year, Mrs. Lany, relict of the late Rev. Benjamin Lany, Rector of Mulbarton, who died in 1766. She was a woman of strong mind, and retained her faculties to the last.—**June.** In the Close, Norwich, aged 37, Charles Tawell, Esq. who, having been deprived of his sight, founded, in 1805, an hospital for the blind in that city.—In London, Rev. William Hendry, Rector of Boughton, in this county.

**Ecclesiastical Preferments.**—Rev. W. Ray Clayton, B.A. to the rectory of Rybarg Parva and Magna, on the presentation of Samuel Clayton, Esq. of Norwich.—Rev. Richard Eaton, B.A. to the rectory of Elsing, on the presentation of Rev. W. Browne, of Elsing.—Rev. C. D. Brereton, M.A. to the rectory of Little Massingham, on the presentation of Joseph Wilson, Esq. of Highbury, Middlesex.—Rev. Gibson Lucas, A.B. to the rectory of Billockby, on the presentation of C. Lucas, Esq.—Rev. W. Kellet, A.B. to the vicarage of Kenninghall, on the presentation of the Bishop of Ely.—Rev. G. Hunt, to the rectory of Boughton, on the presentation of John Vernon, Esq. of Lincoln's Inn.—Rev. W. Colby, to the rectory of Clippesby, on the presentation of Dover Colby, Esq. of Great Yarmouth.

**Ordination.**—**May 31.** Rev. John Alexander, late a student in Hoxton Academy, over the church and congregation assembling in Princes Street, Norwich.

**Philanthropic Intelligence.**—In the House of Correction for this county, at Wymondham, a mill has lately been erected to grind corn, &c. and junk is also provided for the prisoners' employment. The females knit and spin, and make the prison linen, and also wash all the linen, &c. used in the gaol.

#### NORTHAMPTONSHIRE.

**Deaths.**—**May.** At Northampton, in the 100th year of her age, Mrs. Clarke.—**26.** At Hardingstone, Rev. Ashton Wade, Vicar.

**Ecclesiastical Preferment.**—Rev. Edward Lye, B.A. to the vicarage of Raunds, vacant by the death of Rev. W. Roles, on the presentation of the Lord Chancellor.

#### NORTHUMBERLAND.

**Deaths.**—**May.** At Thropton, *Honest* John Belam, aged 92. He was for 36 years groom and huntsman to the Clavering family at Callaby, and was never known to utter an oath.—**July.** At Kirkhaugh, Rev. Thomas Kirkley, for 39 years Rector.

**Philanthropic Intelligence.**—On the 22d of March, the foundation stone of the grammar school at Berwick was laid by Lord Ossulton, in the presence of the mayor and of many spectators.

**Miscellaneous Intelligence.**—Lately was married, at Whickham, Mr. Silvertop to Mrs. Pearson. This was the third time that the lady had been at the altar in the character of bride; and there has been something remarkable in each of her connubial engagements. Her first husband was a Quaker, the second a Roman Catholic, and the third is a member of the established church. Each of the three was twice her own age. At 16 she married a man of 32; at 30 she took to herself one of 60; and now she is married to a husband of 84.

#### NOTTINGHAMSHIRE.

**Death.**—**May.** At Sutton, in Ashfield, aged 80, Rev. Thomas Huet, for many years the Curate of that place.

**Ecclesiastical Preferments.**—Rev. John Hallward, M.A. to the rectory of Staneton in the Wold, on his own petition.—Rev. S. Lund, late Curate of Dryland, to be second master of Nottingham grammar school.

#### OXFORDSHIRE.

**Deaths.**—**June.** Rev. John Curtis, D.D. one of the Senior Fellows of St. John's College.—

**July 29.** In Magdalen Hall, aged 60, Rev. W. West Green, D.D. for 29 years vice-principal of that society, Rector of Husband's Bosworth, Leicestershire, and one of the Lecturers of Carfax, in the city of Oxford.

**Ecclesiastical Preferment.**—Rev. Frederic Charles Spencer, A.M. to the rectory of Wheatfield, on the presentation of Lord Charles Spencer.

**University Intelligence.**—Rev. J. Jones, A.M. of Jesus College, and Archdeacon of Merioneth, is elected Bampton lecturer for the next year.—In a full convocation, holden on Thursday, March 23d, it was decreed, for the purpose of recording the grateful sense entertained by the University of the many acts of favour and munificence which his Majesty has been graciously pleased to confer upon it, that a term should be granted, to be considered and counted as statutable kept for any one degree for which the candidate may wish to claim it, to all those who were actual members of the University on the 23d of January, the day of his Majesty's accession to the throne.—Hertford College having escheated to the crown, his Majesty when Regent, in the name and on the behalf of the late King, was pleased to direct a grant of the site, together with all the property attached to the old college, including an excellent library of books, to be made to the chancellor, masters, and scholars of the University, in trust for the principal and other members of Magdalen Hall for ever. In execution of this grant, on the 3d of May, the Vice-President and Fellows of Magdalen College went in procession from St. Mary's Church to the dissolved college of Hertford, and laid the foundation stone of the new buildings intended for the future residence of the members of Magdalen Hall, the principal and vice-principal of that society being also in the procession.

**New Church.**—May 30. A small neat chapel was opened at South Stoke, as a branch of the chapel at Goring, in the connexion of the late Countess of Huntingdon. Preachers on the occasion, Rev. Mr. Brown, of Cheltenham; Rev. Mr. Wilkins, of Abingdon; Rev. Mr. Horn, of High Wycomb.

**Miscellaneous Intelligence.**—In the month of May was married, at Chipping Norton, Hallam Jam, Esq. of Burton on the Hill, aged 72, to Miss Amelia Mary James, of the former place, aged 28. The bridegroom had been confined to his bed for upwards of three years, and was supported to church on crutches!

#### SHROPSHIRE.

**Deaths.**—May. At Ludlow, Rev. George Brathwaite, under master of the grammar school of that town.—June. At All Stretton, aged 65, Rev. Richard Wilding, A.M. Fellow of St. John's College, Cambridge, Rector of Easthorpe, Curate of Wolsborton and Smellcott, Surrogate for the diocese of Hereford, and a magistrate for the county.—At Conover, in the 81st year of his age, Rev. Edward Daker, A.M. formerly Fellow of Magdalen College, Cambridge.—July. At Dalpole Court, Rev. W. Calcott, of Calnham Court, 62.

**Ecclesiastical Preferments.**—Rev. Henry Calveley Cotton, A.M. to the rectory of Hurst, on the presentation of Sir C. Corbett, Bart.—Rev. Charles Walcott, B.A. to the living of Hopton Wafers.—Rev. Kenduck Peck, to the rectory of Ightfield, on the presentation of Philip Justice, Esq. of Bath.

**Ordinations, &c.**—March 21. Rev. G. B. Kidd, late a student in Rotherham Academy, over the Independent church and congregation assembling in Dodginton Street, Whitchurch.—April 26. Rev. N. Higgins, late a student at Hoxton academy, over the congregational church assembling in the old chapel, Market Drayton.

#### SOMERSETSHIRE.

**Deaths.**—May. At Bath, Lieut.-Gen. Elliot, late commandant of the Portsmouth division of marines, aged 88 years, 65 of which were spent in actual service.—18. In the 101st year of his age, George Kelson, the oldest parishioner of Lyncomb and Widcomb. During the last year he worked in a gentleman's garden; and his faculties were so perfect, that he gave evidence before the commissioners for inquiring into the state of public charities, at their recent visit to this city, and deposed to facts which occurred 90 years ago! Kelson was the individual who furnished the portrait of *The Woodman*, in illustration of Cowper's poem.—Aged 75, Rev. W. Perkins, A.M. Rector of Kingsbury, Somersetshire, for 45 years curate of Twyford, Bucks, senior member of Lincoln College, Oxford, and one of the oldest chaplains to his present Majesty.—27. Rev. John Thomas, A.M. Archdeacon of Bath, Rector of Kingston Deverell, Wilts, and of Street cum Walton, Somerset, Minister of Christ Church, Bath, and one of the chaplains to his Majesty. The archdeacon was chiefly known by his zeal in opposing the Bible and Church Missionary Societies. Besides his tracts on the controversy which his conduct originated on these subjects, he was the author of a "Poetical Epistle to a Curate, 4to. 1786;" "Strictures on Subjects relating to the Established Religion and the Clergy, 1807;" "Remarks on some Popular Principles and Notions, 1813."—June. At Bath, James Sims, M.D. and LL.D. in the 80th year of his age. This eminent physician was President of the London Medical Society for 19 years, having himself organized and established it. To his exertions also do the Humane and the Philanthropic Societies, the Westminster General Infirmary, and many other of the most useful of our metropolitan charities, in a great measure, owe, under Providence, their existence and prosperity. Of the Philanthropic Society he was for many years president, until he resigned the chair to the late Duke of Leeds. He was a fellow of the Antiquarian Society, and a member of many other scientific bodies, British and foreign.—At the Villa House, Bathwick, aged 85, Dr. John Trusler, one of the most voluminous compilers and publishers of his day and generation, well known, amongst other things, for his "Script Sermons," to imitate manuscript.—June 12. At Bath, the Hon. Miss P. Hely Hutchinson, sister to the Earl of Donoughmore and Lord Hutchinson.

**Ecclesiastical Preferments.**—Rev. Dr. Kaye, Master of Christ College, and Regius Professor of Divinity in the University of Cambridge, to the see of Bristol, vacant by the death

of Dr. Mansell.—Rev. Dr. Moyssey, Rector of Waleot, to the archdeaconry of Bath, on the presentation of the Bishop of Bath and Wells.—Rev. R. P. Beague, A.M. Fellow of Emmanuel College, Cambridge, to the valuable living of King's Brompton, vacant by the death of Rev. T. Todd.—Rev. James Hooper, A.M. to the rectory of Stowell, on the presentation of W. M. Dodington, Esq.—Rev. Mr. Barker, to be minister of Christ Church, Bath, on the appointment of Dr. Moyssey.—Rev. Charles Francis Bampfylde, LL.B. Rector of Henington and Hardington, to the rectory of Dunkerton, on the presentation of Sir Charles Warwick Bampfylde, Bart.—Rev. Thomas Oldfield Bartlett, to the rectory of Swanage, in the Isle of Purbeck, to the rectory of Sutton Montagu, void by the death of the Rev. Dr. Palmer.—Rev. D. Williams, A.M. to the rectory of Bleadon, on the presentation of the Bishop of Winchester.

*Ordination.*—March 16. Rev. Thos. Stevenson, late of Chesham College, was ordained at the late Countess of Huntingdon's chapel in Bristol.

*Philanthropic Intelligence.*—In the gaol for this county at Ilchester, all the prisoners are clothed in a dress, every article of which they make; worsted caps, dowling shirts, jackets, waistcoats, breeches, stockings, and shoes; and for the general use of the prisoners, beds, mattresses, sheets, linen, &c. are manufactured within its walls.—The new gaol at Bristol is finished, and is said to be as complete a structure as any of the kind in the kingdom.

#### STAFFORDSHIRE.

*Deaths.*—June. At Barlaston, near Stone, Mr. Keeting, an artist who was considered the Vandeyke of the country; and who had perhaps, within the last 40 years, painted more portraits than any other artist within the same space of time.

*Miscellaneous Intelligence.*—Lord Bagot, at his seat at Blithfield, had last year 725 pine apples raised from the seed of one fruit, planted the preceding year; and from that of another 321 plants, the largest increase of the kind ever known in this kingdom.

#### SUFFOLK.

*Deaths.*—April 18. At Haverhill, Rev. James Bowers, for 27 years pastor of the Independent congregation in that town.—May. Mrs. Frances Neville, a widow lady, aged 102.—At Icklingham, aged 69, Rev. Robert Gwilt, for 40 years rector of that parish.—At Bury, aged 84, Lady Gage, grandmother of Sir Thomas Gage, Bart.—30. At the parsonage house, Rev. Bailey Wallis, D.D. Rector of St. Mary Stoke, Ipswich.—June 23. At Eye, aged 89, Rev. Robert Malyn, fifty-nine years Rector of Kilton Magna and Thorncroft Parva. He was chaplain on board the Prince Frederick at the taking of Louisbourg, 1758; and one of the few remaining persons present at the death of General Wolfe, in 1759.—July. At Halesworth, Rev. Isaac Avarne, A.M. for 34 years Rector of that place, with the vicarage of Chedeston annexed, and 48 years Rector of Bassingham, Norfolk.

*Philanthropic Intelligence.*—In the gaol for this county, at Bury St. Edmund's, a *discipline* mill, upon very improved principles, has been lately erected, by Mr. Cubitt, civil engineer of Ipswich; which is capable of employing 24 persons, in the act of treading at the same time. A particular description and plates of this mill are publishing by the Society for the Improvement of Prison Discipline. Fifteen years ago, a mill was erected there to employ the prisoners in grinding corn, which has been found to produce the very best effects, as regards the health and morals of the prisoners, by giving them habits of industry, and producing a dread of confinement. No particular manufacture is carried on in the prison, because most of the prisoners are labourers in husbandry; but they learn to make shoes, baskets, plait straw, &c.

#### SURREY.

*Deaths.*—March. At Dulwich, John Bowles, Esq. the well known political writer on the side of government.—April. At Malden, Rev. R. Roeding, F.A.S. &c. Vicar.—At Kingston, Lieut.-Gen. Gabriel Johnston, E. I. C. service, 79.—May. At Great Bookham, after 50 years' discharge of his pastoral duties, Rev. Samuel Cooke, Vicar of that church, and Rector of Cotsford, Oxfordshire.—14. At Mitcham Common, Rev. C. T. Heathcote, D.D. Rector of Little Wigborough, Essex.—June 13. At Croydon, aged 78, John Thomas Herissant des Carrieres, a native of Paris, and for nearly half a century an indefatigable teacher of the French language in England; for which purpose he composed and revised several grammatical works, deservedly held in high estimation: about the time of the Revolution, he published a History of France, in 2 vols.; and lately an abridgment of that work, continued to the year 1815.—15. At Petersham, Lord Charles Spencer.—At Kew Green, George Hicks, Esq. Barrister at Law, and one of the Magistrates of Police, Bow Street, aged 48.

*Ecclesiastical Preferment.*—Rev. Edward James, A.M. to the perpetual curacy of Mortlake.

*Philanthropic Intelligence.*—The school which has been held in a barn for two years at Oxshott, a small hamlet on the Claremont estate, has gained the attention and patronage of his Royal Highness Prince Leopold; and on Wednesday the 7th of June, the first stone of a new and spacious building was laid, which is to be called, by the desire of her Royal Highness the Duchess of Kent, "The Royal Kent School," as a remembrance of the late Duke, who had, in his lifetime, greatly interested himself in this cause. The school is to be conducted on the British and Foreign plan, and on Sundays to be used as a place of worship. A vast concourse of people attended at the ceremony, and the royal arms were carried in procession, and have been since suspended in the barn.

*New Church.*—The new church at Egham was lately consecrated by the Bishop of Oxford, in the presence of several persons of distinction.

*Ordination.*—Jan. 6. Rev. R. Davis, late of Plymouth Dock, was recognized as pastor of the Baptist church in East Lane, Walworth.

#### SUSSEX.

*Deaths.*—April. At Brighton, Richard Denison, M.D. 72.—May. Rev. Mr. Harvey,

**Rector of Walburston.** He went out fishing, and being seized, as is supposed, with a st. fell into a ditch, in which he was found drowned the next day.—In his 92d year, Mr. Austin, the drawing master of eccentric memory, well known to the electors of Westminster some years ago for his singular exertions in support of Mr. Fox, when a candidate for that city.—*June 20.* At Brighton, the Right Hon. Lord Gwydir, Officiating Great Chamberlain of England, in right of his wife, Lady Willoughby d'Eresby, sister and coheiress of Robert, fourth Duke of Ancaster, hereditary Great Chamberlain of England. He is succeeded in his titles and estates by his eldest son, Peter Robert Drummond, now Lord Gwydir.

**New Church.**—On the 6th of April, a new Independent chapel was opened at Peatworth. Preachers on the occasion, Rev. Mr. Hunt, of Chichester; and Rev. Dr. Bogue, of Gosport.

**Ordination.**—Rev. Mr. Winchester, late of Hestmonceaux, has lately removed to Worthington, where he regularly preaches.

#### WARWICKSHIRE.

**Ecclesiastical Preferments.**—Rev. Thomas Lea, A.M. of Trinity College, Cambridge, to the vicarage of Bishop's Itchington, on the presentation of the Bishop of Bristol.—Rev. Samuel D'Oyley Peshall, to the rectory of Merton Bagot, on the presentation of Rev. Samuel Peshall.—Rev. W. Squires Wufford, to the rectory of Binford, on the presentation of the Marquess of Hertford.

**New Churches, &c.**—On Monday, April the 17th, the first stone was laid of the new Independent Chapel, in West Orchard, Coventry.—The first stone of St. George's Church, in Tower Street, Birmingham, was laid on the 19th of April. It is intended to hold two thousand persons, and the whole expense of its erection (£12,481) will be defrayed by the Commissioners for building new churches. The site was partly given by the Marquess of Hertford and Miss Colmore, and partly purchased by subscription. The position of the church will render the tower the most conspicuous object from the top of Snow Hill, and its elevated situation will cause it to form a prominent feature from most of the approaches to the town.

**Philanthropic Intelligence.**—On the 18th of July, was laid the foundation stone of a new Sunday School Room, intended for the accommodation of 600 children, educated under the patronage of the church and congregation assembling in the Old Meeting-house, at Birmingham. The estimated expense of the erection is £1000.—In the House of Correction at Warwick, the principal employment of the male prisoners is weaving and spinning, pin-heading, wire-drawing, and the grinding of corn. The females are chiefly employed in spinning, and in washing and mending the prison linen, &c.

**Miscellaneous Intelligence.**—The theatre at Birmingham was totally destroyed by fire on the 7th of January. This is the second time that such a fate has befallen it within the memory of many hundreds living in the town.—A dreadful accident took place on Wednesday evening, the 17th of July, at the Birmingham theatre. Seven persons were injured, one of whom died almost immediately after he was taken to the hospital: two are seriously wounded, and the four others only slightly. This accident is ascribed to the breaking of a beam at the back of the stage; but no other part of the building has received any injury.

#### WESTMORELAND.

**Death.**—*July.* At Seaton, aged 105, Mrs. Walls.

**New Church.**—*March 25.* A neat chapel was opened at Milnthorpe, as an itinerant station under the Lancashire County Union and the Dissenters of Kendal. Preachers at the opening, Rev. Mr. Stowell, a student at Blackburn Academy; and Rev. Mr. Greatbach, of North Meols.

#### WILTSHIRE.

**Deaths.**—*May 1.* At Salisbury Green, Lady Dickson, of Prestonfield.—*June 1.* At his seat, Rushall, Sir John Methuen Poore, Bart. aged 75.

**Ecclesiastical Preferments.**—Rev. Francis Bickley Astley, M.A. Rector of Manningford, Wilts, to the rectory of Bishopstow, on the presentation of J. Dugdale Astley, Esq. M.P. for the county.—Rev. W. Roles, to the rectory of Upton Sewell, vacant by the death of the Hon. and Rev. Edward Seymour.

#### WORCESTERSHIRE.

**Ecclesiastical Preferments.**—Rev. W. Vernon, B.A. to the rectory of Henbury, vacant by the death of Rev. Mr. Burslem, on the presentation of T. S. Vernon, Esq.—Rev. Thomas Davies, A.M. Vicar of Mambie, to the vicarage of Bayton, vacant by the death of Rev. Robert Knight, on the presentation of the Lord Chancellor.—Rev. Henry Berry, to the rectory of Aston Beauchamp, on the presentation of Harvey Wright, Esq. of Ormskirk.—Rev. Allen Wheeler, D.D. to the head mastership of the college school, at Worcester, on the presentation of the Dean and Chapter.

**Philanthropic Intelligence.**—The deposits in the Bank for Savings, at Worcester, amount to £28,446. 7s. 6d.

#### YORKSHIRE.

**Deaths.**—*March 5.* At Salutation, near Darlington, in the 105th year of his age, Mr. Benjamin Garret. He never experienced a day's illness; walked about a few hours before his death, and had the full use of all his faculties to the last.—*April.* At Beverley, Lieutenant-General Cheney, of the Grenadier Guards.—Aged 82, Rev. John Myers, of Shipston-hall, Rector of Wyberton, near Boston, and a Justice of the Peace and Deputy Lieutenant of Lincolnshire and Yorkshire.—6. At Stillington, a woman supposed to be a native of that place, aged about seventy-five. She had no relation; dwelt in a house of three apart.

ments, into which no person but herself was allowed to enter; lived penuriously, but never applied for charity; as, enjoying good health, she employed her time in doing menial work for householders, and in spinning, though she frequently went about the streets collecting clinders, &c. She was known to be in easy circumstances, and to have accumulated a large stock of wearing apparel, and of particular articles of furniture, which no one was allowed to inspect. Being fond of fine articles of dress, she bought many, though she rarely put them on her person. At her death, however, there were found in her house the following among many other extraordinary quantities of different articles:—About 800 linen and muslin caps for women; 180 gowns and petticoats of various descriptions, 14 of them of silk; 150 shawls; 80 pair of shoes, many of them very old fashioned; 30 brass candlesticks; 17 pots and 5 copper tea-kettles; about 250 wooden dishes of various descriptions; 60 pewter dishes, and a variety of copper ones; 10 house clocks and cases; 10 sets of fire-irons, with many odd ones; a pair of coach lamps and 7 lanterns; 300 articles of crockery, crystal, &c.; a large quantity of masons' hewing irons; and about 6 cart loads of clinders and fire-wood. Besides these, three chests of drawers contained £7. odd in money; 8 silver tea-spoons, a pair of sugar tongs, canister spoon, silver table and dessert spoons, with 15 gold and silver trinkets.—26. At Doncaster, aged 69, Major Topham, formerly Adjutant, and afterwards Major of the Horse Guards; author of the *Life of Elwes*, the *Miser*; and proprietor of a namby-pamby paper, called "The World," which had but a short existence, though during that time it was celebrated as the fashionable vehicle of introduction for the Della Cruscan poetry of the day.—May 8. At Beverley, very suddenly, Mr. W. Taylor, well known as an artist.—At Crofton Hall, Miss Mangnall, many years conductress of the highly respectable ladies' academy, near Wakefield.—At Heton Lodge, near Leeds, Gen. G. Bernard, Col. of his Majesty's 48th regiment.—31. At Market Weighton, Mr. Bradley, the Yorkshire Giant; when dead he measured nine feet in length, and three feet over the shoulders.—June 14. At Aske, in the North Riding of the county of York, aged 79, Thomas Lord Dundas, Lord Lieutenant and Vice-Admiral of Orkney and Shetland, and President of the Society of Antiquaries in Scotland. He is succeeded in his titles and estates by his eldest son, the Hon. Lawrence Dundas, by whose accession to the peerage a vacancy is occasioned in the representation in parliament of the city of York.—21. At Stalton, the Rev. Charles Baillie Hamilton, Archdeacon of Cleveland, second son of the Hon. George Baillie, of Jervinwood, and cousin of the late Earl of Haddington.—July. In the 19th year of his age, John, eldest son of the Rev. Dr. Boothroyd, of Huddersfield; a young man who bade fair to be one of the brightest ornaments of society. He had been a student of Rotherham Independent College.—3. After an illness of two days, the Rev. Francis West, Wesleyan Minister in the Guisborough Circuit, at a mature age, and in a career of great usefulness.

*Ecclesiastical Preferments.*—Rev. F. Wrangham, A.M. F.R.S. to the archdeaconry of Cleveland, and also to the rectory of Thorp-Basset, near Malton.—Rev. H. B. Tristrem, B.A. student of Christ Church, to the vicarage of Burnham, on the presentation of the Dean and Chapter of Christ Church.—Rev. W. Bishop, to the perpetual curacy of Thornton, in the parish of Bradford, on the presentation of the Rev. Henry Kemp, Vicar of Bradford.—Rev. John Overton, B.A. to the vicarage of Elloughton.—Rev. Ralph Spofforth, M.A. to the vicarage of Eastington.—Rev. Joseph Mitchinson, to the perpetual curacy of Thirubany.—Rev. Mr. Bathurst, to the very valuable living of Berwick-in-Elmet, near Leeds, held by the late Bishop Mansell.

*New Churches, &c.*—The intended new church at Pudsey, is to be built on the new burial-ground, which is conveniently situated in the centre of the township, and will be capable of containing 2000 persons.—June 7. A commodious chapel erected by the congregation of the Rev. E. Parsons, jun. was opened at Halifax. Preachers, Rev. J. A. James, of Birmingham; Rev. J. Cockin, of Halifax; and Rev. Mr. Parsons, of Leeds.—On Monday, the 12th of June, the foundation stone of a new church at Bishop-Burton was laid by Rev. Robert Rigby, the Vicar.—The Commissioners for building new churches have determined to grant such a sum out of the parliamentary fund, as shall be sufficient to defray the expenses of building three churches in Sheffield, each of them capable of holding 2000 persons; and they intend building four others at Leeds.

*Philanthropic Intelligence.*—A considerable number of labourers, who would otherwise be chargeable to the township, are now employed, in cultivating by spade husbandry, a large quantity of sand in the parish near Sheffield. It is said that there are no less than 3000 empty houses in Sheffield, and that the poor rates for the last year amounted to £38,000.

*Ordination.*—April 19. Rev. John Jefferson, over the Independent church and congregation assembling in Salem chapel, Wakefield.

#### WALES.

*Deaths.*—March. At Ponwa, in the parish of Ponby, Mr. John Thomas, aged 100, who within the last 18 months walked 89 miles in one day.—April 20. At Cadoxton, near Cardiff, of a rapid decline, occasioned by the bursting of a blood-vessel, Eaton Stannard Barret, Esq. author of "Woman," a poem; "The Heroine," &c.; and said also, we know not on what authority, to have been the writer of the celebrated political poem of "All the Talents."—May. At Oswlich, Glamorganshire, Rev. David Evans, Rector of Lanfegan, Prebendary of Brecon, Rural Dean of the northern Deanery of the third part of Brecon, Domestic Chaplain to the Duke of Argyll, and a Justice of the Peace for the county of Brecon.—At Wrexham, Elizabeth Whitley, in her 166th year: she could see the smallest print without the use of glasses, and retained her faculties to the last hour of her life.—At Swansea, Rev. Mr. Anderson, Master of the Free Grammar School there.—June. Near Haverfordwest, Rev. Thomas Phillips, A.M. Rector of Haroldston and Lambton, Pembrokehire, and Chaplain to the Bishop of St. David's.—14. At Caernarthen, Rev. Quintin Reynolds, a preacher in the Wesleyan Methodist connexion.—16. Rev. Thomas Jones, of Denbigh, late of Synn, in the

64th year of his age. He was a faithful preacher in the Welsh Calvinistic connexion for about 42 years.—*July*. At Llanedoloes, Mrs. Susan Owen, aged 100.

*Ecclesiastical Preferments*.—Rev. J. Harris to the rectory of Llanthetta, Brecon.—Rev. Hugh Williams, M.A. Scholar of Jesus College, Oxford, to the rectory of Rhosillyd, Glamorganshire.—Rev. William Morgan, Vicar of Llanfynydd, to the consolidated vicarage of Crays and Lansawel, in the ruin of Rev. H. Williams, deceased.—Rev. Daniel Rowlands, to the perpetual curacy of Llangassen, Pembrokeshire.—Rev. James Evans, B.D. late fellow of Jesus College, Oxford, to the vicarage of Penrith with Lavernock annexed, Cardiganshire, on the presentation of the Earl of Plymouth.—Rev. E. Griffith, B.D. to be master of the free grammar school at Swansea, on the appointment of the Bishop of St. David's.

*Miscellaneous Intelligence*.—A few nights back a serious accident occurred at Carnarvon Theatre, from one of the actors getting his pistols entangled in the folds of his cloak, by which one of them went off, and the wadding penetrated his belly! He immediately fell as if dead; surgeons were called in, and the wound was dressed, but only distant hopes are entertained of his recovery.—On the 29th of July a most tremendous thunderstorm came on at Bala, in Merionethshire, accompanied with torrents of rain and hail-stones of such large dimensions as were never before witnessed. Many of the hail-stones were larger than hens' eggs, and lay in some places three feet deep. The damage sustained by the farmers, in their corn and hay crops, is incalculable.—About 40 stone coffins were lately discovered in making the new road between London and Holyhead, at Dol Trebetheu; on some of them there are inscriptions, but they have not yet been deciphered.

# SCOTLAND.

*Deaths*.—*April 6*. At Perth, Rev. Henry Sangster, in the 82d year of his age, and the 53d of his ministry.—At Langholme, Rev. John Jardine, minister of the associate burgher congregation, in the 71st year of his age, and the 34th of his ministry.—15. At Rome, John Bell, Esq. late of Edinburgh, author of "The Anatomy of the Human Body," and of several other works on anatomy and surgery, which have long since become text books in the profession, in which he was one of the most distinguished practitioners of the present day.—17. At Monymusk House, Sir Archibald Grant, of Monymusk, Bart.—18. At the manse of Douglas, in the 83d year of his age, Rev. William McCabbin, upwards of 50 years minister of that parish, in which it is a singular circumstance that his death occasioned but the second vacancy in the course of upwards of an hundred years.—At Govan, Rev. Mr. Pollock, minister of that parish.—23. At the manse of Chury, Rev. Alexander Mearns, minister.—*May*. At Covington Manse, Rev. Bryce Little.—At Aberdeen, in the prime of life, Dr. James Simpson.—11. A person died in a secluded cave near Walston, Carnwath, Lanarkshire. He had been observed occasionally by the shepherds very early in the morning, for the last six years, near that place; but he was never visible during the day time. No one in the neighbourhood knows any thing about him; and this hermit has ended his days, apparently according to his wishes, without leaving behind him any document by which his connexions may be traced. A letter containing some good experimental advice, expressed in bad Latin, is all that remains.—16. At the manse of Collislie, Rev. Alexander Walker, in the 78th year of his age, and the 48th of his ministry.—*June 3*. At the manse of Berlre, Rev. Robert Carroll, minister.—12. At Queensberry, Rev. John Henderson, minister of that parish for 38 years, and for 35 years clerk to the synod of Lothian and Tweeddale.—13. At Carsmichael Manse, Rev. John Johnston, in the 64th year of his age, and the 37th of his ministry.—17. At Limekels, Rev. W. Hadden, minister of the Gospel there.—At Reneton, Rev. James Macdonald, Chaplain to the late 76th regiment.—19. At Abbeyhill, the Hon. Fletcher Norton, senior Baron of the Court of Exchequer in Scotland, and one of the oldest Judges in the three kingdoms, having sat on the bench for the unusual period of 44 years. He was the second son of the celebrated Fletcher Norton, first Lord Grantley.—20. At Caroline Park, Archibald Cockburn, Esq. late of Cockpen, and formerly successively Judge-Admiral and one of the Barons of the Court of Exchequer in Scotland, which latter situation he resigned in 1809.—22. At Milton House, Ayrshire, Lady Hunter Blair.—Suddenly, at Nairn, in the 70th year of his age, Rev. Isaac Kitchen, 40 years pastor of the associate anti-burgher church in that town.—In the prime of life, and the full vigour of his faculties, John Murray, M.D. Lecturer on Chemistry and Materia Medica at Edinburgh, and author of the well known and standard systematical treatises on those two branches of medical science.—25. At his house in Argyle Square, Alexander Christison, Esq. M.A. late Professor of Humanity in the University, Edinburgh.—At Kilhyth Manse, Rev. Robert Rennie, D.D.—31. At the manse of Localsh, Dr. Alexander Doune.

*Ecclesiastical Preferments*.—*May 13*. Rev. James Green, to the parish of Westerkirk, on the presentation of the guardians of the Duke of Buccleuch.—Rev. Samuel Kennedy, of Leith Wynd chapel, Edinburgh, to the West church of Perth, vacant by the death of Rev. Mr. Kay, on the presentation of the magistrates and town council of Perth.—*June 15*. Alexander Stewart, to the church and parish of Douglas, on the presentation of Lord Douglas.—Rev. Thomas Watson, to the united parishes of Thansponton and Corringdon, on the presentation of the tutors of Sir John Carmichael Anstruther, Bart.—30. Rev. Thomas Macfarlane, to the church of the united parishes of Dyke and Moy, on the presentation of the crown.—*July 1*. Rev. John Fraser, to the church and parish of Cunny, Aberdeenshire, on the presentation of the crown.—8. Rev. Thomas Dimma, A.M. to the church of Queensferry, on the presentation of the magistrates and council of that town.

*Ordinations, &c.*—*March 9*. Rev. James Harkness, formerly assistant preacher in the parish of St. Quinox, to the charge of the Presbyterian church of St. Andrew, in the city of Quebec.—28. Rev. Alexander Campbell, of the Inverness academy, minister of the parish of Dore, in the presbytery of Inverness.—*April 27*. Rev. Michael Willis, to be pastor and

second associate, burgher congregation in Albion Street, Glasgow.—*May 3.* Rev. William Lemont, minister of the Relief congregation in Kilmarnock.—*4.* Rev. Andrew Symington, A.M. of Paisley, Professor of Divinity, in the room of the late Rev. John Mac Millan, of Stirling, on the appointment of the synod of the Reformed Presbyterian church in Scotland.—*Rev. Dr. Dick*, of Glasgow, to be Professor of Theology to the Associate Synod, in the room of Rev. Dr. Lawson.—*31.* Mr. George Ward, preacher of the Gospel, to be pastor over the Associate congregation of Lochmannock.—*June 2.* Rev. Mr. Green, assistant and successor to Rev. Mr. Little, of Westerkirk.—*12.* Mr. James Carson, preacher of the Gospel, to be pastor of the Relief congregation of Hawick.—*22.* Mr. John M'Gilchrist, preacher of the Gospel, to be pastor of the Associate congregation of Tranent.

*Philanthropic Intelligence.*—A Seaman's Friend Society has recently been established at Greenock, for furnishing seamen with Bibles and tracts, encouraging prayer meetings on board ships in harbour, and occasional preaching to seamen, both on board ship and on shore, and also for recommending stranger seamen to well regulated boarding houses, to be opened under the patronage of the society. This last, though a minor, is still a very important object; and will, we hope, engage the attention of the friends of religion in other sea port towns.

*Literary Intelligence.*—An institution is about to be established at Glasgow, for the encouragement of the fine arts. An annual exhibition and a gallery form parts of the plan.

*Appointment.*—Richard Hooker, Esq. of Halesworth, Suffolk, to be Professor of Botany in the University of Glasgow.

#### IRELAND.

*Deaths.*—*March 1.* In the parish of Aiglish, near Killarney, at the patriarchal age of 115, Theodore C. Sullivan, a celebrated Irish bard. This extraordinary man, who was a great composer in his native language, expired suddenly, whilst sowing oats in the field of one of his great grand-children, and at the moment that he had finished singing one of his own favourite lyrics. He had followed the occupation of a cooper, and not long before his death had constructed a churn, in which butter was made for the christening of his 26th great grand-child.—*April.* At Cullenswood, near Dublin, Rear Admiral Sir Chichester Fortescue, Knt. Ulster King at Arms, and first cousin to the Duke of Wellington and Marquess Wellesley.—*May.* Near Dublin, in the 90th year of her age, the Countess Dowager of Rosse, widow of Sir Richard Parsons, Earl of Rosse, who died in 1764.—*26.* At Ballysalla, near Kilkenny, aged 111, Bridget Byrne, widow, who until within these two years was hearty and active, and retained possession of all her faculties to the last day of her long life. She lived in five reigns, one of them the longest recorded in British history.—At Villier's Town, county of Waterford, Rev. Thomas Sandeford, Vicar of Whitechurch, &c.—Rev. Mr. Murphy, parish priest of Ballyheige; he was found dead in his bed, without having manifested any previous symptoms of indisposition.—At Drumboy, Mr. Henry Hamilton, at the advanced age of 104. Until within the last two years, he had however the use of all his faculties.—*June.* At Carginston, Alexander Macfarquhar, at the great age of 103.—Rev. Edward Berwick, Rector of Laxslop, in the county of Kildare, and Cloughish, in Longford, &c.—At the college of Maynooth, in his 59th year, Rev. Patrick O'Brien, for many years professor of the Irish language in that establishment.—*3.* At Kellmer, near Dublin, Sir James Bond, Bart. of Coolumber, county of Longford.—*July.* At Cahir, aged 106, Rev. James Keating.—Rev. Dr. Lyster, aged 66.—At Clonfelle Globe House, in the 80th year of his age, Rev. W. Richardson, D.D. formerly a Fellow of Trinity College, Dublin, well known to the scientific world, by his refutation of the Huttonian Theory of the alternate decay and reproduction of the earth, by his discovery of marine *escuvire* in confirmed basalt; and to agriculturists, by the seal with which he brought into notice the valuable properties of the florin grass.—*23.* After a short illness, at her house in Merrion Square, Dublin, Lady O'Donel, relict of the late Sir Neal O'Donel, Bart. of Newport House, Mayo.

*Ecclesiastical Preferment.*—Lord George Beresford, father to the Marquess of Waterford, has been translated from the bishoprick of Clogher to the archiepiscopal see of Dublin, a promotion by which his lordship is said to lose in emolument as much as he gains in rank, the diocese of Clogher being looked upon as a richer benefice than the archdiocese of Dublin.—Rev. Richard Maitt, D.D. to the bishoprick of Killaloe.

*Ordinations, &c.*—On the 5th of January, Rev. William Hawels Cooper, son of Rev. William Cooper, of Dublin, and late a student in Hoxton academy, ordained over a church and congregation, chiefly formed of such of the hearers of his father in Plunkett Street, as reside at a distance from that place of worship, in the north side of the city, for whose temporary accommodation the entire room of the Dublin Institution has been taken since the 3d of October last.—*March 22.* Rev. J. Radcliffe, late student at Manor Street academy, as pastor of the newly formed church at Hibernian Mills.

*Miscellaneous Intelligence.*—A gentleman, possessed of £15,000. property, died in Dublin a few months ago, leaving his wife pregnant. He made his will shortly before his death, and disposed of the above sum in the following manner: In the event of his lady being delivered of a son after his decease, he bequeathed him £10,000. and the remaining £5,000. he willed to the mother; but if a female child, then £10,000. were to go to the mother, and the daughter was to have £5,000. It so happened that the lady was delivered of twins, a boy and a girl; and the question arises, whether the boy is not, under the will, entitled to the £10,000. and the daughter to the £5,000.; as these were specified bequests, and the bequest to the wife only made contingently? We understand that cases have been delivered to the Attorney and Solicitor-General, and to Messrs. Holmes and Blackburne, for their opinions, as to whether she is entitled to any, and what portion of the property.

## SUMMARY OF MISSIONARY PROCEEDINGS.

SINCE the publication of our last Number, most of the Societies formed for the promotion of missions to the heathen have held their anniversary meetings in the metropolis; and cheering, and delightful, on the whole, is the retrospect of their last year's proceedings, at which our limits will permit us but the merest glance.

Those of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS have been already noticed in our last Summary; and to the information then given, we have but to add the recent appointment of a Principal and a Professor in the Mission College at Calcutta, about to be erected, in a fine situation, three miles below the town, on the opposite bank of the Hoogly, upon a piece of ground liberally granted for the purpose by the East India Company.

From the last annual report of the SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE, we are sorry to find that its funds have decreased more than £3000; its receipts, during the last year, having been £52,684. 7s. 7d., and its expenditure £52,366. 1s. 5d. Great part of its energies have latterly been directed to the circulation of cheap tracts, for the counteraction of those infidel principles so industriously, and we fear but too successfully, promulgated amongst the lower orders of the community. We hope that the antidote which their Christian zeal has copiously provided, will, in some happy measure, destroy the effects of the subtle poison, administered at least with equal zeal and equal abundance by the enemies of Christianity and the best interests of society.

The Missions of the UNITED BRETHREN, by which so much has quietly and unobtrusively been effected, in the great common cause of evangelizing the world, has lately made a powerful, and we trust it will prove an effectual appeal, to the liberality of the Christian public, in support of its laborious and continued exertions. Comparatively limited in their number, this highly respectable sect of Christians long since discovered, that even the most liberal contributions from their own body, far from an opulent one, would be totally inadequate to the support of so many missionaries as they had been the honoured instruments, in the hands of Providence, of sending to some of the most inhospitable and unenlightened regions of the globe. This discovery, however, abated not their zeal; but, like the apostles of old, their missionaries strove to administer to their necessities by the labour of their own hands; and many of these faithful and devoted servants of the Most High established themselves in various trades, for the support of the mission to which they were attached, in some cases with such success as entirely to defray all its expenses. \*But the fluctuations of commerce, the depression of the times, and a variety of circumstances of a local nature, have considerably injured this last species of laborious exertion, which we could have wished to have withered beneath their blighting touch; and unless Christians of other denominations come forward to their help (and we rejoice to be enabled to say that they begin to do it liberally), these venerable leaders of our missionary band—these, the civilizers of Greenland, the apostles of Labrador—must materially straighten the field of exertion, which it were a blot on the Christian character not rather to extend.

Our BAPTIST brethren, to whom justly belongs the place of honour in the East, have been proceeding with their wonted activity in India, that



exhaustless field of missionary labour, on which alone, during the last year, ten thousand pounds have been expended. During his residence in England, Mr. Ward, one of the labourers at Serampore, to whom we owe so much for their gigantic achievements in the translation of the Scriptures, has been most strenuously exerting himself, in furtherance of a plan which his practical knowledge and experience induces him confidently to recommend as preferable to all others, for the conversion of the Hindoos. It is that of training up and employing native preachers in the work; which he assures us may be done at the expense of ten pounds per annum for each individual; a cheap mode, most certainly, of effecting the most extensive good. His brother missionaries and himself have established a seminary for this especial purpose; and we are convinced that the Christian public will not suffer it to want support. Some congregations and individuals have already subscribed the sum of two hundred pounds, the interest of which, when placed in a fund formed expressly for this purpose, will send out one labourer into the vineyard of the Lord. Others, we are persuaded, will not linger in following so good an example. Great, indeed, is the field that opens before us, when we recollect that no less than fifty different versions of the word of life are necessary, before the wants of the teeming population of Hindostan are supplied, and its one hundred and fifty millions of inhabitants can be taught the worship of the only living and true God, instead of the three hundred and thirty millions of deities to whom they now profess to bow the knee.

Notwithstanding the pressure of the times, the income of the LONDON MISSIONARY SOCIETY has, we rejoice to say, amounted, during the last year, to 25,409*l.*, exceeding by two thousand pounds that of any former year; yet, such is the extension of its exertions, falling short by 736*l.* of the expenditure. While these exertions are crowned with the success which now attends them, we do not doubt, but that this, and a much larger excess, will be provided for by the exhaustless funds of Christian benevolence. Good tidings are every day reaching us from far countries. On one of the first Sabbaths of the year, the slaves of Cape Town, goaded by the oppressions and exactions of their priests, in a body of at least a thousand, publicly renounced the religion of Mahomet as an imposture, and afterwards expressed their willingness to be instructed in the Christian faith, if the missionaries, who applied to them for the purpose, could get the consent of the Government, and of their masters, to teach them its principles. The latter there is at present no prospect of obtaining; but the ground is prepared, and we doubt not, that in spite of the heathenish objections of the planters to the enlightening of their slaves, an opportunity will ere long be found for sowing the good seed. The chiefs of Madagascar have consented to the establishment of schools among them; the precursor, we may be assured, of their initiation into the Christian faith. From the scene of the society's great labours, the field of its noblest triumphs, the intelligence every day deepens in interest and importance. Pomare, the king of Otaheite, was baptized on the 14th of May, 1819, in the presence of five thousand of his subjects. He has promulgated a code of laws, founded on Christian principles, which have been gladly accepted by his chiefs and people. He has erected an immense mission chapel, capable of holding between five and six thousand people, and furnished with 3 pulpits, 260 yards apart, so that three ministers can preach at once without disturbing each other; and in this vast edifice, set apart to the worship of the true God, did he preside at the first anniversary of the Auxiliary Missionary Society of his dominions, at which the various resolutions were moved by the missionaries, and regularly seconded by the native chiefs. The same

scene was exhibited, on a smaller scale, at Raideta, and Huhæine, two of the Society Islands; at the latter of which it was resolved to *print* the Report, the missionary press having been removed thither from Eimeo. There 6000 of the natives can read, and are impatient for the Scriptures in their native tongue. Many of the inhabitants of the neighbouring isles have thrown away their idols, and are pressing with the greatest anxiety to obtain instruction in the great truths of Christianity and the arts of civilized life. In short, the whole range exhibits a delightful picture of a moral and spiritual renovation, so wonderful as to constrain the most casual observer to exclaim, "What, indeed, hath God wrought!" In China, India, and other parts, our limits will not permit us, at this time, to notice the successful operations of this Society.

Of younger date, but commanding far greater resources, the CHURCH MISSIONARY SOCIETY has already outstripped most of its precursors in the amount of its annual contributions to this noble cause, for which, during the last year, 30,000*l.* have been raised, and 31,000*l.* expended; the excess of its income having been the same, in comparison with that of the preceding year, with the London Society. Nor have its exertions failed to keep pace with its means. At Sierra Leone, the liberated negroes, under its protection, are making rapid advances in the arts of civilized life; and not a few are giving good evidence of a well-founded hope of sharing the felicities of a life to come. Thirty-one pounds have been collected from them, as their contribution for the conversion of their fellow-heathens, during the first year of the existence of their Auxiliary Missionary Society. Other settlements in West Africa afford prospects equally encouraging; and letters have been received from negro teachers in some of these that would do no discredit to old and experienced Christians. In the Mediterranean and the Grecian Archipelago, a printing press, attached to the school at Scio, is in full operation; printing, among other things, the school papers of the Lancasterian plan. The prelates and clergy of the Greek church seem inclined warmly to countenance the views of the Society; and several of its bishops have undertaken to superintend the sale and distribution of the modern Greek Scriptures. The Rev. James Conner, the Society's active and indefatigable agent in those parts, has it in contemplation to visit the churches on the banks of the Euphrates and the Tigris, proceeding as far as Bagdad and Bassorah, travelling, for safety on his benevolent mission, in the Oriental dress. In India the Society is prospering in the attainment of the objects of its institution. The education of native youths promises to form future teachers well fitted for their work. Converts are slowly adding to the church of Christ, as slow we must expect them to be made, where there are such deep-rooted prejudices to surmount, and such a powerful priesthood to oppose; but we are happy to see that a spirit of inquiry is excited by the conduct of these little bands of native Christians, both among the Mussulmen and Hindoos. Great hopes may be reasonably entertained of the success of the Gospel amongst a singular theistical sect now spreading in India, abhorers of idolatry, simple in their worship, and, in many other respects, singularly resembling the Quakers amongst us. Two native converts have been favourably received by them, and they promise to visit the missionary settlements to inquire into their tenets.

The WESLEYAN MISSION is treading in the steps of its elder brethren. The two Cingalese priests, most intelligent and interesting young men, we can testify, from personal communication with them, have been baptized, and at the annual meeting of the Society, took their leave of their kind patrons, and have sailed for their native shores; there, we hope, to preach with zeal and much success, to the worshippers of Buddha, the

Saviour of the world. In South Africa the cause is prospering in the hands of their missionaries, especially amongst the Namaqua negroes; one of whom seems to be a native teacher, well instructed in the mysteries of the kingdom of heaven, and zealous in making them known to others.

To the EDINBURGH MISSIONARY SOCIETY, the wide, important, but waste uncultivated field of Northern Asia seems principally to be allotted; and they are proceeding with great diligence in the work of its cultivation. Their active and most intelligent missionaries, when the last accounts were received from them, had in contemplation several distant tours amongst the Tartars, and the tribes which lie scattered on the borders of the Caspian Sea, in order to collect information on the state of the country, the expediency of establishing missions, the situation of the Jews, and the distribution of Bibles and tracts, an object which is always associated in friendly conjunction with missionary labours.

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## POLITICAL RETROSPECT.

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OUR labours commenced at a most eventful crisis, both to our own country, and to many other states: The very day on which our first Number made its appeal to the public patronage, was marked by the execution of five unhappy wretches, who had formed one of the most diabolical plots of assassination that ever was formed in the heart of man. The whole cabinet council were to have been the victims of that blood-thirsty disposition, to which they themselves were, happily, the only sacrifices. With one solitary exception, their deaths were awful, as their lives had been vicious, turbulent, and depraved; and the traitors to their earthly king, appeared, there is but too much reason to imagine, before the judgment seat of their heavenly one, to learn there a lesson which the countless ages of eternity, and the torments of another world, will but the more durably impress—that the mouldering away of their bodies is not annihilation—nor death but an eternal sleep. Fearful, indeed, were the horrid blasphemies which these misguided disciples of the infamous Paine uttered, at the very moment that a public execution of the most appalling description that the mild law of this country permits, was about to launch them into an eternity, unknown and unbelieved in. Whilst our second Number was in the press, other trials for high treason and insurrection in Scotland were proceeding; and at least two victims, selected by the clemency of the Crown from several others condemned by the law to the same dreadful sentence, will, we fear, fall victims to the dangerous principles which a few desperate men have sedulously circulated throughout the country, to undermine and to destroy that faith in the truth of revelation, which is always the best, and the firmest security against the prevalence of disloyalty and sedition, with which it never can subsist. Perhaps it will not consist with the safety of the sister kingdom, in which principles and practices diametrically opposed to the national character have lately been most widely and alarmingly diffused, to save her this further effusion of human blood. We cannot but wish, however, that the experiment may be tried; whilst our personal knowledge of the state of the north of England, at this moment, fully warrants us in most strongly recommending the extension of the royal mercy to the prisoners now confined in the castle of York, should they, upon their trials, which will soon commence, be

convicted of the serious offences laid to their charge. With one or two exceptions, the chief fomenters of the late disturbances in those districts have met with a punishment, though inadequate to their deserts, sufficiently operative as a restraint, for a while, upon their power of doing further mischief. With the imprisonment of their leaders, and the partial revival of trade, we are satisfied that the spirit of radicalism is dying rapidly away, if the exertion of an unnecessary severity on the part of government, or the over-officiousness of a foolish, restless ultra-loyalism, which has already done so much mischief in some parts of the country, shall not awake its smothering embers.

But even these ultra-alarmists, on the one hand, and the ultra-reformers on the other, have, within these last two months, suffered their hopes and their fears, their meetings and their dispersings, to be calmed into silence, by a matter of weightier interest, which now agitates every bosom, and furnishes the chief topic of conversation in every circle. These considerations, however, move not us to depart from the determination we had long since arrived at, to give no opinion whatever upon the heavy charges brought against the Queen, and upon which she is now upon her trial before the highest tribunal in the country, until we have before us the whole evidence by which the propriety or impropriety of the proceedings instituted against her, and every part of them, can alone be decided. To all *ex-parte* statements, to all pre-judicial decisions, we have an habitual and insurmountable aversion: and we want language sufficiently strong to reprobate the hardihood and the injustice of those conductors of our public journals, who, on the one side, and on the other, have erected themselves into self-constituted judges, to condemn without evidence, or to acquit without knowing what or how numerous are the acts or offences with which the party accused is charged. This much, however, we may say, without violating the rules which we have laid down for ourselves; that if one half of the statement made by the Attorney-General, in his speech of to-day and Saturday, is supported by credible evidence—and by credible evidence we mean such as would be believed by a jury in any case, between subject and subject, whose innocence and whose rights in this happy country, are protected by the same laws as those of Kings and Queens—there cannot be a shadow of a doubt as to her guilt of the crimes laid to her charge, or of her utter unfitness to preside over the morals of any court or kingdom in the civilized world. But, if, on the other hand, that evidence fails, when subjected to the sifting and searching process of an English court, whilst we shall most cordially rejoice in the triumphant establishment of her Majesty's innocence, we shall think, and thinking we shall not fear to declare, that she has been one of the most injured women under heaven, and that no punishment can be too severe for those who have been her calumniators, and who will have suborned perjured witnesses to swear away that which ought to be dearer to her than her life.

Turning our attention to the other countries of Europe, France affords a melancholy prospect. There, plot succeeds to plot, and a successful attempt at assassination is followed but by one that only does not succeed. Neither are we alarmists, nor revolutionists, nor political prophets, "foreboders of a thousand direful ills;" but we cannot avoid thinking, that the dynasty of Bourbon, and even the branches of it now in existence, have not, in that ill-fated country, as yet experienced all the vicissitudes which will mark, as they have marked, its eventful history. It will be long ere the French become a settled and a peaceful people. Generation after generation must be swept away, ere the military spirit,

kindled in their bosoms by their late ruler, can be soothed to rest by the endearments of home, and the quietude of domestic life. The conquerors of the world will be long ere they forget, and remembering, they will, at least mentally, resent, how, and by whom they were conquered.

To Spain we turn with more satisfaction. There a most important revolution has been effected without bloodshed, and by establishing, rather than overturning the altar and the throne. The beloved Ferdinand, from fear, perhaps, rather than from love, has accepted the constitution, and assembled the Cortes. Spain, therefore, from an arbitrary, has become a limited monarchy. Upon the Spaniard an important change has passed; and in the renovation of his political being, he has ceased to be a slave, proud in his degradation, and flattered in his chains—and thinks—acts—speaks—bears himself as a man. The sudden burst of public opinion—the newly awakened energies of a fine national character dormant for ages—for so long that many thought it dead—has already burst open the doors of the inquisition, and set its prisoners free; abolished—may it be for ever—that most cruel and degrading shackle ever forged by ignorance and bigotry for the human mind; established the liberty of the press; and expelled from their shores that crafty society of political monks, who have long been keepers of the conscience of the Kings of Spain, and but too much masters of the destinies of their people. As men; as Britons; as Christians, we rejoice that these great things have been done; whilst we look for greater yet. A spark of knowledge has, we trust, been kindled in this country, hitherto centuries behind the rest of Europe in every thing that was liberal or enlightened, that never shall go out. Counter-plots; even counter-revolutions, there may be, but they will not quench it; for every thing that promotes discussion—every thing that rouses to action—every thing that excites and interests—will rather tend to fan it to a flame.

One feeling of regret mingles, however, with our satisfaction. We can, and we do rejoice at the formation of a national militia, and at the injunction to all heads of universities and schoolmasters, to inculcate into the Spanish youth the principles of the political constitution; but when we find that the expatiating on the advantages of the latter is, by authority, to form a part of the ordinary vocation of all ecclesiastical dignitaries and curates on a Sabbath, in their discourses from the pulpit,—when we call to mind that the Cortes for the first time met, under the new constitution, and in the presence of the king, on that sacred day, we remember the words of him who said, “My kingdom is not of this world,” and cannot but remark, that to the interests of his kingdom the Sabbath is exclusively set apart.

Another branch of the house of Bourbon has been compelled to give way to the enlightened and the enlightening spirit of the times, and, like France and Spain, Naples has now a constitution. This has been obtained for her without bloodshed, and by the intervention of the military, who, in their subordination as soldiers, have not forgotten either their rights or their duties as citizens. It remains for them now but to protect and to try the constitution they have been the means of establishing, and to be careful of suffering a revolutionary spirit to lead them beyond the attainment of a due security of their own rights and those of their fellow-subjects. We wish there were no reverse to this picture—nothing to shed a gloom over this pleasing scene; but this is not the case. Sicily, the other branch of this united kingdom, or rather the other of the two kingdoms over which one and the same king presides, seems strongly inclined to reject the constitution granted by his Sicilian Majesty to his Neapolitan subjects, adhering, in preference, to one established amongst them whilst under the protection of

the British government, and more nearly resembling our own; and in support of this the inhabitants of Palermo and its vicinity have already flown to arms, and engaged in a conflict with the Neapolitan soldiery, in which at least 2000 lives were sacrificed. Liberty and the constitution! was the watch-word on either side; yet were they but the onset to an attack distinguished by circumstances of atrocity and ferociousness in both parties but too nearly resembling the deadly feuds of barbarian hordes. The defeated party (for the Sicilians were ultimately victorious) appear to be determined in carrying their point; and an expedition, composed entirely of men who have sworn allegiance to the new Neapolitan constitution, is about to proceed to Sicily, to force its acceptance there. Surely the spirit of liberty must be ill understood by these new knights-crusaders for its establishment, who in all justice and equity are bound to leave to their Sicilian fellow-subjects the choice of establishing, with the consent of their common monarch, their constitutional, as well as their hereditary head, whatever form of government they think best adapted to secure their own prosperity.

It remains for time to shew what part the leading powers of Europe mean to take in these proceedings. Their wisdom, however, as well as their duty, is to be quiet spectators of the scene: with the internal affairs of other and independent states, neither do the laws of God nor man give them a right or pretext to interfere. Austria shews a strong disposition, indeed, to pass this discretionary line; and the vicinity of her own Italian states to the renovated countries may give her good reason to fear the progress of these innovations. Let her then magnanimously come forward, and give to their inhabitants those securities for their natural rights, which sooner or later they will obtain. The reign of arbitrary monarchs is, we hope, rapidly passing by for ever. *Sic volo, sic jubeo, stat pro ratione voluntas*, ought no longer to be the language of any civilized government. Spain has broken, Italy is breaking, and Germany will break the chains which ignorance and superstition have forged—which power has rivetted upon their sons. Happy for themselves, happy will it be for humanity, if their rulers, discerning the signs of the times, bow to the march of intellect; conform themselves to the general diffusion of liberal and sound, not factious or mere revolutionary opinions, on matters of government, whose ultimate triumphs it will be as vain for them to attempt to prevent, as to bind the sea with a rope of sand.

END OF THE FIRST VOLUME.



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